DISCOURSES

AND

ESSAYS,

In PROSE and VERSE,

By EDWARD COBDEN, D. D.

Arch-Deacon of LONDON, and lately Chaplain to his MAJESTY KING GEORGE II, above Twenty-two Years, in which Time moſt of theſe DISCOURSES were preached before him.

Publiſhed chiefly for the Uſe of his PARISHIONERS.

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MVSEVM BRITANNICVM

To the Inhabitants of ACTON in MIDDLESEX, and of the United Pariſhes of St. AUSTIN and St. FAITH, LONDON.

MY DEAR NEIGHBOURS,

IT is with Pleaſure, I inſcribe theſe Diſcourſes to you, for whoſe Service they were chiefly compoſed, and to whom the Author himſelf hath, for a great Part of his Life, been devoted. As Age and Infirmities have now almoſt diſabled me from inſtructing you from the Pulpit (after fifty Years conſtant Diſcharge of that Duty) it is my Deſire, to preach to you ſomewhat longer from the Preſs, that thoſe Things you have formerly heard, may be fixed deeper in your Memories, and copied out in your Conduct. I am in Hopes, the intereſting Relation we bear to each other, will engage you to read them with Candour, and conſider them with Attention.

And, give me Leave particularly to recommend to all thoſe under my Care, who are Maſters, or Miſtreſſes, the important Duty of Family Religion *, and to all my Flock in general, the concluding Part of the xxviith Sermon, p. 441, as the beſt Advice I can give them, in which I have endeavoured to compriſe the Sum of a Chriſtian's Duty; which,

* See the Sermon upon that Subject, p. 357.

2 A A d

though ſhort, if duly obſerved, is a much ſurer Paſſport to Heaven, than the moſt plenary Pardon from *Rome*. This I can truly affirm, that I have given you no other Directions than what I have myſelf wiſhed, and endeavoured to follow. Accept, my Brethren, of theſe mean Eſſays, as a Memorial of my earneſt Deſire to conduct you into thoſe Paths, which lead both to your temporal, and eternal Happineſs. And, wherever I have failed in employing the proper Means for executing the important Duties of my Paſtoral Care, may our gracious Maſter pardon my Neglects: And, may he give a Bleſſing to the Seed I have ſown, that we may all meet with Comfort at the laſt Tribunal, and be graciouſly admitted into his Preſence, with whom is Fulneſs of Joy for ever!

This, my dear Neighbours, is the ſincere, and daily Prayer of

Your Humble, and

Affectionate Miniſter,

EDWARD COBDEN.

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DISCOURSES

DISCOURSES
ON THE
BEATITUDES of our Bleſſed SAVIOUR.

FIRST BEATITUDE.

Preached before the KING at *St. James's*, *Dec.* 17, 1732.

MATTH. v. 3.

Bleſſed are the poor in Spirit; for theirs is the Kingdom of Heaven.

THIS Sentence begins that excellent Sermon of our Bleſſed Saviour upon the Mount: a Sermon full of the nobleſt and ſublimeſt Truths, and delivered by the moſt Divine and Infallible Teacher; and therefore well worthy my utmoſt Care and Labour to explain, well worthy your utmoſt Study and Attention to underſtand: and God grant that it may be ſo ſtudied and regarded, both by you and me, as to be imprinted on all our Memories, and copied out in all our Conduct!

It preſents us indeed with a Syſtem of Laws ſo tranſcendently perfect, as, when compared with his Method of Life, and joined with the other Proofs of his Miſſion, affords the ſtrongeſt Confirmation that he was a Teacher ſent from God.

For how is it to be conceived, that a Perſon of his humble Education and Employment, ſhould of a ſudden, at the firſt opening his Mouth, and firſt Appearance in the World, ſcatter ſuch Heavenly Doctrines, like Manna from the Clouds, and give Mankind Rules and Precepts exceeding thoſe of the wiſeſt Maſters of Reaſon and Eloquence, without the Aſſiſtance of Inſpiration, and Wiſdom more than Human?

In diſcourſing upon theſe Words, I ſhall endeavour,

I. To explain their Meaning, and diſcover to you the Duty, and the Bleſſing they contain.

II. To confirm and illuſtrate the Truth of them, and ſhew you how they go hand in hand:

And then exhort you to the Performance of the Duty, in order to obtain the Bleſſing.

I. *Firſt*, The Word *Bleſſed*, with which our Divine Lawgiver begins his heavenly Diſcourſe, wants no Explanation. It only affords us Occaſion to obſerve the Difference of Style and Manner in which the two Laws, the Moſaic and the Chriſtian, were publiſhed.

For, whereas the Moſaic was delivered with dreadful Circumſtances, and under the Strain of Terror and Severity; the Chriſtian is recommended to us with gentle Allurements to Peace and Happineſs.

By the *Poor in Spirit* is undoubtedly meant the humble-minded Man, be he of what Station or Condition ſoever: and ſo the beſt Commentators on the Place underſtand it; the Paraphraſe of one of which runs thus:

" [a] Bleſſed are all they, that, how high ſoever their Con-
" dition is in this World, are yet in Mind, Affection, and
" Converſation, humble and lowly; and they which, when

[a] Hammond.

" they

" they are in worldly Poverty, bear it willingly, and not " only of Neceſſity: for to theſe belong the Riches, and " thoſe the greateſt, even of a Kingdom, and that, of " Heaven."

By the *Kingdom of Heaven* is to be underſtood either the Beginning of it in *Grace* here, or the Conſummation of it in *Glory* hereafter. In the firſt Senſe it is uſed, when *John* the Baptiſt ſays, [b] *Repent ye, for the Kingdom of Heaven is at hand.*

In the ſecond Senſe it is to be underſtood, when it is ſaid, *Bleſſed are they which are perſecuted for Righteouſneſs ſake, for theirs is the Kingdom of Heaven.* So that the meaning of our Bleſſed Saviour in this Sentence, *Bleſſed are the Poor in Spirit, for theirs is the Kingdom of Heaven*, appears to be this: Bleſſed are thoſe who are endowed with the Virtue of *Humility*; for they are beſt fitted and diſpoſed for the State of Grace here, for the Duties and Privileges of the Goſpel; and will have a peculiar Title to immortal Glory and Happineſs hereafter.

The Truth of which Aſſertion is what I propoſe, in the next Place, to make out.

For which purpoſe it will be neceſſary to enquire into the Nature of this Virtue of Humility: by which I underſtand, a mean and modeſt Opinion of our own Virtues and Perfections, and a Behaviour towards God and Man ſuitable to ſuch an Opinion. It ariſes from a juſt Conſideration and Knowledge of ourſelves, by conſidering ourſelves as *Creatures*, encompaſſed with *Wants* which we cannot relieve, *with Sins* which we can no ways atone for, and with *Infirmities* which we cannot cure. We are Creatures, who are indebted to the good Will and Pleaſure of our Maker for our very Being. He, by the wonderful Power of his Command, brought our Subſtance out

[b] Matth. iii. 2.

of Nothing: and when by his reſiſtleſs Will we were produced into Exiſtence, we were in his Hands as Clay in the Hands of the Potter, and it was in his Power to have made us Veſſels of Diſhonour, and to have placed us in ſuch a State as that we ſhould not have been able to reply to our Maker, *Why haſt thou made me thus?* But by his unfathomable Goodneſs *we are what we are.* He formed us out of the Duſt, and breathed into us a living and a reaſonable Soul. He created us after his own Image in Wiſdom and Immortality; and placed us in the Dominion over our Fellow-Creatures; and, what is ſtill the Height of all our Glory, made us capable of paying him Honour and Service, with Judgment and Underſtanding. Now [c] if we received it, why ſhould we glory as if we had not received it? A Treaſure is indeed committed to us in theſe earthen Veſſels, but the Excellency of the Power is of God, and not of us; and therefore to him ſhould all the Glory be aſcribed. Nor are we only indebted to him for our our Creation at firſt, but for our conſtant Support and Continuance in Being. He is the great Preſerver of the Work of his Hands, and daily ſpreads a Table for the whole Creation. He bleſſes our Harveſts with the Dew of Heaven, and fills every Thing about us with Plenteouſneſs. Nor does he only cloath the Graſs and Lilies of the Field, but even *Man*, the nobleſt of his Creatures here Below, in all his Glory is, in this Reſpect, arrayed like one of theſe. And what have thoſe to boaſt of, who are cloathed by Charity, and whoſe daily Bread is diſpenſed to them by another's Bounty?

What follows is yet a more mortifying Conſideration; which is, that we are guilty of Sins, which no Merits of our own can atone for. The other Reaſons of our Humiliation we have in common with the reſt of our Fellow-Creatures:

[c] 1 Cor. iv. 6.

but

but this is the Stain and Blemiſh purely of rational Beings: *The Aſs knoweth his Owner, and the Ox his Maſter's Crib; but Iſrael doth not conſider.* Thoſe Creatures, void of Underſtanding, live according to the Rules of Nature, and anſwer the Ends of their Creation; we only employ thoſe Faculties of Wiſdom and Knowledge, in Oppoſition to the Purpoſes for which they were given us; and rebel againſt our Maker by the Strength of his own Bleſſings. Infirmities we are encompaſſed with, too many to be enlarged on, and which are too obvious to want it: a Body frail and feeble, liable to innumerable Dangers and Diſtempers, which no human Wiſdom can foreſee, or prevent. This requires our continual Care and Trouble to keep it in Repair, and ſuſtain it here with Decency for a little while; and notwithſtanding all our Care, it will, ere long, ſink into the Grave, and turn to Corruption.

And then our Mind, much the nobler Part of us, a Spark of Heavenly Fire, a Ray of Divine Light, how is this affected by every Diſorder of the Body! *The corruptible Body preſſeth down the Soul, which would* otherwiſe *muſe on many things*, and improve its Meditations to ſome Advantage. Whereas now we have juſt Light enough to diſcover our Blindneſs; and all we can diſcern with any Certainty is, our own Ignorance, and Infirmity. And this Infirmity would be the more tolerable, if it were found only in Purſuits of ſuch Knowledge as is almoſt indifferent to us. But, alas! our Paſſions often prevent us from ſeeing the great Lines of our Duty; and ſo feeble and languid are we in the Diſcharge of that little we do know, ſo prone to tranſgreſs, that without the conſtant Succours of the Divine Grace and Holy Spirit, we are not able to perform the leaſt acceptable Service, or to entertain a good Thought.

Theſe Conſiderations are enough to take down our lofty Conceits, and teach us this important Leſſon, that *Pride was not made for Man.*

When

When ſuch Conſideration and Knowledge of ourſelves hath wrought in us the Virtue of Humility, it will diſcover itſelf in ſuitable Expreſſions both to God and Man.

It will excite in us reverential Thoughts of the Divine Majeſty, and make us reflect upon his infinite Excellency with Admiration and holy Fear.

When we contemplate the vaſt Diſtance there is between Him and his Creatures, much greater than this local one between Heaven and Earth; when we ſurvey him ſeated in the Throne of his Glory, *decked with Light as with a Garment, and cloathed with Majeſty and Honour*, attended with innumerable Hoſts of Angels, excellent in Strength and Knowledge, but himſelf infinitely ſuperior in all Perfection; that he is of Power irreſiſtible, of unbounded Wiſdom, and infinite Goodneſs, and that we are miſerably *poor, and blind, and naked*; when our Eyes thus ſee Him, we ſhall abhor ourſelves in Duſt and Aſhes.

Eſpecially at ſuch Times (as it then chiefly becomes us) when we approach his Preſence, and pay our Tributes of Prayer and Thankſgiving at the Throne of Grace. Then we ſhall come before him with a ſerious Compoſedneſs and a moſt reverential Concern, and fall low on our Knees before his Footſtool: We ſhall worſhip him with the utmoſt Adoration of the Mind, and the loweſt Proſtration of the Body; teſtifying our inward Reſpect, and the Humiliation of our Souls, by a modeſt Deportment, and ſuch outward Tokens as the Rules or Cuſtom of our Country has appropriated to that Purpoſe.

And we ſhall at all Times teſtify the Senſe we have of our own Unworthineſs, and his tranſcendent Excellency, by a firm Belief of his Word, a ready Obedience to his Commands, and a chearful Submiſſion to his Providence.

By a firm Belief of his Word: For when we are thoroughly ſatisfied that any Revelation comes from Him, tho' there be

ſome Articles in it, above the Comprehenſion of our ſhallow Capacities, and which we cannot immediately and in every Reſpect account for, we ſhall not therefore preſently reject or diſbelieve it, but take ſome Things, provided they no ways contradict the Faculties he has given us, upon the Credit and Authority of our Maker; being thoroughly convinced, by every Day's Experience, of the Truth of many things, which we can no ways explain or comprehend. [d] *Thine own things, and ſuch as are grown up with thee, canſt thou not know; how, then ſhould thy Veſſel be able comprehend the Way of the Higheſt?*

As we ſhall ſubmit our Underſtandings to the Truth of what he reveals, ſo ſhall we our Wills to the Reaſon and Equity of what he requires. We ſhall be willing to be directed by his Wiſdom, and governed by his Authority. Whatever Commands he is pleaſed to lay upon us, our Humility will teach us not to think them grievous or unreaſonable; but that he has gracious Ends in view, which we, his ſhort-ſighted Creatures, are ignorant of; and if ſome ſhould appear more difficult than others, this Grace will remind us, that we are the Workmanſhip of his Hands, and the Care of his Providence; and therefore he has an undoubted Right to all the Duty and Service we are able to pay him.

Nor ſhall we only pay an active Obedience to what he Commands, but a paſſive one to what he inflicts. We ſhall readily and thankfully ſubmit to his Diſpoſal, and reſign ourſelves intirely to his Providence; being firmly aſſured, that his Juſtice, and Wiſdom, and Goodneſs, will do only what is Wiſe, and Good, and Gracious, and what in the End will turn to our unſpeakable Advantage. Is he pleaſed to afflict us with temporal Misfortunes, Poverty, Sickneſs, the Loſs of Friends, or Children, or whatever we place our Affections moſt upon? our Humility will immediately ſet our Sins before

[d] 2 Eſdras

us,

us, and make us acknowledge all our Calamities to be infinitely leſs than what we deſerve. This will preſerve us from murmuring and repining, and make us ſay, with holy *Job*, *Whether he take away the Deſire of our Eyes, or bring upon us the Evil we were afraid of, yet ſtill bleſſed be the Name of the Lord!*

With regard to our Brethren, this will incline us to think as highly of them as poſſible; to honour all Men, eſpecially thoſe to whom Honour is due: to render all proper Reſpect and Deference to the Authority of thoſe whom the Providence of God hath placed over us, either in Church or State. Were we poſſeſſed of this Virtue, we ſhould not be ſo forward to reproach the Perſons, and cenſure the Proceedings, of our Superiors; but we ſhould endeavour to make the Care and Burthen of Government as eaſy as poſſible, by judging and ſpeaking of them with Candor and Reſpect, and by rendering them all the juſt Tributes of a meek and quiet Obedience.

Humility is ſo great a Reſpecter of Superiors, ſo ſincere a Lover of Peace and Order, and ſo compliant to all the lawful Injunctions of Authority, that wherever her Power prevails, there is no room either for Schiſm in the Church, or Sedition in the State: nor is there any Way poſſible of introducing them, but by expelling her.

And as this Virtue would teach us to order ourſelves lowly and reverently to all our Betters; ſo would it diſpoſe us to eſteem even our Equals as ſuch, [a] *with brotherly Love in Honour preferring one another.*

We ſhould neither be uneaſy to hear, nor unwilling to give them their juſt, nay more than their juſt, Commendations. We ſhould wink at their Failings, and applaud their Virtues; and not endeavour to advance ourſelves on the Ruins of their Reputation. We ſhould not be fond and ambitious of Prece-

[a] Rom. xii. 10.

dence,

dence, nor be disturbed at the Entertainment, though our Friend should not bid us *go up higher*. We should not look upon every accidental Neglect as an intended Injury, nor should we receive every Injury with a warm Resentment. And should we at any Time give Occasion of Offence, (which while we are in this State of Imperfection we shall sometimes do; and yet we shall the more rarely do, if we are influenced by this Virtue) we should shew ourselves adviseable, and bear Reproof with Calmness and Gratitude, freely acknowledging our Folly, and resolving to make all the Amends and Satisfaction in our Power.

To those who are of a Condition and Character inferior to our own (for even Humility may perceive that there are such) this will prompt us to lessen the Distance, and soften the Uneasiness of it as much as possible; to lend them our helping Hand upon all proper Occasions: nor shall we think it any undervaluing of ourselves to attend to their Complaints, to give them Counsel and Advice in their Distresses, to ease them under Misfortunes, and to do them all the kind and tender Offices which Reason and Charity require at our Hands. We shall thus condescend to Men of low Estate, and in all Respects so demean ourselves towards them, as considering that they are endowed with Bodies composed of the same Substance, formed in the same Mould, and stampt with the same Image with ourselves; of Souls too as nearly related to Heaven, deriving from the same divine Original, and equally capable of Glory and Immortality.

Thus Humility will incline us to behave ourselves dutifully and respectfully to our Superiors, tenderly and obligingly to our Equals, courteously and condescendingly to all below us.

Such being the Nature, and such the Fruits of this celestial Grace, I need not labour to prove, that whoever is inspired with it, *his is the Kingdom of Heaven*, i. e. He is fitted and disposed for the Kingdom of Grace here, and for that of

Glory hereafter; there being ſcarce a ſingle Duty reſpecting either God or Man, but what when we are poſſeſſed of this Grace, we ſhall be inſtructed in, and inclined to obſerve. Whence there is little Occaſion to demonſtrate, that by this we are fitted to obſerve the Goſpel Commands; when it appears, that whoever is influenced by it, already in a great meaſure obſerves them. That God Almighty is ready to beſtow the Aſſiſtance of his Spirit to Perſons of this humble Temper, many are the Aſſurances of holy Writ. [f] *Thus ſaith the Lord, the Heaven is my Throne; but to this Man will I look, to him who is poor and contrite in Spirit, and trembleth at my Word.* [g] *Whoſoever ſhall humble himſelf as a little Child, the ſame is greateſt in the Kingdom of Heaven.* [h] *Be ye cloathed with Humility; for God reſiſteth the Proud, and giveth Grace to the Humble.*

And ſince the State of Glory is no other than the Perfection and Conſummation of that of Grace, thoſe who have the largeſt Share of the one here, are in the faireſt Way of being advanced to the other hereafter.

Then will thoſe who humbled themſelves here with the loweſt Abaſements, who entertained the meaneſt Opinions of their own Virtues, and were contented that others ſhould think as meanly of them, and who too often met with the Treatment they were the fartheſt from deſerving, becauſe they thought they deſerved it; then will they be exalted with diſtinguiſhed Honour, and ſhine for ever, encircled with Crowns of Glory. Then will God regard the Lowlineſs of his Servants, *and behold from henceforth all Generations ſhall call them bleſſed.* Then will they who approached the Marriage-feaſt almoſt with Bluſhes and Confuſion, and hardly thought themſelves cloathed with the Wedding Garment, be bidden by the Bridegroom to ſit up higher, and will have

[f] Iſa. lxvi. 1, 2. [g] Matth. xviii. 4. [h] 1 Pet. v. 5.

Honour

Honour from them that ſit at Meat. When all the Glories here Below ſhall fade, and all the gaudy Vanities and trifling Diſtinctions of this World be done away, then ſhall Honour and Exaltation belong to thoſe who excel in the Virtue of Humility.

And when we ſhall be advanced to thoſe glorious Manſions (which may the divine Mercy grant to be our Lot!) and to thoſe ſolid and everlaſting Enjoyments, how light and inconſiderable will appear all the Injuries and Affronts we met with in this World, and how ſhall we even bleſs thoſe from whom we received them! Since by them they gave us Opportunities of exerciſing our Patience, and improving our Graces, and by that Means of encreaſing our Bliſs, and adding Luſtre to thoſe never-fading Honours with which we are ſurrounded. And with what Contempt and Pity ſhall we look down on the tranſitory Glories of this World, and all that empty Pageantry with which poor Mortals pleaſe and pride themſelves here Below! Then we ſhall fully perceive, that as the Favour of God is the only thing worthy our Ambition, ſo is the mortifying our Pride and Ambition the ſureſt Method to obtain it. It is certain, that nothing is of more Importance in Religion, nothing more recommends us to God, nothing diſcovers more the true Spirit of *Chriſtianity*, than genuine unaffected Humility. But where, alas, is it to be found! Can the *Methodiſts*, thoſe great Pretenders to Perfection, who ſound a Trumpet before them, and undervalue all the reſt of Mankind, and boaſt ſo much of the Aſſurance of Salvation, ſay it is with them? Let them try themſelves by this ſingle Grace, and I heartily wiſh their great Pretences may not defeat their Title.

I ſhall mention but one Argument more, to recommend to you this admirable Grace, which, becauſe it is a very powerful and engaging one, I chuſe to leave laſt on your Minds:

It is, the Example of our bleſſed Saviour. For, as St. *Auſtin* ſays, *What Remedy ſhall we find for Pride, if it is not cured by the Humility of the Son of God?* This Example our Lord himſelf propoſes to us. *Learn of me*, ſays he, *for I am meek and lowly.* He who was in the Form of God, did not affect Greatneſs, nor come to us arrayed in Majeſty, but made himſelf of no Reputation, and took on him the Form of a Servant. He bowed the Heavens and came down, and converſed with the Sons of Men, the Workmanſhip of his own Hands, under the meaneſt Circumſtances of human Life. And tho' his whole Life was an uninterrupted Courſe of the greateſt Acts of Beneficence and Charity; yet was it, from his humble Birth in a Manger, to his ſhameful Death on the Croſs, but one continued Scene of Indignity and Contempt. And yet who ever ſaw Him, the great Lord of Heaven and Earth, the expreſs Image of the great *Jehovah*, diſturbed at any Neglect, or uneaſy becauſe a due Reſpect was not paid him? Nay, who ever ſaw him receive the moſt heinous Affronts and Injuries, with any other Reſentment than that of Love and Compaſſion?

Let this Mind be likewiſe in us, which was in Chriſt Jeſus. When we are called to any mean Employment, let us conſider, that if our Lord and Maſter waſhed his Diſciples Feet, we ought to think nothing too low to ſtoop to, for the good of others. When we are deſpiſed and reviled, vilified and inſulted, let us look up to Him, the Author and Finiſher of our Faith; who *for the Joy that was ſet before Him, endured the Croſs and deſpiſed the Shame.*

Let us obſerve theſe excellent Leſſons of Humility he has given us, and follow after that admirable Pattern of it he has ſet us; then ſhall we, too, with him, be exalted in Glory, and for ever ſit down at the Right Hand of God. For he himſelf aſſures us, that *Bleſſed are the Poor in Spirit; for theirs is the Kingdom of Heaven.*

SECOND

Second Beatitude.

Preached before the King at *St. James's*, *Dec.* 2, 1733.

Matth. v. 4.

Bleſſed are they that mourn; for they ſhall be comforted.

THE next Set of Perſons on whom the merciful and compaſſionate Saviour of the World pronounces a Bleſſing, are thoſe who ſtand very much in need of ſo charitable a Conſolation, Thoſe that mourn, *i. e.* ſay our learned Commentators, thoſe who are afflicted with a godly Sorrow, conceived upon the Senſe of their Wants and Sins. But although this Bleſſedneſs is not to be denied to ſuch religious Mourners, nay, more eſpecially and in a more eminent Degree ſeems to belong to them, yet is there no Neceſſity, in my Opinion, of confining it within ſuch narrow Limits; but it may be allowed to extend itſelf to all the Sons and Daughters of Affliction, who do but ſincerely embrace the Chriſtian Religion; who receive its Doctrines, and live up to the Precepts and Rules it preſcribes. *Bleſſed are they that mourn.* Bleſſed are they that are under any ſort of Trouble and Affliction whatſoever, whether worldly Loſſes or Diſappointments invade them, whether bodily Pains and Infirmities afflict them, whether ſpiritual Cares or Concerns diſturb them; whether preſent Evils annoy them, or future Fears and Apprehenſions deject them. Behold I bring them glad Tidings of Joy and Conſolation.

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Let them but attend to my Doctrine, and they ſhall be comforted; let them but receive the Religion I propoſe, and endeavour, as far as human Infirmity will permit them, after the Perfection it requires, and they will find it a ſufficient Antidote againſt all future Fears and Miſgivings, a ſubſtantial Relief under all their preſent Calamities and Troubles: and this infinitely beyond what any other Diſpenſation can pretend to. For the Chriſtian Religion, beyond any other, aſſures us of the Pardon of our Sins, of the Love and Favour of God, of the comfortable Aſſiſtance of his Holy Spirit, and of eternal Bliſs and Glory in another World. All which are ſo great Bleſſings, and Encouragements, as are ſufficient to take off the Edge of the ſevereſt Afflictions. It aſſures us of the Pardon of our Sins: and this is an Aſſurance we can only have through the Merits and Mediation of our Saviour, who came to call ſuch as were weary and heavy laden, and to eaſe them of their Burthen: who came to take the Weight of it upon his own Shoulders, and to offer up himſelf a Sacrifice and Satisfaction for the Sins of the whole World. If we conſider the State and Condition the Heathen, who were without Chriſt, *who were Aliens from the Commonwealth of Iſrael, and Strangers to the Covenant of Promiſe*, as the Apoſtle repreſents them, they had no reaſonable Foundation for ſuch an Hope as this, nor any comfortable well-grounded Aſſurance of the Divine Forgiveneſs. They were ſufficiently aware of the Corruptions of depraved Nature, and found by woful Experience the manifold Infirmities with which they were encompaſſed. They ſufficiently ſaw how their own Perverſeneſs in ſundry Inſtances carried them contrary to that Light which was born within them, and by which Reaſon, tho' but faintly glimmering, conducted them. The ſame Reaſon could not but inform them, how odious and offenſive their Tranſgreſſions were to the Purity and Perfection of the Divine Majeſty, but which way to make an Atonement

for

for their Sins, which way to reconcile themſelves to this offended Majeſty, they were altogether at a Loſs. As to the *Jewiſh* Religion, *Do this and live*, was the Language of the Law; which in the mean while threatened Death to every preſumptuous Offender. Sacrifices were indeed appointed for Expiation of ſmall Offences; but it allowed of none for ſuch as were more heinous, ſuch as Blaſphemy, Murder, Adultery, and the like Tranſgreſſions of the moral Law. But by the Covenant of the Goſpel, the Divine Compaſſion and Mercy in forgiving Sin, was to arrive at its perfect Meridian. [i] *Be it known unto you, that through Him is preached unto you Forgiveneſs of Sins; and by him all that believe are juſtified from all things from which ye could not be juſtified by the Law of Moſes.* This was that great and fundamental Doctrine which the firſt Preachers of Chriſtianity had in Commiſſion to publiſh, and that in the cleareſt and moſt expreſs Terms, where-ever they publiſhed a crucified Saviour, a Saviour indeed for that very Reaſon, becauſe he redeemed us from our Sins; and crucified for that End, that he might become our Ranſom. [k] *Thus it behoved Chriſt to ſuffer, and to riſe from the Dead the third Day, and that Repentance and Remiſſion of Sins ſhould be preached in his Name.* This was that Part of their Commiſſion which they never failed to obſerve. Thus St. *Peter*, [l] *Repent and be baptized every one of you, in the Name of Jeſus Chriſt, for the Remiſſion of Sins.* Thus *Ananias*, *Ariſe and be baptized, and waſh away thy Sins.* This is a Doctrine which the Chriſtian Church has always inſerted in her Creed, and required the Profeſſion of, from every Member. This is a Doctrine which ſhe has interwoven with her Devotions, and pronounced by the Mouth of her Paſtors to every returning Penitent. This was the Foundation on which ſhe was raiſed, and is the peculiar

[i] Acts xiii. 38. [k] Luke xxiv. 46. [l] Acts ii. 38. xxii. 16.

Privilege

Privilege in which ſhe glories. And what a mighty Conſolation is it, under the manifold Calamities and Diſaſters which ſurround this mortal helpleſs State, to have ſo full an Aſſurance of the Pardon of our Sins! While the Weight of Guilt hangs heavy upon our Breaſts, and we are under the diſmal Suſpenſe and Dread, that the Vengeance of Heaven is purſuing us, it muſt add Gall and Bitterneſs to every worldly Bleſſing, and give an unwelcome Reliſh to the ſweeteſt Enjoyments of Life. But *come unto me*, ſays our Saviour, *all that ye are weary and heavy laden, and I will refreſh you.* Come unto me, and I will eaſe you of the Burthen of your Guilt, and ye ſhall find reſt to your Souls. And *happy is he whoſe Unrighteouſneſs is forgiven, and whoſe Sin is covered. Bleſſed is the Man to whom the Lord imputeth no Sin.* Bleſſed is he indeed, under all the temporal Diſadvantages we can at preſent ſuppoſe; And to every Son and Daughter of Affliction, who does with Sincerity embrace the Terms of the Goſpel, it may be ſaid, *Ariſe, be of good cheer*, ſince *thy Sins are forgiven thee.* But farther, the Chriſtian Religion not only cancels the Obligation under which we were held, and nails the Hand Writing againſt us to our Saviour's Croſs; it not only ſecures us from the Puniſhment of our Sins, and the Dread of the Divine Vengeance, but places us again in a State of Favour and Acceptance. This, tho' a higher Degree of Grace, is no other than a Conſequence of the former. For ſince he is a God who delights in ſhewing Kindneſs, and whoſe Nature and Property it is, always to have Mercy, he cannot but be kind and beneficent to the Workmanſhip of his own Hands, to the Creatures of his own Pleaſure, when that Partition is removed which intercepted from us the Effuſions of his Goodneſs. Thus the Apoſtle argues, [m] *God commendeth his Love towards us, in that while*

[m] Rom. v. 8.

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we were yet Sinners Chriſt died for us. Much more then, being now juſtified by his Blood, we ſhall be ſaved from Wrath thro' him. For if when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled, we ſhall be ſaved by his Life. This therefore muſt be a farther conſiderable Comfort under all the Preſſures and Aſſaults here below, under the blackeſt and moſt diſmal Night of Affliction that can encompaſs us, to be aſſured of the Love and Favour of our great Creator. So that while Misfortunes fall upon others with double Weight, and in every Stroke they receive, they ſee the Terrors of Vengeance, and are diſquieted with the Apprehenſions of an angry Judge; the good Chriſtian improves his into Proſpects of Joy and Advantage; and converts every Evil into a Bleſſing. *Wherewith he puniſhes his Adverſaries, by the ſame he glorifies thoſe whom he hath called.*

Another conſiderable Foundation of Comfort to thoſe that mourn, to Perſons under Trouble and Affliction, which the Chriſtian Religion affords beyond any other, is the Influence of Divine Grace, and the Aſſiſtance of the Bleſſed Spirit. Although there is little Queſtion to be made but the Men of Virtue and Sincerity in the Gentile World had a conſiderable Share of the Divine Aſſiſtance to encourage them in the Purſuit of all their glorious Actions, to ſupport them under any Trials of their Integrity, and to bring them off with Victory in their ſevereſt Conflicts; yet was this a Point too little conſidered, and but faintly depended on, by the beſt and wiſeſt among them. Pious Men under the Jewiſh Diſpenſation had undoubtedly fuller and better Notions of the Divine Aſſiſtance, and placed a greater Confidence and Dependance upon it: eſpecially if we take our Eſtimate from the Royal Pſalmiſt; whoſe holy and ſeraphic Meditations breathe forth nothing more than a firm Truſt and a joyful Affiance in the divine Goodneſs; and diſcover a Soul ardently deſirous of,

and tranſported with, the Bleſſing of the Holy Spirit. Yet was the fulleſt Diſpenſation and cleareſt Diſcovery of this ineſtimable Gift of the Holy Spirit of God, reſerved for the Times of the Meſſiah. Hence in the New Teſtament, the Goſpel is often ſignified by the Expreſſion of *Grace*; as if they were Terms of the ſame Import. *Ye are not under the Law, but under Grace.* This was the great Promiſe our Saviour gave his Diſciples, under the melancholy Proſpect of loſing him: *I will pray the Father, and he will give you another Paraclete.* This was the great Promiſe of the Father, which he charged them *to wait for, not many Days hence.* And at the Feaſt of *Pentecoſt* was this remarkable Promiſe ſignally and evidently made good. Then were the Heavens opened, and the Spirit poured down abundantly, and in a very plentiful Meaſure, on the Sons of Men, when it deſcended in the Image of flaming Tongues, and ſat on the Head of each Believer. Then did the young Men ſee Viſions, and the old Men dream Dreams; and when *the Lord* thus *gave the Word, great was the Company of Preachers.* And as this extraordinary Gift was imparted to ſupply all the Exigencies of the Chriſtian Church, ſo one particular Branch of the Office the Holy Spirit was to diſcharge, was, to ſupport the Diſciples under thoſe Diſcouragements they were likely to encounter, and to adminiſter Comfort to them under whatever Calamities ſhould befal them. Hence is he ſtyled *the Comforter.* This Office he eminently fulfilled on the primitive Believers. With what Undauntedneſs did they aſſert the Cauſe of Truth, out-brave the Oppoſition of Mankind, and defy the united Powers of Death and Hell! How were they ſuſtained from Above under the ſevereſt Calamities, and the moſt exquiſite Tortures that Wit or Malice could invent! They ſang Anthems in their Priſons, they bled without Tears, and expired without a Groan: when in Chains, they confounded Monarchs; and when

when ready to be ſtoned, they had the Faces of Angels. Nor was this Promiſe made only to the firſt Profeſſors of the Chriſtian Faith; but, I will give you a Comforter that ſhall abide with you *for ever*, ſays our Saviour: not only with thoſe who were his Followers at that Time, but with all ſuch as ſhould confeſs his Name, unto the End of the World. With every good Chriſtian the Promiſe ſtands ſure and ſtedfaſt; and the Father, who hath made it, [a] *is faithful, who will not ſuffer us to be tempted above that we are able to bear; but will, with the Temptation alſo make a Way to eſcape.* Bleſſed therefore are thoſe that mourn, who are aſſured of ſufficient Grace under all their Tribulation. Bleſſed are they who have ſo faithful a Comforter always at hand to revive their Spirits, and to aſſwage their Pain, to make their Bed thus eaſy in their Sickneſs, and to adminiſter Joy and Chearfulneſs under the Agonies of expiring. And [b] *bleſſed be God, the Father of our Lord Jeſus Chriſt, the Father of Mercies, and the God of all Comfort, who comforteth us in all our Tribulation.*

The laſt Foundation of Comfort to thoſe that mourn, which Chriſtianity affords beyond any other Diſpenſation, is, the Aſſurance of a future eternal Recompenſe. Of this the Pagans had ſuch feeble and imperfect Glimpſes, that all with them amounted to no more than mere Conjecture. With what Uncertainty and Doubt does *Socrates*, one of the beſt and wiſeſt of them, and who is acknowledged to have ventured as far as any of them in this undiſcovered Land; yet with what Uncertainty does he expreſs himſelf in his laſt admirable Speech on this important Point? Sometimes you would think Day fully broke out upon him, and that all is clear and bright before him; when on a ſudden, the Light is intercepted, and all is involved in Clouds and Darkneſs. The ſame may be ſaid of *Xenophon*, *Cicero*, and other illuſtrious Worthies of the

[a] 1 Cor. x. 13. [b] 2 Cor. i. 3, 4, 5.

Heathen World. All the Notions they had of their own Immortality, and the Rewards of a future Life, were very dark and confuſed, and their Dependance on it extremely weak and unſtable.

Among the People whom God Almighty had more immediately under his Care, the Light of Reaſon received conſiderable Improvements in this Reſpect. They had ſeveral awakening Notices of them, particularly in the Inſtance of *Elijah*, tranſlated into another World without paſſing through the Gate of Death; and prior to him, that of *Enoch*, who even before his Tranſlation had this Teſtimony, *that he pleaſed God.* But without Faith it is impoſſible to pleaſe him; for *he that cometh to God muſt believe that he is, and that he is a Rewarder of them that diligently ſeek him.* And many of the Patriarchs, and pious Men, died in the Faith, who [p] *not having received the Promiſes, but having ſeen them afar off, were perſwaded of them, and embraced them, and confeſſed that they were Strangers and Pilgrims on the Earth. For they that ſay ſuch things, declare plainly, that they ſeek a Country*, as the Apoſtle excellently reaſons, and undeniably proves that Country they ſought as their reſting Place, and the End of their Travels, to be an heavenly one, where God had prepared for them a City; and therefore was not aſhamed to be called their God. Thoſe famous Paſſages in *Job*, and *Daniel*, and *Eccleſiaſtes*, beſide ſeveral others very clear in the Apocryphal Writers, (*Eccleſiaſticus*, 2 *Maccabees* vii. 14, 29.) put this Point beyond Controverſy, and prove what our Church aſſerts in her Articles, that the Fathers expected more than temporary Promiſes, and that in the Old as well as the New Teſtament, eternal Life was offered to Mankind.

Yet ſtill Life and Immortality was never fully brought to Light, but through the Goſpel. That gives us an undeniable Cer-

[p] Heb. xi. 13.

tainty,

tainty, and a glorious Proſpect of a future and an everlaſting State. The other World is now fully laid open to us; nor is it poſſible to have more convincing Manifeſtations of the Rewards and Puniſhments reſerved for us hereafter, till we come to Experience, till Faith is ſwallowed up in Viſion, and Hope is conſummated in Enjoyment. We already ſee by the Eye of Faith the Son of Man coming in the Clouds to judge a general Aſſembly of Mankind; uſhered in with the Sound of the Trumpet, and attended with a Retinue of Angels. We ſee the Dead of all Ages riſing from the Priſons of Corruption, and coming forward to receive their final deciſive Doom. We ſee the Books opened, wherein all our ſecret Thoughts, all our private and public Words and Actions, are recorded in indelible Characters, which will exactly anſwer with the Evidence of our Conſciences, and according as our Behaviour has been, ſuch will be our Sentence; if we have been ſenſual, cruel, or impious, if we have neither feared God, nor regarded Man, *Go ye curſed into everlaſting Fire*; if we have demeaned ourſelves dutifully and devoutly, and, as far as is conſiſtent with human Infirmities, kept ourſelves unſpotted from the World, then, *Come ye bleſſed Children, inherit the Kingdom prepared for you.* This *Fire*, we are aſſured, is intended to denote the moſt exquiſite Torments that it is poſſible for human Nature to undergo, without Proſpect of Relief; and this *Kingdom*, to ſignify the moſt glorious and rational, the moſt ſubſtantial and exalted Pleaſures our Souls and Bodies are capable of being advanced to by boundleſs Love, Almighty Power, and infinite Wiſdom, to all Eternity. We ſee now, by the Eye of an unſhaken Faith, the great Diviſion of Mankind made according to their Deſerts: thoſe who lived ſuitably to the Laws of their Maker, who promoted, with Zeal and Integrity, the Ends of their Creation, the Glory of God, and the Good of Mankind; we behold them with joyful Hearts,

and ſerene Countenances, yet ſtill with humble Gratitude, triumphantly received by all the Hoſt of Heaven, conveyed with Applauſe to the Manſions of Bliſs, and adorned with everlaſting Crowns of Glory. On the other Side, the Uncharitable, the Licentious, and the Prophane, terribly diſmayed and confounded, and under the utmoſt Agonies of Deſpair and Remorſe, dragged by Devils to Execution, *and caſt into the Lake of Brimſtone, where the Worm dieth not, and the Fire is not quenched.* Theſe important Truths are clearly revealed by our bleſſed Saviour, who is appointed to be the Judge of Quick and Dead, and who has given us ſufficient Aſſurance of them by his Life and Miracles, and by his own riſing from the Dead, and aſcending, in a viſible Manner, into the higheſt Heavens. Such are the Diſcoveries, and ſuch the Evidences, which the Goſpel gives us of a future State, which is to laſt for ever: Diſcoveries, ſufficient to raiſe the Heads, and revive the Spirits, of the moſt diſconſolate afflicted Perſons in the World, who are but careful to maintain *Faith and a good Conſcience*, and live agreeably to their Chriſtian Profeſſion. Such as theſe know, that all things work together for good to them that love God. And although they are not ſtupid and inſenſible under Misfortunes, and [q] *no chaſtning for the preſent is joyous, but grievous; nevertheleſs afterward it yieldeth the peaceable Fruit of Righteouſneſs unto them that are exerciſed thereby.*

They comfort themſelves with the certain Expectation of a ſpeedy Deliverance, they are aſſured it will not be long ere all Tears ſhall be wiped from their Eyes: and then theſe light Afflictions, which are but for a Moment, will work for them a far more exceeding and eternal Weight of Glory. Theſe are the Comforts that our holy Religion offers to its ſincere Profeſſors, under all the Troubles and Calamities which befall

[q] Heb. xii. 11.

them

them in this difficult State of Pilgrimage, and Valley of Tears. Much more does it to thoſe who are more properly religious Mourners, who are Sufferers out of Principle, and purely upon a conſcientious Account: *viz.* Thoſe who are dejected with the View of the manifold Frailties and Infirmities which ſurround them, and the Sins and Errors they are continually expoſed to, that they cannot ſerve God with ſuch Chearfulneſs, Attention, and Fervency, as both their Intereſt and Duty requires; nor walk thro' a miſerable corrupted World with that Circumſpection and Care as is neceſſary to preſerve an unſpotted Innocence: but that either Temptations without, or Paſſions within, often blind their Eyes, and defeat their Reſolutions, and pervert them from the Paths of Goodneſs.

Thoſe who are concerned on the Account of others, and becauſe of that Vice and Immorality, that Injuſtice and Cruelty, that Profaneneſs and Blaſphemy, which like a Deluge overſpreads the World; whoſe Hearts are overwhelmed with Grief, and whoſe Eyes guſh out with Tears, becauſe Men keep not the divine Law; who are ſeriouſly concerned that the true Religion makes ſuch ſlow Advances; and that ſo great a Part of the Univerſe is ſtill involved in Darkneſs that may be felt, who are deeply concerned to obſerve, that where there is much of the Form of Godlineſs, how little there is of the Spirit and Subſtance of Religion among the moſt zealous Pretenders to it: how the great Profeſſors of Chriſtianity often diſpute away their Charity, and in warm Contentions for Niceties of their own Fancies, forget the plain and undoubted Rules, ſome of Spiritual, and others of Civil Obedience.

And, laſtly, all ſuch as are under Sufferings and Perſecutions for the Sake of a good Conſcience, and for the performing ſuch Things as their own Heart, guided by the Word of God, plainly tells them is their Duty. Thoſe who, having Reſpect unto the Recompenſe of Reward, with *Moſes*, chuſe

Affliction

Affliction with the People of God, eſteeming the Reproach of Chriſt greater Riches than the Treaſures of this World.

Such Mourners as theſe may rejoice, and be exceeding glad, for great is their Reward in Heaven. They may moſt aſſuredly depend upon it, that Religion will, in the End, amply recompenſe them for all their Sufferings on her Account. [r] *They may rejoice, inaſmuch as they are Partakers of Chriſt's Sufferings; for when his Glory ſhall be revealed, they ſhall be glad alſo with exceeding Joy.* Bleſſed are they who thus endure Temptation; for when they are tried, they ſhall receive a Crown of Life.

Since therefore the Chriſtian Religion offers ſuch ſolid and ſubſtantial Relief to Perſons under whatſoever Troubles and Afflictions, abundantly ſufficient to take off the Edge, and leſſen the Uneaſineſs of them; and far beyond what any other Diſpenſation can pretend to; well might our bleſſed Saviour, upon the firſt publiſhing the Doctrine of it, ſay, *Bleſſed are thoſe that mourn.*

Happy is it for them, that they are now anointed with the Oil of Gladneſs, and that this Sun of Righteouſneſs has riſen on them with Healing in his Wings.

And what Inference is more proper for us to make, than this, that ſince this Religion affords ſuch ſolid Comfort to all its ſincere Profeſſors, we will embrace it with all our Souls, and endeavour to live agreeably to the Rules it gives us.

For without coming up to the Terms and Conditions there ſet us, without endeavouring to live holy and undefiled, without labouring after an unfeigned Faith towards God, and an unſpotted Conſcience towards Men; without applying to the Merits of our Saviour, and the gracious Aſſiſtance of his Holy Spirit; without repenting of our manifold Tranſgreſſions, in a true Sorrow for them, and an active Diligence to reform

[r] 1 Pet. iv. 13.

them,

them, theſe Things which ſhould have been the Occaſion of our unſpeakable Comfort, will prove but ſo many Aggravations of our Miſery.

But if we labour ſincerely to diſcharge our Duty, to walk humbly with our God, and charitably with our Brother; and ſtill aſpire after higher Improvements in the Graces of a Chriſtian Life; we may then lay hold on theſe Supports, ſo as to deſpiſe all the Evils and Calamities of Life.

Our Confidence thus firmly grounded will raiſe us above all the Misfortunes and Caſualties of the World, all the Reproaches and Perſecutions of Men, all the Rage and Fury of Devils.

For what can be inſupportable, or even terrible, to him who is well aſſured of the Pardon of all his Sins, the Love and Favour of God, the Aſſiſtance of his eternal Spirit, and of a glorious and happy Immortality! Theſe Helps, and theſe Aſſurances, will now buoy up his Spirits, and carry him compoſed and chearful through all the Briars and Thorns which this earthly State is condemned to, till it bring him into the Poſſeſſion of that glorious Kingdom, where all Tears will be for ever wiped from his Eyes; where he will with ſincere and ſtable Comfort ſurvey all his former Toils, and where he will, with Delight too great to be expreſſed, reliſh all his preſent Bleſſings; and where he will, with Rapture not to be conceived, be aſſured of them to Eternity.

them, these Things which should have been the Occasion of our unspeakable Comfort, will prove but so many Aggravations of our Misery.

But if we labour sincerely to discharge our Duty, to walk humbly with our God, and cheerfully with our Brother; and still aspire after higher Improvements in the Graces of a Christian Life; we may then lay hold on these Supports, to ease us to despise all the Evils and Calamities of Life.

Our Confidence thus firmly grounded will raise us above all the Misfortunes and Calamities of the World, all the Reproaches and Persecutions of Men, all the Rage and Fury of Devils.

For what can be insupportable, or even terrible, to him who is well assured of the Pardon of all his Sins, the Love and Favour of God, the Assistance of his eternal Spirit, and of a glorious and happy Immortality? These Helps, and these Assurances, will now buoy up his Spirits, and carry him composed and cheerful through all the Labours and Trouble which this earthly State is condemned to, till it bring him into the Possession of that glorious Kingdom, where all Tears will be for ever wiped from his Eyes; where he will with sincere and stable Comfort survey all his former Toils, and where he will, with Delight too great to be expressed, relish all his present Blessings; and where he will, with Rapture not to be conceived, be adored of them to Eternity.

THIRD BEATITUDE.

Preached before the KING at *Kenſington*, *June* 25, 1738.

MATTH. v. 5.

Bleſſed are the Meek; for they ſhall inherit the Earth.

I Cannot give you the Meaning of this Sentence of our Bleſſed Lord better, than in the Words of a learned Writer, whoſe Paraphraſe upon the Place runs thus: "Bleſſed are thoſe "who are of a meek and gentle, a quiet and harmleſs Spirit, "free from Paſſion and Violence, from Haughtineſs and Tur- "bulency; for ſuch Men ſhall generally be ſecured in the quiet "Poſſeſſion of their Rights in this World, by the peculiar "Providence of God; or however, ſhall have an Inheritance "in that new Earth, wherein Peace and Righteouſneſs are "for ever to dwell."

It will not, I conceive, be improper, in treating upon theſe Words, to diſcover to you the Nature, Fruits, and Effects of the Virtue here recommended, and then ſhew you the Bleſſings that attend it.

Meekneſs conſiſts in the due moderating the Paſſion of Anger: or, to deſcribe it in the Language of the Apoſtle, it is that Branch of Charity which is ſo far from being *eaſily provoked*[b], that it *ſuffers long, and is kind*; that it *beareth all things and endureth all things*. There is ſo much of Pride and Self-Love interwoven in our Nature in this corrupted State of it, as makes us too prone to take fire at Injuries, quick in our Re-

[a] 2 Pet. iii. 13. [b] 1 Cor. xiii.

ſentments of them, and too ready to meditate Reprizals. Now theſe warm and impetuous Sallies of our Temper it is the Buſineſs of Reaſon to moderate and compoſe, and when our Temper is ſo compoſed, it obtains the Name of *Meekneſs*.

And wherever this Virtue takes that Poſſeſſion it ought, it will ſo far calm and regulate the Paſſion of Anger, as that it ſhall not riſe upon unworthy Occaſions, proceed to any improper Degree, nor be continued to any great Extent of Time.

First, it is the Buſineſs of Meekneſs to keep the Paſſion of Anger from riſing on any unwarrantable Occaſions.

Some Perſons are of that fiery, inflammable Temper, that the leaſt Trifle will diſconcert them. They fly out into warm Reſentments upon any unguarded Expreſſion, any inoffenſive Action that has the leaſt Appearance of Diſreſpect; and when the Hurricane is once raiſed within them, it is not in the Power of the ſofteſt Perſuaſions, or the cleareſt Reaſon, to compoſe and allay it. Perſons of ſuch a waſpiſh, tempeſtuous Diſpoſition, would do well, in their cooler Hours, and when they are capable of Reflection, to conſider the peremptory Denunciation of our Bleſſed Saviour: *I ſay unto you, that whoſoever is angry with his Brother without a Cauſe, ſhall be in Danger of the Judgment.* They would do well to ſecure themſelves before-hand againſt *the Sin which does ſo eaſily beſet them*, with the plain, but moſt powerful Armor of Meekneſs. They ſhould conſider, how often they have been deluded by the extravagance of their Paſſion; how often it has magnified Things inconſiderable, beyond all Size and Proportion; and into what numberleſs Inconveniencies and fatal Hazards their blind Fury has betrayed them. When any thing happens to them that carries the Face of an Offence, they ſhould learn to deliberate a little, whether it be really ſuch as it appears, whether it be of any Moment or Importance; and whether it might not proceed from an honeſt and well meant Intention.

Excellent

Excellent upon this Head is the Advice of the wiſe Son of Sirach: [c] *Admoniſh a Friend; it may be hath not done it: and if he have done it, that he do it no more. Admoniſh a Friend; for many Times it is a Slander: and believe not every Tale. There is one that ſlippeth in his Speech, but not from his Heart: and who is he that hath not offended with his Tongue? Admoniſh thy Neighbour before thou threaten him; and, not being angry, give Place to the Law of the moſt High.*

Charity hopeth all Things and believeth all Things, and will make all the candid Allowances the Caſe will admit. It will deliberate a while, whether it hath not given ſome Provocation on its own Side, and whether this be not a juſt Reprizal: or at leaſt, whether the Whiſperer, who *ſeparateth chief Friends*, may not have invented ſome officious Lye, and repreſented Things under offenſive Colours.

In ſhort, it will firſt of all endeavour to extenuate the Fact: but if that be impracticable, it will then excuſe and ſoften the Deſign. But if there be no Room for either of theſe, yet ſtill it *beareth all Things*, and *endureth all Things*. At leaſt it ſo far bears them, as not to ſuffer the Paſſion to riſe to any unwarrantable Degree; which it does, whenever it proceeds ſo far as to bear no Proportion to the Offence; becauſe whatſoever exceeds that, is ſo far cauſeleſs, and without Foundation; and therefore condemned by our Saviour. It is ſo likewiſe, whenever we are tranſported by it beyond the Government of our Reaſon. Reaſon is that noble Faculty by which we are ſaid to be created after the Image of our Maker; implanted in us by Him, to keep our rebellious Appetites in Awe, and our headſtrong Paſſions in Subjection.

Whenever therefore our Appetites and Paſſions get the better of Reaſon, the Order of Nature and Deſign of Providence is inverted, we deſcend from our native Dignity, we degene-

[c] Eccluſ. xix. 13.

rate

rate from our heavenly Original, and make nearer Approaches to the brutiſh Part of the Creation.

Our Anger likewiſe riſes to an improper Degree, whenever it indiſpoſes us for the Duties of Devotion. The Scripture requires us to *pray* continually, and *without ceaſing*. By which Expreſſions leſs cannot be intended, than that we be always in ſuch a Temper and Diſpoſition of Mind, as is ſuitable to approach our Maker: that our Souls be ever in ſuch a State, as that upon all proper Occaſions in private, and all the appointed Seaſons in public, they may dart themſelves out to Heaven with Attention and Fervency, and addreſs our Maker acceptably with Reverence and godly Fear.

But this we are altogether incapable of doing, while our Minds are in a ferment by Anger, and while we are the Sport of furious Paſſions. Our Breaſts muſt be free from Rage, and all evil Intentions to our Brother, if we would offer up an acceptable Tribute to our common Creator. When we pray, we are requir'd to *lift up holy Hands*; and in order to their being ſo, our Hearts muſt be *without Wrath*. Not only if we remember that our *Brother hath ought againſt us*, but that we have ought againſt him, ſhould we forbear to offer up our Gift at the Altar, till there be a Readineſs on our Side to forgive, and a Deſire to be reconciled. Our Anger riſes to an improper Pitch, when we are provoked by it to any intemperate Language, when it excites us to Bitterneſs, and Clamour, and Evil-ſpeaking. The Diſciple of *Chriſt*, who conſiders what Spirit he ſhould be of, will be ſo far from repaying abuſive Language in the ſame kind, and *rendering Railing for Railing*, and Reproaches for Reproaches, that, on the contrary, he will receive them only with Compaſſion, and requite them only with Benediction. When Injuries are thrown upon him, he is by no Means ſo void of Senſe, as not to feel them: nor when he does feel them, is he ſo deſtitute of Paſſion, as to be altogether unmoved, or

[d] 1 Tim. ii. 8.

wholly unconcerned at them: Yet he conquers his Spirit, and bridles his Tongue: never ſuffers it to run Riot, to vent any thing but what may be ſaid with Innocence, and what Modeſty may hear without Offence. Even then *he opens his Mouth with Wiſdom, and in his Tongue is the Law of Kindneſs.* The Caſe muſt be very bad, and clear, and important, before he will go ſo far, as to ſay, *the Lord rebuke thee.* But he will never *bring a railing Accuſation*, offer at opprobrious Names, and ſay to his Brother, *Racha.* Much leſs will he proceed to horrid Oaths, and helliſh Imprecations. Tho' his Heart be ever ſo hot within him, and the Fire be kindled, he will keep Silence from ſuch bad Words: Tho' his Spirit be provoked, he will never ſpeak ſo unadviſedly with his Lips, never deal about ſuch Arrows, Firebrands, and Death. And if we are not to proceed to indecent Expreſſions, if we are not allowed in our Paſſion to offend in Word; to what a criminal Exceſs does their Anger riſe, which nothing but the Blood of the Offender can allay? who take the Sword of Vengeance into their own Hands, and blindly vindicate their Quarrels by Duels? who rather than not gratify their extravagant Fury, reſolve to riſque their own and their Brothers eternal Damnation? Laſtly, our Anger proceeds too far, when it continues any great Length of Time. The good Chriſtian will, as much as in him lies, prevent the firſt Motions of unjuſtifiable Anger from riſing in his Breaſt; he will, if poſſible, ſtifle it in its Birth, and in its firſt Pangs and Throws; He will not, however, feed and cheriſh it, nor ſuffer it to dwell there, till it grow to a conſiderable Size. For altho' it may *ariſe* in the Boſom of a wiſe Man, yet it *reſteth* only in that of Fools. In the one it enters like a Thief by Surprize, and is expell'd when Reaſon can rally its Force: but in the other, as a Friend, it takes its Reſidence and ſettled Habitation. *Let not the Sun go down upon your Wrath*, ſays the Apoſtle. We ſhould baniſh all revengeful Purpoſes, and allay our tempeſtuous Paſſions,

ere

ere we ſuffer our Eyes to ſleep, or the Temples of our Head to take any Reſt. Nor ſhould we deal with our Anger, as is ſometimes done with houſhold Fires, only carefully cover it over, when we go to our Repoſe, in order to revive it the following Day; but extinguiſh it wholly, never more to be rekindled: Such are the Reſtrictions under which this excellent Grace of Meekneſs will lay the Paſſion of Anger. And while it is kept within theſe Bounds, the Paſſion itſelf may be of ſignal Service to us in our Paſſage thro' this World. For we may be well aſſured, the God of Nature hath not thrown this Heat into our Conſtitution to no Purpoſe: nor would he himſelf be repreſented to us in Scripture as *angry*, if the Paſſion itſelf were altogether unlawful, and we in this reſpect were not allowed to imitate him. We may farther obſerve, that the great Publiſher of the Jewiſh Law, tho' moſt remarkable for what I am recommending, as the *meekeſt Man upon Earth* [e], could not upon juſt Occaſions forbear expreſſing his Reſentment.

And the greateſt too of Prophets, whom God raiſed up like him; like him in the Publication of a Law, tho' a more perfect one; like him too, and ſurpaſſing him, in this Grace of Meekneſs; yet, like him, where the Honour of God [f], or the Good of Mankind was concerned, could be angry and diſpleaſed. Theſe great Lawgivers are repreſented to us as eminent for this heavenly Grace of Meekneſs, to teach us, that it is well ſuited to the Laws they publiſhed. And it is recorded too of them, that they were ſometimes angry; to teach us, that we may *be angry and ſin not*, and that the Paſſion itſelf is not wholly inconſiſtent with the Commands they gave us.

So that our Obligations to Meekneſs do not require us intirely to root out the Paſſion of Anger, which in this State

[e] Pſ. cvi. 32. [f] Mar. iii. 5.

of

of Infirmity is impoſſible; but only to bring it under its due and proper Regulations.

The Man of Meekneſs, although he may be angry upon Occaſion, yet his Heat is like that of the Sun, under due Management, ever in its proper Seaſon, and attended with uſeful Light: and the End of it is, to diſplay the Glory of God, and promote the Good of Mankind. Whereas the choleric Perſon, whoſe Paſſion riſes without Reaſon, and proceeds without Rule, and encreaſes beyond Meaſure, is like that of a blazing irregular Comet, not to be beheld without Terror, whilſt all about it is in Flame and Confuſion, and every thing within its Reach is in Danger of being deſtroyed.

To encourage you the more to moderate your Anger, and to endeavour after this admirable Grace of Meekneſs, I ſhall, in the next Place, lay before you the Bleſſings that attend it, both here and hereafter.

To begin with the Bleſſings of the Life that now is, of which Meekneſs has the Aſſurance. It contributes to our temporal Advantage, as it give us a more ſecure, quiet, and comfortable Enjoyment of our Poſſeſſions.

It gives us a more ſecure and laſting Enjoyment of them. And this with regard to our Perſons, as it contributes to make us healthy and long lived, and ſo gives us a Capacity of a longer Enjoyment of them. A late Writer, in his elegant Treatiſe on the Subject of *long Life*, hath ſufficiently ſhewn what a mighty Influence our Paſſions have upon our Conſtitution: and that a meek and quiet, a calm and compoſed Temper, is likely to prolong our Being here to the utmoſt Period of Nature. While furious and tempeſtuous Paſſions ferment our Blood, ſour our Spirits, and inflame our Conſtitution, an eaſy, chearful and contented Mind creates good Juices within us, and ſweetens all our Frame; and the Body thrives

and proſpers upon the good Diſpoſition and Tranquillity of the Soul.

This Virtue likewiſe preſerves us from eager Contentions and warm Diſputes with our Brethren. The Man who is poſſeſſed of it will endeavour what he can, not to offend in Word; but if by chance ſome unguarded Expreſſion ſhould drop from his Lips, he will be ſo far from thinking himſelf obliged to defend it, that he will be heartily grieved and concerned for it, and ready to make all proper Overtures for Friendſhip and Reconciliation. He is well aware that grievous Words do but cheriſh and encreaſe the Flame; and therefore he will endeavour to turn away Wrath, by ſoft Anſwers and mild Entreaties. [a] *The beginning of Strife is as when one letteth out Water:* if a ſpeedy Stop be not put to it, no one knows to what Pitch it may riſe, and what Damage may enſue. As Coals are to burning Coals, and Wood to Fire, ſo is a contentious Man to kindle Strife. When the choleric Perſon happens to meet with another of the ſame Temper, there is a fair Chance, when theſe Potſherds of the Earth ſtrive together, that both of them will be daſhed to Pieces. *A furious Man cannot be juſtified; for the Sway of his Fury ſhall be his Deſtruction* [b]. Thus far as to the Health and Security of our Perſons: let us ſee next, what Aſſiſtance Meekneſs gives us in the Preſervation of our Eſtates.

This it does, as all Things here are in the Hand of Providence, and as that ſtands engaged to make good thoſe Aſſurances of temporal Proſperity which are given to the Meek. [c] *The Meek ſhall eat and be ſatisfied. The Soul of the Meek ſhall dwell at Eaſe, and his Seed ſhall inherit the Land.* And St. *Peter* tells us, [d] *he that will love Life, and ſee good Days, let him eſchew Evil, and do Good; let him ſeek Peace and enſue it.*

[a] Prov. xvii. 14. [b] Eccluſ. i. 22. [c] Pſ. xxii. 26. xxiv. 9.
[d] 1 Ep. iii. 10.

But beſide the Providence of God, there is a great deal in the Nature of this Virtue which contributes to this End. He that is of a quiet, obliging, inoffenſive Temper, attracts the good Inclinations of Mankind toward him, who will be ready to defend and aſſiſt unaffected Modeſty and Sweetneſs, wherever they obſerve it. For, as St. *Peter* immediately adds, *Who is he that will harm you, if you be Fellowers of that which is good?*

This Quality may perhaps ſometimes hinder him from making any great Acquiſitions, or raiſing himſelf by any ſudden Advances; yet is it of ſingular Uſe to maintain the Ground he has gained, and to preſerve what he is already poſſeſt of. And it can hardly eſcape our Notice, that for one who has advanced his Fortunes by a reſtleſs, litigious Temper, by being forward in Broils, and eager in Contentions; Multitudes have ſecured and improved theirs, by being calm and patient, eaſy and contented; and rather bearing with ſmall Injuries, and *ſeeking not their own*, than by reſenting every trifling Offence, and taking Vengeance into their own Hands, or appealing even to the Law for Redreſs.

There is as much worldly Wiſdom, as there is Chriſtian Chaſity, in following the Advice of our Saviour: [c] *I ſay unto you, that you reſiſt not Evil: but whoſoever ſhall ſmite thee on thy right Cheek, turn to him the other alſo. And if any Man will ſue thee at the Law, and take away thy Coat, let him have thy Cloak alſo.* Such Advantages in theſe Reſpects hath the Man of Meekneſs over one of a contrary Temper: but eſpecially, with regard to the Eaſe and Quiet of Mind, with which he enjoys his temporal Poſſeſſions; the Caſe will bear no Compariſon, nor admit of any Debate.

The Meek generally *inherits the Earth*, as the Pſalmiſt ſays; but much more, as he there adds, does *he delight him-*

[c] Matth. v. 39.

ſelf in the Abundance of Peace. For while the contentious angry Perſon is like the troubled Sea that cannot reſt, perpetually dwells in Storms and Hurricanes, and is violently tranſported by the Furiouſneſs of his maſterleſs Paſſions: while he takes Fire at every petty Treſpaſs, and receives perhaps the bare Omiſſion of a Ceremony with as much Heat, as if it were a Deſign upon his Eſtate, or an Attempt againſt his Life, and ſo can have neither Eaſe nor Quiet in his own Breaſt; the Man of Meekneſs is always calm and undiſturb'd, his better Part lies ſafely entrenched in Chearfulneſs and Innocence; and let what Tumults and Combuſtions ſoever happen without, he is ſure to enjoy Peace and Serenity within.

Is he bleſt at any time with ſome fortunate Event, and do Matters fall out proſperouſly and to his Advantage? He looks up with due Gratitude to the Author of his Being, and the Diſpoſer of all human Affairs: acknowledges it owing to his unlimited Goodneſs, and what he had neither Merit to claim, nor Reaſon to expect. Is he at any time injured in his Eſtate and Fortune, by the Treachery of the Crafty, or the Oppreſſion of the Powerful? He endeavours his own Vindication, and the Recovery of his juſt Rights, by all reaſonable and proper Means: but if it cannot be ſo effected, he ſets himſelf down with Contentment, and poſſeſſes his Soul in Patience; nor does he leſs reliſh the Bleſſings that are left behind, on account of thoſe he is deprived of.

But beſide the Bleſſings of Peace, he enjoys the Sweets of Victory; not of a Victory over his Enemy, but of one much more difficult to be obtained, and attended with greater Glory and Satisfaction, a Victory over Himſelf. For [f] *he that is ſlow to Anger, is better than the Mighty; and he that ruleth his Spirit, than he that taketh a City.* [g] *A patient Man will bear for a Time; and afterward, Joy ſhall ſpring up to him.*

[f] Prov. xvi. 32. [g] Eccluſ. i. 23.

On

On the other hand, very juſt is the Compariſon of *Solomon*: [h] *He that hath no Rule over his own Spirit, is like a City that is broken down and without Walls:* in which there is neither Ornament nor Defence; neither Safety, Wealth, or Pleaſure.

But however Things happen here to the Man of Meekneſs, however his Lot be with regard to his inheriting the Bleſſings of this lower World; he well knows, and that Aſſurance affords him an inconceivable Fund of Comfort and Satisfaction, that his Title to the heavenly *Canaan* ſtands eſtabliſhed upon Promiſes that will not deceive him. He is well aſſured, that whatever Conceſſions of his juſt Rights and Privileges he makes in this empty tranſitory World, from a pure Chriſtian Charity, and in Obedience to the Commands of his great Lord and Maſter, whoſe Example in this very Virtue he ſets before his Eyes for his Imitation; he well knows, I ſay, that in the End he ſhall be no great Sufferer. If one take away his Cloak, and he give him his Coat alſo, or compel him to go a Mile, and he go with him twain; he is thoroughly perſuaded, that he, who has required this at his Hands, will make him ample Amends for his Loſs in the one, and for his Pains and Labour in the other.

This he may be ſufficiently aſſured of from the Words of the Text. For where the Bleſſings of this World are promiſed to Piety and Goodneſs, they are intended only as Types and Pledges of thoſe eternal Rewards which are laid up in Store for them in another; as the Land of *Canaan* was an Earneſt to the obedient *Iſraelites* of that better Country, even an heavenly, which they were one Day to be poſſeſſed of; where they were to have *a City which hath Foundations, whoſe Builder and Maker is God.*

[h] Prov. xxv. 28.

Were

Were not this the Caſe, our Saviour it is likely, would not have expreſſed himſelf ſo ſtrongly, and ſaid---- *Bleſſed are the Meek.* For if in this Life only they have Hope, if the tranſient and empty Pleaſures of this World be all that is intended for them, theſe are far enough from making the moſt complete Poſſeſſor of them *happy*. The Man of Meekneſs would generally enjoy them indeed more fully, more ſmoothly, and more uninterruptedly than others; yet ſtill if his Proſpect reached no farther than this preſent Scene of Things, he could not properly be ſaid to be *happy*, but only *leſs miſerable* than other Men.

But we need not be at the Trouble of proving this by way of Conſequence; for our Bleſſed Lord hath plainly told us, *Learn of me, for I am meek and lowly of Heart; and ye ſhall find Reſt to your Souls:* That is, Endeavour to follow after the Pattern I have ſet you in thoſe excellent Graces of Meekneſs and Lowlineſs, and riſe to as great a Perfection and Eminence in them as ye are able; taking Care at the ſame Time not to be defective in any other, ſo as to deſtroy your Claim; and you will find the happy Fruits of it in the preſent Comfort and Satisfaction of Mind with regard to the Concerns of this Life, in the Aſſurance of the Forgiveneſs of your Sins, the Love and Favour of Almighty God, and in a well-grounded Expectation of that eternal Life which is to be rendered to them, who, *by patient Continuance in well-doing, ſeek for Glory and Immortality.*

And this Reward is what the Nature of the Grace itſelf very much qualifies the Soul for, and renders it extremely ſuitable to. For as on the one hand, thoſe of turbulent and tempeſtuous Diſpoſitions, who are ever raiſing Diſturbances, and putting all things around them in Flame and Confuſion, as Theſe, I ſay, are fit only to keep Company with thoſe infernal

fernal Spirits, who were for making War even in Heaven itſelf, and ever ſince their Expulſion from thoſe quiet Manſions, have gone about perpetually ſeeking whom they might diſturb and devour, and been a Plague and Torment to themſelves and all the World; — So, on the other hand, thoſe of meek and modeſt, of humble and peaceable Tempers, are qualified only for that Bleſſed Society, in which undiſturbed Peace and Tranquillity dwell, where mutual Harmony and Concord, and all the wiſe Arts of Endearment, are always ſtudied, or rather practiſed without Study; where inviolable Love and Friendſhip are improved and exalted to their utmoſt Perfection, and reign and triumph to all Eternity.

To which bleſſed Society, God of his infinite Mercy bring us all, through Jeſus Chriſt our Lord!

FOURTH

Fourth Beatitude.

Preached before the King at *St. James's*, *Dec.* 12, 1742.

Matth. v. 6.

Bleſſed are they which do hunger and thirſt after Righteouſneſs; for they ſhall be filled.

THERE are in Scripture ſeveral Acceptations of the Word *Righteouſneſs*. One very common is, when it is taken in a limited and reſtrained Senſe, and is intended for no more than the ſingle Virtue of *Juſtice*, or fair and upright Dealing between Man and Man. This ſeems to be the firſt and original Meaning of it, and what the Word, ſtrictly and critically taken, principally imports.

But becauſe this Virtue of *Juſtice*, or *Righteouſneſs*, is of ſuch general Uſe, and of large Extent; becauſe it runs thro' the whole Courſe of our Life, and is greatly concerned in almoſt every Action of it: therefore the Intent and Notion of it is often enlarged, and it is put to ſignify *the whole Circle of ſocial Virtues*, and all that Syſtem of Duties by which we ſtand obliged one to another.

Nay, it is often carried to a more extenſive Signification; ſo as to be conſidered as an univerſal Virtue, containing in it all other Virtues, not only Juſtice and Charity toward our Neighbour, but Piety and Devotion toward God: all the Duties both of the firſt and ſecond Table. Thus *Zacharias* and *Eli-*

zabeth were both *righteous* before God, walking in all the Commandments and Ordinances of the Lord blameleſs. "Ju-"ſtice, ſays the learned *Grotius*, is a general Virtue, compre-"hending in it all others. It is taken for whatſoever is agreeable "to Virtue, or acceptable to God."

Beſide this Notion of *Righteouſneſs* in the Root or Principle, it is in Scripture, eſpecially in the latter Part of the New Teſtament, conſidered under another View, and ſignifies the Effect and Conſequence of it: and then in our Tranſlation it frequently goes by the Name of *Juſtification*. It intends our being acquitted at the Tribunal of God by that Rule according to which we are obliged to direct our Actions, and lead our Lives.

Whoever is deſirous to be ſatisfied about this Notion of the Word, may ſee it in St. *Paul's* Epiſtle to the *Romans*.

I ſhall conſider my Text as including in it theſe two laſt Acceptations of the Word *Righteouſneſs: viz.* the univerſal Diſcharge of our Duty, and the being juſtified and acquitted at the Tribunal of God.

To give you therefore a ſhort Paraphraſe of the Words before us, as they are intended for our preſent Subject: "Bleſſed "are they who do earneſtly deſire, and ſeriouſly endeavour "after, univerſal Righteouſneſs; to do the Will of God thro' "the whole Courſe of their Lives, and to be juſtified and ac-"quitted in his Sight, when God enters into Judgment with "them. *Bleſſed are they:* for they ſhall certainly and infal-"libly attain what they are ſo deſirous of, and ſo diligent af-"ter. They ſhall have the Light of God's Word to direct "them, and the Influence of his Grace to aſſiſt them in the "Diſcharge of their Duty; and the Merits of their Redeemer "to make up the Deficiencies of their Obedience, and to clear "them in the Day of Judgment."

In my Diſcourſe, I ſhall firſt conſider the Nature and Qualifications of the Deſire we ought to have after this Righteouſneſs,

neſs, implied in the Expreſſions of *Hungring and Thirſting*.

Secondly, the Certainty that thoſe Perſons ſhall attain it, who are thus deſirous of it: *They ſhall be filled.*

And laſtly, the Happineſs of thoſe who do attain it: *Bleſſed are they.*

Firſt, the Deſire we ought to have for this Righteouſneſs is properly deſcribed to us under the Metaphors of *Hungring and Thirſting*. For of all thoſe Appetites and Inclinations which Nature has implanted in our Conſtitution, what is there that excites us with more Violence and Eagerneſs, and puſhes us on with more Reſtleſſneſs and Importunity, than theſe? Hardly any Labours ſo diſcouraging, but what Men impelled by theſe, will undertake; hardly any Difficulties ſo great, but what theſe will teach us readily to ſurmount and conquer. Keen and preſſing Hunger is not an idle languiſhing Deſire, that lies quiet and ſpends itſelf in Inactivity; but it rouzes all the Faculties and Powers of Mind and Body to allay and pacify it. It ſets the Head at work in contriving, inſpires the Heart with Reſolution to undertake, and the Hands with Diligence to execute its Deſigns. Thus eager ought to be our Inclinations, thus intenſe our Deſires, in ſeeking after the Kingdom of God and his Righteouſneſs. And ſuch they will be, if we conſider the exceeding Value and Importance of this Righteouſneſs, and the preſſing Occaſion we have for it. For would he that reflects, that this is the great End and Deſign of his Creation; and for which he was ſent into the World; that this is the Perfection of his Nature, and that the Favour of God and his everlaſting Happineſs depends upon it, and that he is for ever miſerable and undone without it; would he, I ſay, be careleſs and unconcerned in the Purſuit of it? No: it would take up all his Affections, and poſſeſs his whole Soul. And when it does that, it would engroſs all his Care, excite his utmoſt Induſtry, and influence all the Actions of his Life. He would then in-

cline his Ear unto Wiſdom, and apply his Heart to Underſtanding: yea he would cry after Knowledge, and lift up his Voice for Underſtanding. He would ſeek her as Silver, and ſearch for her as for hid Treaſure. He would then, with holy *Job*, eſteem the divine Precepts more than his neceſſary Food. As the hunted Hart, ready to periſh with Drought, pants after the Water-brooks; ſo would his Soul long and thirſt after the living God: and he would, with our bleſſed Saviour, make it his Meat and Drink to do the Will of God. Whoever therefore has that Deſire to diſcharge his Duty which he ought to have, and, in Conſequence of that, to be acquitted at the Hands of God, will, in the firſt Place, make it his main and governing Principle, the chief End and Scope to which all his Deſigns and Actions are to be directed. He will ſteddily fix upon this, as his great Concern; and ſuffer no other to ſtand in Competition with it. And tho' his Thoughts may not always be ſo immediately intent upon it, but that he may be ſometimes diverted by the neceſſary Avocations, ſometimes by the innocent Amuſements of this World; yet thither they will return again, and be for the moſt Part engaged and taken up; as the prudent Traveller, tho' he may ſometimes be tempted a little out of his Road, either for Pleaſure, or Curioſity or Buſineſs, yet keeps the End of his Journey always in view, and never takes ſo large a Compaſs as to hinder his Arrival there in convenient Time. He will no more forget it, than the Man who is ready to periſh with Hunger can forget the Importunity of his Appetite.

And when he has fixt upon this as his main Concern, he will bethink himſelf of the moſt proper Means to attain it. He will diligently apply himſelf to thoſe Methods, which his own Reaſon aſſures him are proper, or the Word of God hath preſcribed to him. He will be earneſt and careful in cultivating his Mind and Manners, and uſe his beſt endeavours to improve

prove in all the Graces of a Chriſtian Life. He will be frequent in Meditation, and in exciting his Thoughts with the great and weighty Motives of Holineſs, and with the View of that eternal Weight of Glory which is reſerved for all thoſe, who, by patient Continuance in well-doing, ſeek for Glory, and Honour, and Immortality.

And, laſtly, being ſufficiently ſenſible of his own Weakneſs, and how unable he is of himſelf to anſwer the Obligations he is under, he will conſtantly and devoutly apply himſelf to the divine Mercy, for the Aſſiſtance of Grace to enable him to diſcharge his Duty, and attain the End of his Wiſhes, the Salvation of his Soul.

I come, ſecondly, to ſhew the Certainty that thoſe Perſons ſhall obtain this Righteouſneſs, who are thus deſirous of it. And here, indeed, we have the moſt infallible Certainty that it is poſſible for us to have. If we can be ſure of any thing in this World, it is that of poſſeſſing Virtue and Goodneſs, upon our ſincere Deſires and earneſt Endeavours after it.

To ſatisfy us of this, the Scriptures give ſuch Perſons good Aſſurance of theſe three Things.

1ſt, Of ſufficient Light for them to know and underſtand their Duty.

2dly, Of ſufficient Strength to perform what is required at their Hands:

And, laſtly, of the Merits of a Redeemer to make up their Deficiencies, and render their Obedience perfect.

1ſt, They have Aſſurance of ſufficient Light to direct them to know and underſtand their Duty.

Altho' by the unhappy Fall of our firſt Parents, ſuch Corruption was brought upon our Nature, as to obſcure that Lamp of Reaſon, which our Creator gave us to direct our Steps thro' this difficult and uncertain World, and by that means our Underſtandings became overſpread with Darkneſs that

might be felt; yet it pleaſed God, under the Old Teſtament, at ſundry Times and in divers Manners, to ſpeak unto our Fathers by the Prophets. He gave them the Law of *Moſes*, to be a Lamp unto their Feet, and a Light unto their Paths; and upon all proper Occaſions made ſuch farther Diſcoveries of his Will, as might be ſufficient for them to know whatever it was neceſſary for them to practiſe. Theſe, like the Pillar of Fire, conducted them thro' the Wilderneſs to the promiſed Land, and their deſired Reſt.

Yet was not this Light ſo clear and full as what he intended to diſplay to the World under the Diſpenſation of the Goſpel.

In theſe laſt Days he ſpake unto us by his Son, whom he hath appointed Heir of all things, by whom alſo he made the Worlds. Now we have the full Sun-ſhine let in upon us, and we are ſurrounded with broad Day, that there is hardly any poſſibility of miſtaking our Way, without a wilful Obſtinacy, and a Perverſeneſs not to be excuſed.

If we now complain of Darkneſs, it is not becauſe we have not Light enough diſpenſed to us, but becauſe we wilfully ſhut our Eyes. God Almighty hath now made a full and perfect Revelation of his Will to Mankind, and uſed all reaſonable Care, and taken all proper Methods, for their clear Underſtanding of it.

He has given us the Scriptures, as a ſtanding Rule for our Conduct, written by his Inſpiration; which *are profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, that the Man of God may be perfect, thoroughly furniſhed unto all good Works.* And, beſide the Aſſiſtance of his holy Spirit, which he has promiſed to guide and direct us, he has appointed a ſtanding Order of Miniſters, to whom he has aſſured a greater Meaſure of his Grace, to explain theſe Scriptures; and whoſe peculiar Buſineſs it is, to direct others in the Road

that

that leads to Life. So that if any Man is reſolved to do the Will of God, he will not fail of knowing his Doctrine. [a] *The Law of God is in his Heart, and his Goings ſhall not ſlide.* Nor has he leſs Aſſurance of Ability to diſcharge his Duty, than of Light and Knowledge to diſcern it. For the ſame Spirit which is always ready to guide and direct him, is always, too, attending to aſſiſt and ſupport him. Does he come into the World with a Nature weakened and miſerably corrupted? For this End the Laver of Regeneration is appointed, where, upon his Repentance, he may be baptized, and waſh away his former Stains. St. *Paul* frequently uſes this Argument, and alludes to the Cuſtom of baptizing in thoſe warmer Climates, which was by plunging all over in the Water, and repreſented to them the waſhing away all their former Stains and Corruptions, the burying all their vicious Habits, and their riſing again to Newneſs of Life. Are we ſurrounded with the Temptations and Allurements of the World, which with all their deceitful Charms impoſe upon our Senſes, and make perpetual Aſſaults upon our Virtue? Why theſe are no other, than what, by the Help of a lively Faith, we may reſiſt and conquer. *For whatſoever is born of God overcometh the World; and this is the Victory that overcometh the World, even our Faith.* Are there ſome particular Sins we are more expoſed to, and more apt to fall into, from our Method of Life, from our Education, Profeſſion, the Company we converſe with, from our too low, or too high Condition, or from the natural Make of our Conſtitution? Does our Company invite us to Intemperance, or Profaneneſs? Does our Buſineſs and Profeſſion tempt us to over-reaching, and impoſing on thoſe whom we have at our Mercy? Does our Conſtitution incline us to Pride, or Anger or ſenſual Pleaſure? Are we too haughty, and ſtubborn to hearken to good Advice, or too ſoft and compliant not to be led aſide

[a] John vii. 17.

by

by bad? Hath Providence ſurrounded us with Wealth and Honour, and are we thence tempted to affront the gracious Donor of our Bleſſings, and to rebel againſt him; to deny God, and to deſpiſe Man? Or does our Poverty expoſe us to Thievery, and Rapine, and taking the Name of our God in vain? In any of theſe Caſes, by the Help of God, and our own Reſolutions, we may lay aſide theſe Weights, and the Sins which do moſt eaſily beſet us. When we have found out our darling Luſt, and the Sin of our Soul, if we raiſe all the Powers we can againſt it, if we conſider the Evil and Danger of it, and ſeriouſly reſolve againſt it; if we diligently watch, and earneſtly pray, and heartily endeavour, leſt we enter into Temptation; we ſhall either ſtifle this Viper in our Boſom, or ſo diſarm it, that it ſhall not give us any mortal Wound.

Such are the Helps and Aſſurances, which the Perſon, who is ſincerely deſirous to perform his Duty, has toward the attaining his End. Yet after all, it is not to be denied, that notwithſtanding theſe Aſſiſtances, the Frailty and Feebleneſs of Man's Nature will ſometimes give way. He muſt not expect a complete Conqueſt, while he is in this militant State on Earth. Thro' Inadvertency and Surprize, and thro' the Suddenneſs and Violence of the Temptations which aſſault him, he will be often baffled, and betrayed into ſome Failings, ſome evil Thoughts, ſome unguarded Expreſſions, ſome Omiſſions of Duty, ſome Deviations from the Exactneſs of his Rule: yet ſo as not to be drawn into any evil Habit, or any heinous flagrant Sins, that lay waſte the Conſcience, and endanger his Salvation. He will be kept from preſumptuous Sins, nor will any Wickedneſs get the Dominion over him.

And for thoſe Slips and Failings he is, thro' Infirmity, guilty of, he has this to comfort himſelf with, that the meritorious Sufferings and Death of his Redeemer, will make a full and ſufficient

ſufficient Atonement. *His* perfect and unſinning Obedience will make up all the Deficiencies and Imperfections on our Side. *For to this end Chriſt Jeſus came into the World, to ſave Sinners.* He lived, and died, and roſe again, for our Juſtification. If we are but zealous of good Works, he will redeem us from all Iniquity; and his Blood will cleanſe us from all Sin. Of this he has given us a ſenſible Pledge and Aſſurance, in the Memorial of his Sufferings, the *Holy Sacrament:* Where, by a lively Faith, and ſincere Repentance, we may apply all the Benefits he purchaſed for us, to our own Comfort: And his Sacrifice will, to all Intents and Purpoſes, reconcile us to God, and acquit us in the Day of Judgment, as much as if we had led our Lives without Blemiſh, and could waſh our Hands and Hearts in Innocency, and keep ourſelves intirely unſpotted from the World.

Which brings me to my third and laſt Head, which was to ſhew the Happineſs of thoſe who do attain to this Righteouſneſs. *Bleſſed are They.*

Bleſſed are they indeed, both in this Life, and in that which is to come.

For what greater Comfort can there be to the Perſon who conſiders the Value and Dignity of his immortal Soul, that its final Determination to Happineſs or Miſery depends upon the good Pleaſure of his Maker, and the being reconciled to him who is to be the Judge of Quick and Dead; and that his Favour and Acceptance is to be procured upon no other Terms than the governing ourſelves by that Revelation of his Will which he has diſcovered to us, and the living up to thoſe Rules he hath ſet before us; what greater Comfort and Happineſs, I ſay, can there be to ſuch an one, than to be fully aſſured, that if he does but ſincerely endeavour after it, and do his beſt, he ſhall infallibly attain his Deſires? that he ſhall be endued with ſufficient Strength to carry him thro' all the Diffi-

culties that beſett him, and to make all Oppoſition fall before him? that his feeble and imperfect Eſſays ſhall be aſſiſted with the Grace, and ſupplied by the Merits, of his Redeemer? This at preſent affords a ſubſtantial and perpetual Fund of Satisfaction, which all the tranſitory Delights of this World cannot equal, and which the ſevereſt Calamities of it cannot deſtroy. His Heart and Soul, all his Inclinations and warmeſt Paſſions, are ſet upon the doing his Duty, and by that Means rendering himſelf acceptable in the Eyes of his Creator; and, in Compariſon of that, he undervalues all the Pleaſures and Satisfactions, all the Terrors and Afflictions of Life? He ſeeks firſt the Kingdom of God, and his Righteouſneſs; and has ſome Hopes that temporal Bleſſings will be added to him. But let that fall out as it will, he ſtill purſues his main Aim, and preſſes toward the Mark, and has the eternal Prize ever in his View; and as to other Things, he is not over ſollicitous about them. Theſe can give him but little Diſturbance, ſince he is ſecure of gaining that great and important Point. *For what ſhall ſeparate him from the Love of Chriſt? ſhall Tribulation, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword?* Nay *in all theſe Things he is more than Conqueror, thro' him who loved him.*

Thus bleſſed is the Man, that hungers and thirſts after Righteouſneſs, even in this Life. But then it is not in the Compaſs of Language to expreſs, nor in the Power of Thought to conceive, the Joy and Happineſs which will flow in upon him, and fill every Faculty with Tranſport, when he ſhall be removed from this State of Tryal: when his Hunger and Thirſt, which are here attended with ſome Pain and Uneaſineſs, ſhall wholly ceaſe, and be ſatisfied with a full and an uninterrupted Enjoyment: when he ſhall reſemble the bleſſed Angels in Glory and Felicity, and, like them too, be eſtabliſhed in a Condition of unſinning Obedience: when all the Frailties,

Frailties, and Weakneſs, and Imperfections of this mortal State ſhall be done away; when there ſhall be no more Error in the Underſtanding, nor Obliquity in the Will: when there ſhall be no Inclinations within, nor any Temptations without, to Sin and Folly; but the immediate Viſion of the ever bleſſed God will influence every Action, and purify every Thought. Let therefore the Children of this World buſy themſelves in the trifling Amuſements, and empty Vanities of it: Let them with reſtleſs Zeal, and unwearied Induſtry, purſue the airy Honours, the fleeting Riches, or the deceitful Pleaſures, of this preſent Life: in which Purſuit they will be often baffled and diſappointed, and then too find themſelves moſt diſappointed, when they have obtained their Wiſhes. Thoſe who have the largeſt Share of this World, are far enough from finding that Satisfaction which at a diſtant View they flattered themſelves with. And when they are leaving this preſent Stage, (for the Grave muſt quickly be their Portion, as well as of other Mortals) what miſerable Comforts will theſe deluſive Treaſures afford? Theſe Things will then vaniſh like a Dream or an enchanted Landſkip. Then alas! when too late, they will clearly perceive the Folly of all unlawful Pleaſures, and the Vanity of all worldly Grandeur; and wiſh a thouſand Times they had ſet their Affections on Things above, and placed their Confidence on more ſubſtantial Objects, and not on theſe ſlender Reeds, which pierce, rather than ſupport, thoſe who lean upon them. While They thus *hew to themſelves broken Ciſterns which will hold no Water*, as the Prophet has elegantly expreſſed it; [b] let us, with the ſame Care and Diligence, have recourſe to the Fountain of living Waters, where we may drink with Pleaſure, and refreſh ourſelves to Eternity.

Let us make that our Aim, which is the only Thing we are ſecure of obtaining, which is the only Thing worthy our

[b] Jer. ii. 13.

obtaining, which alone will yield us a compleat Satisfaction when we have obtained it, and which will continue for ever.

Let us make it our main Deſign to pleaſe God, and to be juſtified in his Sight; and, in order to that, ſincerely to diſcharge our Duty in our reſpective Relations, ſtriving to keep a Conſcience void of Offence toward God and Man, by *adding to our Faith, Virtue*; *and to Virtue, Knowledge*; and by endeavouring daily to improve in the ſubſtantial Graces of a holy Life.

By this Mean we ſhall at preſent attain to a State, tho' not of ſpotleſs and unſinning Obedience, yet of ſuch Obedience as will be graciouſly accepted by God, and ſupplied by the Merits of our Saviour; ſuch a State, as will inſpire us with Peace and Comfort while we live, and when we die will exalt us into a Condition of perfect Righteouſneſs, and crown us with everlaſting Glory and Happineſs: where we ſhall be perpetually doing our Duty without any Defect, and enjoying the Reward of it without any Abatement.

Fifth Beatitude.

Preached before the Sons of the Clergy, at their Anniverſary-Meeting in the Cathedral-Church of St. *Paul, April* 14, 1743.

Matth. v. 7.

Bleſſed are the Merciful, for they ſhall obtain Mercy.

THE Duty contained in theſe Words, comes here recommended to us with the greateſt Force and Energy: Whether we reflect upon the Perſon who requires it at our Hands, or the Beauty and Goodneſs of the Duty itſelf. The Perſon who delivered this Doctrine, and gave us this Precept, was no other than our bleſſed Saviour: who, while he delivered it, was the higheſt Inſtance, and the nobleſt Example of it, that the Imagination of Man can poſſibly frame. That the Son of God, who had from all Eternity dwelt in Happineſs, not to be expreſſed, in Glory not to be conceived, ſhould, in pure Compaſſion to the Miſeries of Mankind, diveſt himſelf of all that Glory and Happineſs, bow the Heavens and come down among us, and ſubject himſelf to all the Infirmities which attend our Nature, to all the Miſeries and Reproaches which befal the loweſt and vileſt Condition of Mortals, to reſcue us from Sin and Folly, from Death and Damnation; this is ſuch unbounded Goodneſs, ſuch infinite Compaſſion, as at the ſame Time cannot but warm our Affections with the utmoſt Gratitude, and fill our Thoughts with the greateſt Wonder and Aſtoniſhment.

If we conſider likewiſe the Duty itſelf, ſuch is its Beauty, ſuch is its Amiableneſs, ſuch is its Goodneſs; that could we

we be perſuaded to the general Practice of it, we ſhould ſcarce need any other to make us all eaſy and happy. Could we be prevailed upon to expreſs our Tenderneſs and Compaſſion one towards another, in all the ſeveral Inſtances of it, and as our reſpective Neceſſities require; what a delightful Situation ſhould we be in, and what a Heaven ſhould we ſee upon Earth? And ſurely, nothing more need be ſaid in Commendation of a Duty, than that the univerſal Obſervance of it would be productive of the Happineſs of Mankind. Nor does it redound a little to the Honour and Advantage of our Religion, that, if it is not ſingular in commanding it, yet it undoubtedly carries it to a nobler Height, inſiſts more earneſtly on the Neceſſity of it, recommends it to us upon better Principles, from greater Encouragements, and by more eminent Examples, than any other Religion can pretend to: And if Infidels could by any Means lay aſide their Prejudices, Chriſtianity ſo much inculcating this ſingle Duty, might be ſufficient to convince them of the Truth and Goodneſs, and win them over to the Profeſſion and Practice of it.

Bleſſed are the Merciful, for they ſhall obtain Mercy.

I ſhall, in my Diſcourſe upon theſe Words, *Firſt*, Shew you the Nature of this Grace, and then the Motives to obtain it. Firſt ſhew who thoſe are that may be ſtyled merciful, and then endeavour to perſuade you to become ſuch. And, *laſtly*, I ſhall apply the whole to this Method of Charity we are met together to encourage.

I. The Merciful, in a Religious Senſe, are ſuch as, out of a real Love to God, and ſincere Obedience to his Commands, entertain a hearty Compaſſion for the Miſeries and Wants of their Brethren, both of Soul and Body; and who from thence, to the utmoſt of their Abilities, are excited to ſupply and relieve them. They conſider the great Obligations they have to their Creator, not only in beſtowing on them a Being, not only

only in forming them out of the Duſt, and breathing in them a living Soul, not only in endowing them with Senſe, Reaſon, and Underſtanding, and raiſing them to a State of Dignity and Authority over the reſt of this lower Creation; but when they had juſtly forfeited all the Bleſſings to which they were deſigned, and for which they were created, and had incurred the Sentence of Death that was threatened to their Diſobedience; then likewiſe in contriving ſuch ſtupendous Methods for their Redemption, as to ſend his Son into the World to ſuffer in their Stead, and moreover to purchaſe for them an everlaſting State of Happineſs.

The Merciful, I ſay, are ſuch as conſidering, and ſeriouſly laying to Heart, the great Love of God to Mankind, expreſſed in ſo many wonderful Inſtances of it: In Imitation of this Divine Example, endeavour to be merciful as he is merciful; conceiving a general Benevolence to all who are ſtampt with the ſame Image, and being deſirous to relieve them from all the Miſeries under which they labour, and all the Wants with which they are ſurrounded.

Are any of them involved in Difficulties, out of which they are unable to extricate themſelves? The merciful Man ſtands ready to lend his helping Hand, is an univerſal Friend, a Guardian Angel to them in their Diſtreſs, and contributes all his Intereſt and Power for their Succour and Relief. Are any afflicted with Poverty, by ſome fatal Accident, or ſome inevitable Misfortune, reduced to the loweſt Ebb, and deſtitute of the common Comforts and Conveniencies of Life? He tenderly ſympathizes with them, and with open Hand and Heart, endeavours to raiſe them from their fallen Eſtate. He clothes the Naked, feeds the Hungry, and gives Drink to the Thirſty. He is Eyes to the Blind, and Feet to the Lame. Are any afflicted with Pains and Infirmities of Body, with Sickneſs and Diſtempers, the Attendants on frail Mortality? He, with the

good

good *Samaritan*, pours in Oil and Wine, directs them with his Counſel, and ſuccours them with his Bounty. Are any unjuſtly aſperſed in their Character, and wounded in their Reputation by the envenomed Arrows of a malicious Tongue? He is inclined to think and believe the beſt. He is ſufficiently ſenſible how tender a Part they are injured in, and how uneaſy a Thing it is to a virtuous Mind, to labour under a Load of undeſerved Infamy, and for that Reaſon endeavours to detect the Falſhood of the Accuſation, to make their Innocence as clear as the Light, and their juſt Dealing as the Noon-Day. Thus kind and compaſſionate is he to his Brethren under any temporal Misfortunes that may befal them.

But if they are afflicted with any ſpiritual Evils, if their Souls are in Danger through any Ignorance of what is good, or any Inclination to what is bad, through any Doubts or Weakneſs, through any Preſumption or Deſpair; He, in this Caſe, reflecting on the Value of their immortal Souls, and the extreme Danger of a Miſcarriage, is ever ready, to the beſt of his Power, to inſtruct and guide them in the Way they ſhould go, by wiſe Counſel and meek Reproof to diſſuade them from Folly. He is not afraid to check them in their Vices, though by it he ſhould incur their Diſpleaſure; nor does he prize their Friendſhip at the Expence of their Salvation. He is ever willing to reſolve the Scruples of the uncertain, to animate the Faint under their Difficulties, and to inſpire the Feeble with Courage and Reſolution to maintain a good Conſcience, to be ſtedfaſt and unmoveable in the Paths of Virtue and Piety, *always abounding in the Work of the Lord, foraſmuch as he knows their Labour will not be in vain in the Lord.*

Should he, notwithſtanding all theſe good Offices he is ready to do to Mankind, notwithſtanding this univerſal Benevolence he is zealous to expreſs upon all Occaſions, meet with but ungrateful

grateful Requitals in Return to his Kindneſs; ſhould he be cenſured and reviled for the nobleſt Acts of Charity, and meet with the utmoſt Injuries and Abuſes which Cunning can contrive, or Malice purſue him with, as our bleſſed Saviour, and many Saints and Martyrs have experienced before him; he ſtill, in Imitation of ſuch Divine Examples, goes on unwearied in doing Good to thoſe who leaſt deſerve it. He pities their ill Nature, and pardons all their Miſchief; and if he finds he can make no Impreſſion on them any other Way, he then likewiſe applies himſelf to the Throne of Grace, and begs of God to inſpire them with better Minds, and qualify them for Bleſſings they are too inſenſible of.

Such is the Temper and Diſpoſition of the Merciful. And that we may attain to this heavenly Diſpoſition, I proceed in the

II. Next Place, to lay before you the Motives and Encouragements to it.

The Firſt I ſhall mention is the Excellency of it.

Anger, Hatred, and Envy, are *mean* and *poor*, as well as *brutiſh* Paſſions, and ariſe from an Impotence and Weakneſs of Spirit: But Mercy and Compaſſion are *noble* and *generous* Principles, and diſcover an exalted Mind, and a Greatneſs of Soul. They proceed from Love and Charity, which is the greateſt of all Chriſtian Graces. I deny not, indeed, that a Tenderneſs to ourſelves, and a Reflection that we are liable to the ſame Misfortunes, may often have a Share in that Compaſſion, which ariſes toward the Miſerable. But how many great and generous Souls are there, who entertain a hearty Concern for the Afflictions of others, which were they themſelves under, they would undervalue and deſpiſe? Heroes may be admired for their Courage and Fortitude in facing Danger, and hazarding their Lives without Fear or Concern: but it is their reſcuing the Oppreſſed, and delivering them from Tyranny and Bon-

dage, and their conquering themſelves in forgiving their Enemies, that ſhines with greateſt Luſtre in their Hiſtories. And the moſt renowned Worthies we meet with in former Times, are more celebrated for their Kindneſs and Tenderneſs expreſſed to their Enemies when under their Power, than for the Victories which reduced them to that Condition. It is an Inſtance of Bravery perhaps to be exempt from Fear; but when that Bravery is employed in ravaging Countries, and deſtroying the Lives of Millions, who can read ſuch Actions without Horror and Indignation? But when we ſee a glorious Leader, who has the Good of Mankind at Heart, and defies Danger only for the Happineſs of his Fellow-Creatures: This is truly great and noble, our Affections go along with him, he has our entire Applauſe, and we can't help wiſhing that Succeſs and Victory may attend thoſe Enſigns which are diſplayed in the Cauſe of Liberty and Safety. This is to reſemble the Fountain of Honour, the great and glorious Being, *whoſe Mercy is over all his Works*; who is perpetually ſhowring down his Bleſſings on the World, and holds forth Supplies for all the Wants and Neceſſities of his Creatures. *Be as a Father to the Fatherleſs, and inſtead of a Huſband unto their Mother* [a], *ſo ſhalt thou be as the Son of the moſt High, and he ſhall love thee more than thy Mother doth. He ſends his Rain on the Juſt and Unjuſt*; and though he meets with the utmoſt Ingratitude for all his ineſtimable Bleſſings, yet *he forgiveth all our Sin, and healeth all our Infirmity*. To reſcue us from our Sins and Miſeries, and preſerve us from Danger, is the conſtant Employment of thoſe bleſſed Spirits, who are ſent out to miniſter to them who are Heirs of Salvation. 'Twas out of boundleſs Compaſſion to our loſt Eſtate, and to recover us from it, that the Son of God came down from the Regions of Bliſs and Glory, and was ſubject to all the Miſeries and Afflictions of human Life. And as this brought down God from Heaven, ſo does it raiſe

[a] Eccluſ. iv. 10.

Man

Man up to it. This is ſo excellent a Grace, that it is the Sum and Perfection of all Duty; according to the Apoſtle's Reaſoning; *Love*, ſays he, *thinketh no ill to his Neighbour, therefore Love is the fulfilling of the Law.* The Scriptures ſometimes advance farther. For Love and Mercy not only thinketh no ill to its Neighbour, but thinketh, deſireth, and endeavoureth all the Good it can. This indeed both crowns and conſecrates all our other Gifts and Perfections. For when our Knowledge is employed in inſtructing the Ignorance, clearing the Doubts, and rectifying the Follies of Mankind, in *converting Sinners from the Error of their Ways, and ſaving Souls from Death*, then is it employed to the Purpoſe for which it was intended, and becomes truly valuable. When our Power is exerciſed in protecting inſulted Innocence, in defending the Cauſe of the Helpleſs, and raiſing the Afflicted from their Sorrow and Deſpair; this gives it a Luſtre more than that of Crowns and Diadems. When our Riches are expended in feeding the Hungry, cloathing the Naked, in purchaſing Comfort for the Sick, and redeeming Captives out of Slavery and Impriſonment, then are they put out to the nobleſt Uſe, and will return into our Boſoms with the moſt gainful Intereſt. But without Love, and Goodneſs, and Compaſſion, all our Knowledge, Wealth, and Power, will but render us more like Devils, and theſe diſtinguiſhing Talents which have been committed to our Truſt, will but increaſe our Damnation.

Another Recommendation of Mercy is, that it is ſuitable to our Nature. There needs no other Demonſtration, that the God of Nature deſigned Men for Society, and the mutual Support and Aſſiſtance of each other, than that Sympathy he has implanted in the human Breaſt. We no ſooner ſee another miſerable, but we make his Caſe our own; we ſhare with him in his Afflictions, and 'tis a Kindneſs and Eaſe to ourſelves

to adminiſter to his Relief. [b] *The merciful Man doth Good to his own Soul, but he that is cruel troubleth his own Fleſh.* And although ſome Perſons, by repeated Acts of Barbarity, may have ſo hardened their Hearts, as to be Proof againſt any Senſe of others Misfortunes, nay, ſo as to take Delight in afflicting and oppreſſing thoſe under their Power, yet are they looked upon as Monſters of their Kind, and are degenerated into Brutes and Savages. Compaſſion is congenial to us, and thoſe tender Impreſſions which are given us by the Hand of Nature, are not without Difficulty eraſed. Whether that be true or no, which ſome curious Perſons have obſerved, that when we ſee a Man wounded in any particular Part, our Blood and Animal Spirits immediately fly to that Part of ourſelves, and give us ſome Proportion of that Pain under which the other labours; as the String of one Harp touched is anſwered by the ſame String in another: This is certain, that the Concern enters our Boſoms, and our Hearts are ſenſibly touched and affected by it.

That it is ſo agreeable to our Nature, is ſufficient to manifeſt the next Motive to it I propoſe to mention, which is the Delightfulneſs of it.

For every thing is pleaſant that is agreeable to our Nature. But beſides the Pleaſure we receive in giving Scope to that Compaſſion which is natural to us, and which will not ſuffer us to be at Eaſe, till we have afforded all reaſonable Aſſiſtance to the Miſerable, which is a Satisfaction we enjoy as Men: There is a greater, we reap from it as Chriſtians, from the Conſciouſneſs of diſcharging our Duty in thoſe fundamental Branches of it, the Love of God and our Neighbour. [c] *For whoſo hath this Worlds Goods and ſeeth his Brother have need, and ſhutteth up his Bowels of Compaſſion from him, how dwelleth the Love of God in him?* Hereby likewiſe we have a comfortable Aſſurance

[b] Prov. xi. 17. [c] 1 John iii. 17.

that

that we are the Children of God, and that the Spirit of God dwelleth in us. For as the Apoſtle immediately adds, *Hereby we know that we are of the Truth, and ſhall aſſure our Hearts before him.* Upon theſe Accounts, that Saying of our Saviour is ſufficiently verified, *It is more bleſſed to give than to receive.* The Benefactor who relieves the Poor and Miſerable, receives more Benefit than the Perſon who is relieved. For as he ſhares with him in the ſenſible Eaſe he gives him, ſo has he ſeveral additional Comforts in his own Mind and Conſcience. The Pleaſure of indulging our Appetites, or gratifying our ſenſual Paſſions, is not worthy to be compared with that of relieving a miſerable Object upon true Chriſtian Principles. This is a Feaſt to the Conſcience, and the higheſt Entertainment of a rational Mind, pleaſed with the Reflections of having imitated the moſt amiable Perfections of the Divine Nature.

The Satisfaction here, as it is *pure* and *unſullied*, ſo is it *laſting* and *permanent*, and affords a comfortable Relief under a Man's own Misfortunes. [d] *Bleſſed is he that conſidereth the Poor; the Lord will deliver him in the Time of Trouble; the Lord will ſtrengthen him upon the Bed of Languiſhing, thou wilt make all his Bed in his Sickneſs.* He will then, in the Day of his Diſtreſs, with Comfort and Cheerfulneſs, reflect upon the Acts of Mercy and Kindneſs he has ſhewn to his Brethren; and every Inſtance of his Compaſſion will refreſh his Mind with Joy and Gladneſs. When with holy *Job* he can ſay, in his Affliction, [e] *When the Ear heard me, it bleſſed me; and when the Eye ſaw me, it gave Witneſs to me, becauſe I delivered the Poor that cried, and the Fatherleſs, and him that had none to help him. The Bleſſing of him that was ready to periſh came upon me; and I cauſed the Widow's Heart to ſing for Joy. I put on Righteouſneſs and it cloathed me: My Judgment was as a Robe and a Diadem.* With what unſpeakable Comfort may ſuch a one

[d] Pſal. xli. 1, 3. [e] Job xxix. 11, 12, 13. 14.

reflect

reflect on the former Stages of his Travels? With what joyful Aſſurance may he *anticipate* the glorious Proſpect that is opening upon him?

Thus bleſſed is the merciful Man from the Comfort and Satisfaction the Exerciſe of his Mercy gives him, even in *this Life:* But above all, bleſſed is he in that Reward he will meet with in *another. Bleſſed are the Merciful, for they ſhall obtain Mercy.* They ſhall obtain it at the Hands of God, when they appear before him in the Day of Judgment: Then the leaſt Act of Kindneſs, ſhewn to their Brethren in this World, will not be forgotten, or diſregarded. No, it will be mentioned to their exceeding Comfort, and their everlaſting Honour. Thus in the Account our bleſſed Saviour gives of the Proceſs of that important Day. [e] *Then ſhall the King ſay unto them on his Right-Hand, Come ye bleſſed Children of my Father, inherit the Kingdom prepared for you, from the Foundation of the World. For I was an hungred and ye gave me Meat: I was thirſty and ye gave me Drink: I was a Stranger and ye took me in: Naked and ye cloathed me: I was ſick and ye viſited me: I was in Priſon and ye came unto me.* And when they modeſtly decline their Praiſes, and queſtion how they could do him ſuch Service, he anſwers: *Verily, I ſay unto you, inaſmuch as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me.*

From this Account, given by our bleſſed Saviour himſelf, who is to be the Judge of Quick and Dead, and therefore could not but know what Plea would avail at his own Tribunal, one would almoſt conclude, that no other Actions, but thoſe of Mercy, were to be conſidered, and hardly any other Grace, but that of Charity, were to be rewarded. But however falſe ſuch an Inference may be, thus much is certainly to be depended on, that Mercy and Charity will be of ſingular Ser-

[e] Matt. xxv. 34, 35, 36.

vice

vice to us at that Day. And we may humbly preſume, that many Omiſſions of our Duty will be wink'd at, many Imperfections and Frailties of our Nature over-looked, many of our Sins of Ignorance pardoned, through his all-ſufficient Merits on that Account. Thoſe who have been compaſſionate themſelves, will find it recompenſed to them, in the Compaſſion of their Judge. The Love they have ſhewn to his afflicted Members on Earth, the Expreſſions of Kindneſs and Tenderneſs to their Suffering Brethren, will be looked upon with an Eye of Indulgence, and find many Grains of Allowance. He will openly rehearſe them, before Men and Angels, and graciouſly impute them as done to himſelf. Saying, *Inaſmuch as ye have done it unto the leaſt of my Brethren, ye have done it unto me.* A Sentence we ſhould continually have before our Eyes, and ever deeply imprinted on our Hearts; and if it does not inſpire us with Compaſſion, we muſt lay aſide our Pretences to Chriſtianity. We could ſometimes, perhaps, wiſh with ourſelves that it had been our Lot to have converſed with our Saviour upon Earth; to have entertained him as *Martha*; to have diſcourſed with him as *Mary*; or, with *Magdalene*, to have wiped his Feet with the Hair of our Head: And from thence, no doubt, ſhould have entertained Hopes of his Favour, when he came again in Glory. Lo! what we wiſh for we have in our Power. We may refreſh him and relieve him, in the Poor and Afflicted, his Repreſentatives here below. And what kind Offices we ſhew to his ſuffering Members, will ſtand us in as much Stead, as if we had relieved and comforted him, in his Paſſage to Mount *Calvary*. When any miſerable Object demands your Pity, and pleads for your Bounty, remember 'tis your bleſſed Saviour entreats it at your Hands; and whatſoever Kindneſs you expreſs, on ſuch Occaſions, he will abundantly repay you. Let it be your Care to perſevere in doing Good, and to crown your Faith, and other

Virtues,

Virtues, with the Graces of Mercy and Beneficence, and your Labour of Love will not be in vain in the Lord. You will have it made up to you, in the Pardon of your Sins, the Favour of God, and eternal Glory and Happineſs.

III. So various and ſo preſſing are the Arguments, that recommend to us theſe exalted Graces of Mercy and Charity, that it would require the Eloquence of Men and Angels ſufficiently to diſplay them. And, for ever bleſſed be the Divine Majeſty, that there are ſo many among us, upon whom theſe important Conſiderations ſeem to have their proper Influence! When we ſeriouſly reflect on thoſe prodigious Impieties, with which the Anger of Almighty God is continually provoked, we cannot but be, in ſome Meaſure, aſtoniſhed, that the Sentence of utter Deſolation is not yet pronounced, upon a Nation, ſo looſe in Principles, and ſo abandoned in Morals. Far be it from us to pretend to fathom the Counſels of Heaven. But we can hardly think of any Thing that ſhould ſtop the Sword of Vengeance, and ſuſpend its Execution, except the various Methods of Charity, ſo zealouſly promoted by ſome generous and exalted Souls among us. Charities, ſo liberal and diffuſive, that one would wonder from what ſecret Sources they could poſſibly be ſo well ſupplied; and be apt to impute it to the Hand that repleniſhed the Widow's Cruiſe of Oil. The many Hoſpitals and Infirmaries of every Kind. The Societies for the Propagation of the Goſpel, the promoting Chriſtian Knowledge, the Reformation of Manners, and the Augmentation of ſmall Livings: The numerous Schools of Charity for the Education of poor Children; beſide continual private Charities, requiring a Fund, I had almoſt ſaid, equal to what is ſquandered away in our Vanities and Follies. Would to God a Senſe of our common Danger would excite us all to Repentance, and that we would prevent our Ruin, by a general Reformation! But ſince this is hardly to be hoped for, without ſome extraordinary

dinary Interpoſition of Providence, may it pleaſe the Divine Goodneſs ſtill to continue a Remnant, who may ſtand in the Gap, and, by the Piety of their Interceſſions, appeaſe his Anger, and whoſe liberal Benefactions we may conſider as ſo many Pledges for the Safety of our Country. May more and more pious and generous Souls ariſe to ſupport theſe Foundations, which have been ſo wiſely contrived, by our Predeceſſors, in this Labour of Love. Among which, as there are none conducted with a more diſintereſted Fidelity, ſo, I am perſuaded, there are none of greater Neceſſity and Excellence, than this we are now aſſembled to promote. For when a Clergyman receives his final Summons, and leaves a Family helpleſs and unprovided, upon the ſlender Thread of whoſe Life their *Little All* depended, a more diſmal Scene of Diſtreſs can hardly be pictured to our Imagination. They appear to be in as deplorable a Condition as the Companions of St. *Paul* were, when their Proviſion was caſt overboard, and they expected every Moment to be ſwallowed up by the Waves. Whither, alas! ſhall the diſconſolate Widow, with her tender Retinue, flee for Succour, when ſhe is expelled, as expelled ſhe muſt be, from her Habitation? Her Caſe ſeems to reſemble that of *Hagar*, (only commonly with more Weights to her Affliction) when * *ſhe wandered in the Wilderneſs, and the Water was ſpent in the Bottle, and ſhe caſt the Child under one of the Shrubs, and ſhe ſat down over-againſt him, and lift up her Voice and wept.* And, like *Hagar*, ſhe would be in Danger of ſinking under the Agonies of Deſpair, did not you, my Brethren, reſemble the *good Angel*, and point out to her the *Well* for her Relief. I ſhall not undertake to vindicate the Conduct of all my Brethren, in this Particular, who ſometimes, I fear, breed up their Children above their Circumſtances, and live, as if what they poſſeſſed were an *Inheritance*. But, ſince *ſecular Wiſdom* is not always the diſtinguiſhing Property of a *faithful Paſtor*, ſince it is too

* Gen. xxi. 14.

much expected that he live in a free hoſpitable Manner, *whatever* his Income be, if he would either preſerve his Reputation or maintain his Power of doing Good with his Flock; and ſince the Children are no Way anſwerable for the Parents Conduct, a ſmall Share of that Charity, *which covers the Faults of others*, will excuſe the Frailty on the one Side, and relieve the Neceſſity conſequential to it on the other. But, alas! it is very well known, that the Income of many of the Clergy, when managed with the utmoſt Frugality, is not ſufficient to raiſe a competent Proviſion for their Families. The Duty of their Function, in the mean Time, reſtraining them from increaſing it by any mechanic Arts, or laborious Employments. Several are impoveriſhed by the with-holding their Dues by Violence and Injuſtice, which, I believe, is more frequently practiſed upon the Clergy, and more quietly ſubmitted to by them, than perhaps any other Body of Men. And, ſhould they endeavour to vindicate their Right, which, in Duty they may think themſelves obliged to, then the heavy Expences of a Law-Suit are enough to ſink them at once. Others are brought into Difficulties by their very Inclination to Learning, and the Charge of furniſhing a Study for their Improvement in Knowledge: Where Circumſtances are narrow, a ſmall Collection of uſeful Books is a very expenſive Article, and a Furniture continually ſinking in its Value. Integrity and Conſcience, which are the nobleſt Ornaments to recommend *them*, keep others back from Honour; and a Spirit ſuperior to unworthy Compliances is often a dead Weight upon them in their Road to Preferment. Many Men of ſhining and uncommon Merits are confined to a ſtarving Pittance for Life, becauſe they refuſe *to run into the Error of Balaam for Reward.* And pardon them, I beſeech ye, if ſome, while they are perſuading to Mercy and Charity, the greateſt of all Chriſtian Graces, are carried, by the Strength of their own Arguments, to put them

in Practice, even beyond their Power; and while they are eaſing the immediate Calamities of others, are forgetful of the future, if not preſent Wants of themſelves and their Families, relying upon thoſe Promiſes of Protection in Scripture, which they, who are poſſeſſed of Abilities, are the Truſtees appointed by Providence to fulfil. Were the Clergy of our Church generally of the Temper of the Prieſt and *Levite*, deſcribed in the Goſpel, and when the wounded Traveller implored their Aſſiſtance, paſt by, without Remorſe, on the other Side, Compaſſion, even for their innocent Children, might be pleaded with leſs Aſſurance. But the Reverſe of this, God be thanked, is ſo evident, that in Proportion to their Circumſtances (without any Abatement for the Uncertainty of their Tenure) in Works of Mercy and Charity, they need not be aſhamed of any Compariſon. They are not only Advocates for it, from the Pulpit, but leading Examples of it in their Lives and Converſation.

Theſe few Reflections I have mentioned, are ſufficient to ſhew the *Neceſſity* of this Method of Beneficence, I am now recommending: and there are not wanting Conſiderations which demonſtrate the *peculiar Excellency* of it. For if we are required *to do good to all Men, eſpecially to them who are of the Houſhold of Faith*, who profeſs the ſame Religion, and are Partakers with us of the ſame Sacraments; much more is it required that we ſupply the Wants of their Families, who are, or have been, *faithful Stewards in this Houſhold*, and Diſpenſers of thoſe Holy Myſteries, and to whom a diſtinguiſhed Kindneſs and Regard is due. Whoſe unwearied Care to provide Meat for the ſpiritual Neceſſities of their Flock, and attending continually upon this very Thing, has been the Occaſion that they have made but little temporal Proviſion for their own Dependants. A Prophet's Reward will, in ſome Meaſure, belong to thoſe generous Benefactors, who contribute to ſupport their helpleſs

Children, on the Account of that Relation. For in Proportion to what Relief they give the Paſtor from his worldly Concerns and Troubles, ſo much they leave him more at Liberty to attend the proper Duties of his Calling. So that by ſupporting his Family, they in ſome Meaſure promote the Preaching of the Goſpel, and may be ſaid to edify and inſtruct Mankind in the Chriſtian Religion. Hence you perceive this is a Compaſſion to the Souls of many, as well as to the Bodies of ſome. And here Piety and Charity ſhine out together with united Rays, when what is beſtowed eaſes the Cares of thoſe who wait at the Altar, and contributes to maintain the Influence and Credit of Religion.

It was doubtleſs a Concern for the Honour of Religion, as well as a Compaſſion for the low Eſtate of its Miniſters, which excited that merciful Queen, whoſe Memory ought to be ever dear to us, to that unparalleled Act of Bounty in beſtowing the firſt Fruits and Tenths for the Augmentation of poorer Livings. This, we may deſervedly ſay, was the greateſt Glory of a Reign that was full of Triumphs, and a Glory in which Fortune could claim no Share. For which we ſhould be ungrateful if we refuſed her the Tributes of our Acknowledgments, as often as this annual Solemnity returns. It becomes us at this Time, to ſtrew freſh Flowers on her Grave, and celebrate her eminent Virtues; among which will be recorded, in the Annals of Time, (as long as this and other Monuments of her Piety ſhall ſtand) her tender Concern for the Happineſs of her People, and her unwearied Zeal for the Honour of God. Nor ought we to be ungrateful to the Memory of that Prince, whom we juſtly celebrate as the Founder of this Corporation: Nor of his late Majeſty, who both enlarged this Foundation by his Power, and encouraged it by his Bounty. We likewiſe commemorate, with Gratitude, our late gracious Queen *Caroline*, among the Number of thoſe who have done us Honour by

by their Benefactions. And indeed, did Princes and Potentates conſider how much the Throne is upholden by Mercy, how much it ennobles their Character, how it endears them both to Heaven and Earth, and ſtamps upon them a double Image of him whoſe Vicegerents they are; as they ſurpaſs others in the Means and Power of doing Good, ſo they would endeavour to excel them in the actual Exerciſe of Beneficence. This would render them as good as they are great, would preſent them with that true and ſolid Satisfaction which is not to be found in any Pleaſures or Poſſeſſions of this World, and ſecure to them an immortal Crown, when theſe earthly Kingdoms ſhall be no more.

But to return; While we recount with Pleaſure the Favours of theſe royal Examples, it becomes us not to be altogether unmindful of others, though of a lower Sphere. Particularly of one very munificent Benefactor [a], who opened a large Fountain for our Relief, by increaſing the *Levite's* Patrimony.

And another [b] of our own Order, who, though *unmarried* himſelf, poured a very plentiful Stream into this thirſty Channel, and by that Means became as a *Huſband to many of theſe Widows, and a Father to many of theſe Orphans* [c]. Theſe were *merciful Men, the Glory of their Times, and their Righteouſneſs ſhall not be forgotten.* They have *let their Light ſhine before Men*, and we who have ſeen and felt *their good Works, ought to glorify our Father which is in Heaven*, for ſuch Inſtruments of his providential Care to the Fatherleſs and Widows in their Affliction.

As for thoſe whom we cannot commemorate, who *have done their Alms ſo as not to be ſeen of Men*, who have conveyed their Gifts by ſuch ſecret Channels to this *Corban*, that the Fountain from whence they flowed is not to be diſcovered: We doubt not but they have already been in ſome Meaſure

[a] Mr. *Colſton* of *Briſtol.* [b] Dr. *Turner.* [c] Ibid.

rewarded

rewarded by the Approbation of their own Conſcience, which is beyond all the Applauſes this World can give; and that they will be more fully *recompenſed at the Reſurrection of the Juſt, when their Father, who ſeeth in Secret, will reward them openly.*

By way of Concluſion give me leave to mention one Argument more, without which even this Solemnity may be thought to want ſome Vindication, as the very Occaſion of it has been made a Handle of Reproach. For our Adverſaries of the Church of *Rome* are too ready to reflect upon the Poverty of theſe helpleſs Orphans, as a Blemiſh to the Reformation. The Zeal and Learning of our Clergy have ſolidly confuted *every other Objection* from that Quarter. And although this be too trifling to be ſeriouſly replied to by Way of Argument; yet a very proper Way of anſwering it would be, to take away the Foundation of it by a liberal Supply to their Neceſſities. Let us then confute them in this *more excellent Way.* Let their *uncharitable Cenſures* provoke us to a more *charitable Beneficence*; and excite us either to augment the Livings of the *Fathers*, or to make what Proviſion we can for their *indigent Children.* For it is great Pity, that, while the Clergy of this Church are, for their *Piety and Learning*, the *Glory* of the *Reformation*, either they or their Children ſhould be any *Reproach* to it by their *Want and Poverty.*

SIXTH

Sixth Beatitude.

Preached before the King at *St. James's*, *Dec.* 2, 1739.

Matth. v. 8.

Bleſſed are the pure in Heart; for they ſhall ſee God.

As the Deſign of the Chriſtian Religion is to make us completely bleſſed, ſo is it to make us intirely good, and to bring us to the utmoſt Perfection our Natures are capable of, both of Holineſs in this Life, and of Happineſs in another. It is not like that of the Heathen or Mahometan Religion, which tho' they may perhaps inculcate ſome good Notions, and promote ſome commendable Virtues in Men; yet in other Particulars do as much Miſchief, by not only granting a Toleration for many Iniquities, but encouraging various Acts of Looſeneſs and Cruelty, and conſecrating them even as ſolemn Rites of religious Worſhip. No: it aſpires to a higher Perfection, and a greater Purity and Exactneſs, than even the Jews themſelves were acquainted with, tho' inſtructed by God himſelf. And this indeed is its juſt Glory, and Crown of Rejoicing, and ſufficiently ſhews its divine Original, that there is no other, which teaches us our whole Duty ſo plainly and fully, ſets it in ſo beautiful and clear a Light, offers to us ſuch Aſſiſtances, and propoſes ſuch invincible Arguments and Motives for the Obſervance of it, as that which our bleſſed Saviour came from Heaven to propagate. And did I know of any other that in theſe Points exceeded it, I hope in God I ſhould become a Proſelyte to it, and recommend it to others.

But

But this we may aſſuredly pronounce to be altogether impoſſible, ſince there is no one Vice that the Chriſtian Religion does not utterly diſclaim, and with the greateſt Earneſtneſs forbid, in all its Branches, Tendencies, and even Appearances: there is no one Virtue but it requires and encourages in every Degree, and in the higheſt Eminence: it not only requires a Decency and Regularity in our Behaviour, which may recommend us to Men; but an inward Purity, which may make us acceptable to God. Nor is there any other Syſtem of Religion that can propoſe to us more noble and important Rewards, to excite us to the Obſervance of it: ſince it offers to us the moſt exalted and complete Happineſs we are capable of, both in Body, and Soul. This is confirmed to us throughout the whole Goſpel: but I need produce no other Proof than the Sentence I have recited in my Text: *Bleſſed are the pure in Heart; for they ſhall ſee God.* Which, ſhort as it is, teaches us the full Extent of our Duty, and lays before us the exceeding Greatneſs of our Reward. To be *pure in Heart*, is our Duty; and to *ſee God*, is our Reward.

In diſcourſing upon which, I ſhall,

Firſt, endeavour, to explain the Meaning of the Words.

Secondly, Shew the Connexion and Propriety between the Duty and the Reward.

And, laſtly, exhort you to perform the one, in order to obtain the other.

In the Words there are two Things which ſeem to require ſome Explication; what is meant by *the pure in Heart:* and what, by *ſeeing God.* By *the pure in Heart* are intended ſuch as are chaſte in all their Affections, reaſonable in all their Deſires, and holy in all their Thoughts: and are deſirous, in all their Conduct, to act agreeably to the Will of their Maker. By *Purity* I underſtand, a Freedom from Sin in general. For Sin is the Stain and Pollution of our Nature; and therefore, to be *pure*, is to be *free from Sin.* Purity here is the ſame with Holineſs, which regards our

our whole Duty, and which the Apoſtle tells us is a neceſſary Qualification for the Viſion of God: *Without Holineſs no Man ſhall ſee the Lord.* Which is the ſame in Senſe with my Text, only different in Expreſſion. Thus God is ſaid to be *holy*, from that tranſcendent Rectitude of his Nature, by which he is removed at the greateſt Diſtance from all Manner of Evil. He is the moſt pure Being, and utterly incapable of any Stain or Pollution; and it is as impoſſible for him to deviate from the unalterable Rules of Goodneſs, as to change his Nature and reſign his Godhead. Him we are in this Reſpect obliged to imitate, and to endeavour, as far as our poor Abilities can carry us, to be Partakers of his Holineſs. But this, tho' it is incumbent on us to aſpire after, it is impoſſible for us, while we are cloathed with Mortality, to attain. For there is no Man that ſins not. There are none of us that can waſh our Hands in Innocency, and ſay, we are free from vicious Actions; much leſs can we purify our Hearts with ſuch Sanctity, as to pronounce ourſelves clean from evil Thoughts and Deſires. We cannot riſe up to the Exactneſs of our Pattern, nor *purify ourſelves even as he is pure.* The Holy Angels, we preſume, are now fixt in a pure and unſinning State. But they were not originally ſo. They were once in a Capacity of Falling; and ſome we know did actually tranſgreſs. There is none originally and eſſentially Good and Holy, but the *ever-bleſſed God*, who is *righteous in all his Ways, and holy in all his Works*; and cannot but be ſo, from the eſſential Purity of his Nature.

But altho' we cannot reach the Perfection of the Example which we are obliged to imitate, nor come up to that tranſcendent Standard of our Duty; yet, by God's Grace and Aſſiſtance, we may humbly hope to arrive at ſome inferior Degrees of it: and it is our indiſpenſable Duty to come up ſo far to it, and to gain ſo much Purity of Heart, as to make the doing the Will of God, and the obtaining his Favour, the ruling

ing Paſſion and principal Deſign of the Soul. It may perhaps be impoſſible, while we are encumbered with this Body of Sin, in which there are ſo many perverſe Principles to betray us, while we are converſant in this ſinful World, in which there are ſo many flattering Objects to tempt and enſnare us, to gain ſo far the Aſcendant, as intirely to diſcard all Inclinations to Evil: but we may, and ought, ſo far to maſter them, as not to ſuffer them to come in Competition with the Love of our Maker, and the fixt and well-grounded Reſolution of rendering ourſelves acceptable in his Sight. This muſt overbear all other Conſiderations, and be the prevailing Principle of the Soul. Our Heart becomes in ſome Meaſure impure, when any other Affection not directed by, and conſiſtent with, the Love of our Maker, reſides in it. He may and will, we hope, pity and pardon the impotent Strugglings of our corrupted Nature, provided our Duty to him at laſt gain the Conqueſt: but he will not allow of a Rival that ſhall carry it againſt him, when the two Intereſts come to be diſputed. This diſcovers our Impurity and Inſincerity, and that we are not ſo entirely devoted to his Service as we ought to be. Another Evidence of our having that Purity of Heart, which is required from us, is, that we have a Regard to *all* God's Commandments: that we do not ſingle out this, or that, or ſome of them only, to which we have no Diſlike, and diſregard or neglect others, which are not ſo eaſily reconciled to our Intereſt, or Tempers, or Conveniency; but that we preſerve an *univerſal* Attention to every Branch of our Duty. God will accept nothing leſs than our whole Heart.

Another Evidence of our Purity, is, that we continue *uniform* in this Regard to our whole Duty, and not practiſe it by Fits and Starts: that we conſtantly perſevere in it to the utmoſt of our Power, thro' our whole Conduct. The Pſalmiſt obſerved

ſerved of the *Iſraelites*, that *their Heart was not right with him*: and hence it was, that *they continued not ſtedfaſt in his Covenant*. For if we ſometimes give Way to the indulging of our vicious Appetites and Deſires, our Want of Sincerity is then too apparent; and if we do not always the ſame, it is to be ſuppoſed that our Temptations are not ſo ſtrong and inviting, or our Opportunities not ſo favourable. But when we perceive in ourſelves, that we are arrived at ſuch Perfection, that the Love of God, and our Deſire of pleaſing him, is the over-ruling Principle of the Soul, that this Principle influences us ſo far as to make us regard our *whole* Duty without Exception, and *uniformly* purſue it thro' the whole Courſe of our Lives, inſomuch that we abſtain from all wilful and deliberate Sins, tho' we may be guilty of ſome inadvertent Slips or Failings; then have we, thro' the Merits of our Redeemer, *Confidence towards God*, and can *aſſure our Hearts before him*: then may we be ſaid to be *pure in Heart*, and to have a Title to the Promiſe of *ſeeing God*, which we are aſſured is the Reward of ſuch Purity. The pure in Heart *ſhall ſee God*, that is, they ſhall have fuller Communications of his Favour in this World, and behold his Goodneſs and enjoy his Love more perfectly in another. They will have fuller Communications of his Favour in this World, in that they will receive more Light to diſcern their Duty, and more Bleſſings to encreaſe their Happineſs. That they ſhall receive more Light to diſcern their Duty, ſeems to be the expreſs Promiſe of our bleſſed Saviour: [a] *If any Man will do his Will, he ſhall know of the Doctrine whether it be of God*: i. e. Whoſoever is deſirous to diſcharge his Duty, ſhall not want Light to direct, or Knowledge to convince him.

Thus are we aſſured that the pure in Heart will have more Light to diſcern their Duty: and that they will have more

[a] John. vii. 17.

Bleſſings to encreaſe their Happineſs, even in this Life, there are as full Aſſurances: For *Godlineſs hath the Promiſe of the Life that now is, as well as of that which is to come.*

This is generally, and for the moſt part true, with regard even to the temporal Bleſſings of this Life: but it is moſt infallibly ſo with regard to thoſe that are ſpiritual. The pure in Heart, as they ſee God, ſo they enjoy him too, in the Contemplation of all his Attributes, in the Performance of every Duty, and under all the Diſpenſations of human Life. In the Contemplation of the divine Attributes: ſuch as his *Juſtice*, his *Wiſdom*, his *Power*, and his *Goodneſs*. Does ſuch an one at any time reflect upon the *Juſtice* of God? This Attribute, tho' it may ſtrike Terror into the offending Soul, and fill the impure Boſom with Confuſion and Deſpair, and drive him to diſpute the Being even of his own Creator, to whom he is indebted for that very Breath with which he diſputes it; yet the Man who endeavours to keep a Conſcience void of Offence, can, thro' the meritorious Blood of his Redeemer, look upon this Attribute with Comfort and Satisfaction. This takes off that Uneaſineſs he might otherwiſe be under, at the promiſcuous Diſpenſation of Affairs under the Sun. This aſſures him, that Virtue and Piety will not, in the Concluſion, loſe their Recompenſe; and that however it may fare with them here, there will ſome time or other be a Reward for blameleſs Souls.

Does he at any Time meditate on the *Wiſdom* of God? This evidently appears to him, in the Structure and Contrivance of every Part of the Creation; in the regular and orderly Motions of the heavenly Bodies about him; in the conſtant and uniform Productions of all the animal and vegetable World; their exact Subſervience and Fitneſs for the Uſes for which they were intended; and in God's conducting the moſt perverſe

perverſe Actions of moral Agents to the Benefit of the Whole, and to the Advancement of his own Glory.

This he likewiſe applies to himſelf for his own Happineſs and Comfort; as being well aſſured, that while he commits himſelf and his Affairs into the Hands of his Creator, they will be ordered to the beſt Advantage. All he is ſollicitous about is, to diſcharge what appears to be his Duty; and as for the Iſſue and Conſequence of Things, he reſigns it intirely to him who will direct every Thing by the moſt proper Means, to the moſt glorious and happy Ends.

Does he at any time reflect on the *Power* of God? This aſſures him, that while he is a Follower of that which is good, nothing can harm him. For ſince greater is he to whoſe Care and Conduct he reſigns all his Affairs, and by whoſe Will and Command he governs all his Actions, than are all the Combinations of Men or Devils, who are bent upon doing Miſchief: he may ſafely acquieſce under his Protection. Let the Rage and Malice of the Wicked be as violent as it will, he knows that their Power is limited and confined, and cannot go beyond their Commiſſion; while the Majeſty he confides in, is inveſted with Omnipotence, and can in a Moment blaſt all their Deſigns, and defeat all their Enterpriſes with the Breath of his Diſpleaſure. Hence he is not afraid of them who, when they have killed the Body, have no more that they can do; but fears him only, who can deſtroy both Body and Soul in Hell.

But above all, the Reflection on the divine *Goodneſs* fills his Soul with unſpeakable Comfort and Satisfaction. This he is ſenſible of in his creating, and continually preſerving him from all the Dangers and Miſeries to which human Life is conſtantly expoſed; in conducting him with Safety thro' all the Caſualties of his helpleſs Infancy to this very Moment.

But

But above all, he ſees and adores it in that unſpeakable Inſtance of it, in ſending his beloved Son to ſuffer Death on the Croſs for the Redemption of loſt Mankind. This infuſes into him ſuch Joy, and Peace, and Tranſport, as nothing in this World can give, and which nothing in this World can deprive him of. This gives him farther Aſſurance, that he who has given his Son to die for him, will with him alſo freely give him all Things; and that *all Things ſhall work together for good, for them that love him.* But when he ſurveys all theſe Attributes joined in one ſupreme Being: when he beholds infinite Wiſdom, and Juſtice, and Power, united with boundleſs Love and Goodneſs, and all combined in his Favour, and conſpiring to his Benefit; how does he exult and triumph in ſuch a Contemplation? It is impoſſible to deſcribe the Tranſport which the pure in Heart cannot but feel in thus ſeeing God. He ſees and enjoys him likewiſe in the Performance of every Duty. Whenever he exerciſes himſelf in Acts of Mercy and Charity, and contributes any Portion of his Subſtance to the Relief of the Afflicted and Neceſſitous; he ſees the Image of his Maker in the Perſon he relieves, he owns him as God's Subſtitute, and Repreſentative, to receive what the Bounty of Heaven has firſt beſtowed upon himſelf.

Whenever he performs any Acts of Piety, as in reading the holy Scriptures, he acknowledges the Voice of God as much as if he heard it out of the flaming Buſh, or amidſt all the Thundrings and Lightnings of Mount *Sinai*. Hence is he ready to obey all the Precepts, and to believe all the Doctrines; ſince he is aſſured of all the Promiſes, as much as if he were already in Poſſeſſion of them.

In offering up his Prayers to the Divine Majeſty, he beholds his Preſence with him at ſuch a Time in a peculiar Manner, attending to all his Petitions, and inclined to grant him what-

ever is neceſſary and convenient for him. And if in any Particular he meets with a Denial, being perſuaded it is in what would be prejudicial to him, he takes a Pleaſure even in his Diſappointments. In receiving the Holy Sacrament, he, by a firm and lively Faith, ſees all the Bleſſings that Heaven can give, or he can deſire, beyond Doubt conſigned to him by that Inſtrument, he there as it were by his Senſes *taſtes, and ſees, how good and gracious God is.* Hence his Soul longeth, yea, even fainteth, for the Courts of the Lord; his Heart and his Fleſh cryeth out for the living God. He there, with old *Simeon*, receives his bleſſed Saviour into his Arms, and can with him too ſay, *Lord now letteſt thou thy Servant depart in Peace; for mine Eyes have ſeen thy Salvation.*

SIXTH BEATITUDE.

Preached before the KING at *St. James's, Dec.* 2, 1739.

MATTH. V. 8.

Bleſſed are the pure in Heart; for they ſhall ſee God.

IN a former Diſcourſe on theſe Words, I obſerved that they contained both the Duty and the Reward of a Chriſtian. To be pure in Heart is his Duty, and to ſee God will be his Reward. Which two Particulars I endeavoured then to explain to you. I told you, it required that the Love of God be the over-ruling Principle of the Soul, that it regarded every Branch of our Duty, and required us to purſue it as far as was conſiſtent with human Frailty, thro' the whole Courſe of our Lives, and that this would entitle us to the Reward of the Viſion of God in this World imperfectly, and more perfectly in another. That the Pure in Heart here, will have more Light to diſcern the Duty, and more Bleſſings to encreaſe the Happineſs. They will ſee God in all his Attributes, and in the Performance of every Duty. Having gone thus far, I now proceed to ſhew, that as the pure in Heart thus ſeeth and enjoyeth God in the Performance of every Duty; ſo does he likewiſe in every Diſpenſation of human Life. Is he in a proſperous Condition, and ſurrounded with Affluence and Plenty? This he looks upon as the Bleſſing of Heaven, rewarding his honeſt Endeavours: and in every Gift, he perceives and conſiders the gracious and liberal Hand that beſtows it.

Hence he receives them with Gratitude, uſes them with Moderation, and liberally diſperſes them with Mercy and Compaſſion, and generouſly employs them for all the wiſe Purpoſes for which they were beſtowed. And thus accepting them as the Favours of Providence, he reaps a double Satisfaction from all his Poſſeſſions. For he enjoys them more on that Account, than for all the Advantages they can otherwiſe afford him. Is he reduced to an afflicted and painful Eſtate, either by ſome unhappy accident, or by the Malice and Barbarity of his Fellow Creatures? He conſiders, that Afflictions ariſe not out of the Duſt; nor does he dwell upon the immediate Inſtruments of theſe ſevere Diſpenſations, but he carries his Thoughts higher, and knows they are adminiſtred to him by the Diſpoſal of Providence; and therefore that *it is good for him to be afflicted.* Hence he rejoices in his Diſtreſſes, and glories in his Tribulations. This ſweetens to him every Calamity that can befall him, and converts it into a Bleſſing. *Bleſſed is the Man whoſe Strength is in thee, in whoſe Heart are thy Ways: who paſſing thro' the Vale of Miſery, uſe it for a Well, and the Pools are filled with Water. They will go from Strength to Strength, and unto the God of Gods appeareth every one of them in Sion.* He knows that God correcteth whom he loves; and that theſe light Afflictions, which are but for a Seaſon, work for him a far more exceeding and eternal Weight of Glory.

But beſide theſe Advantages and Comforts he receives from his own Reflections, he will enjoy the poſitive Influences of Heaven to enlighten, encourage, and ſupport him under all Occurrences. For Truth itſelf has ſaid, [a] *If any Man love me, he will keep my Words: and my Father will love him, and we will come unto him, and make our Abode with him.* And ſurely he cannot want any Direction and Comfort, who is poſſeſſed by the Deity, and has the divine Preſence reſiding in him.

But I haſten in the next Place to ſhew, what Connexion there

[a] John xiv. 23.

is

is between the Duty and the Reward. The Pure in Heart ſhall ſee his Duty more clearly. This appears reaſonable from his own Nature, from the Nature of his Duty, and from the Nature of God. 1ſt. *From his own Nature.* For divine Knowledge is to be attained, as all other Sciences are, by Application and Induſtry, and an earneſt Deſire to attain it. Now he that has cleanſed his Soul, and all his inward Faculties, from all corrupt Affections and Deſires, and has nothing more at Heart than the pleaſing his Maker, and the knowing his Will in order to perform it, will be very diligent in the Application of all thoſe Means which he perceives will conduce to that Purpoſe. He will be conſtant and intent in reading the holy Scriptures, and other good Books which explain and clear them. He will be frequent in his Meditations upon them, and earneſt and fervent in his Petitions to the Throne of Grace to direct his Steps in the Way they ſhould go. And by this Means, he will ſoon *become wiſer than the Aged, becauſe God's Teſtimonies are his Study.* But above all, he will be ſure to put in practice what he knows, and apply it to every Occurrence in Life: which will abundantly facilitate and encreaſe his Knowledge; as the Mariner by making uſe of the Compaſs, and ſailing by it, underſtands it much better than he that only makes it the Subject of his Contemplation. The pure in Heart have but one main End in View, which is, the doing their Duty; and ſo are ready and diſpoſed to embrace any Aſſiſtance that may lead them to it. When any good Advice is offered to them, or any Light given them by which they may have a better Underſtanding of their Duty, they are deſirous to receive it, and thankful to the kind Hand that holds it forth: they have but one thing to conſider, whether it be agreeable to the Will of God; and then to follow it. Whereas thoſe who are wedded to their Luſts and Vices, will be ready to find all the Objections they can to it, to cavil and diſpute with it: and if they cannot find any Flaws in the Advice, they

will ſet their perverſe Wits at work to diſcover ſome Imperfections in the Giver of it, and ſo reject it on that Account: or they will try to reconcile it with their corrupt Paſſions, and make it as pliant as they can to thoſe darling Vices to which they are diſpoſed.

2dly, *From the Nature of his Duty:* which is ſo plain and obvious, that few who are ſincerely deſirous, can eaſily miſs of it. It is the direct and open Road, and may be eaſily diſtinguiſhed, and *way-fareing Men, tho' Fools, cannot err therein.* It is not like travelling in a Deſert or Wilderneſs, where there are ſometimes many and intricate Paths to puzzle him, and ſometimes ſcarce the Traces of any human Footſteps before him, and no Directions to walk by. But the Road of his Duty is eaſy and clear; he has a Light ſhining conſtantly from Heaven, like the Eaſtern Star, to conduct him to our Saviour; and if he ſhould chance to be at a loſs, it is but taking the Chart of the Holy Land, the Scriptures, into his Hand; or applying to thoſe Guides whom our Saviour has appointed to conduct his Pilgrims, who will reſolve him upon all difficult Emergencies. [b] *The Path of the Juſt is as the ſhining Light, that ſhineth more and more unto a perfect Day. The Law of God is in his Heart, and his Footſteps ſhall not ſlide.* The Way indeed is ſo very eaſy, and ſo aſſured may he be of not miſcarrying in it, that his ſincere Deſires, and beſt Endeavours toward it, is the very doing his Duty; and is the Thing itſelf in Poſſeſſion, which he aſpires after.

Thirdly, *From the Nature of God:* it being agreeable to his Juſtice, to reward thoſe with his choiceſt Bleſſings, who in pure Obedience to his Commands, and out of an exalted Love of his Perfections, have diveſted themſelves, as much as may be, of all the Pollutions and Luſts to which they are ſubject in this mortal and imperfect State. For how can we

[b] Prov. iv. 18.

conceive

conceive it conſiſtent with his Attributes, to ſuffer thoſe, who have the Love and Service of their Maker intirely at Heart, and have made it their principal Study and Delight to pleaſe him, and to render themſelves acceptable in his Sight, and for that End have renounced all other Views and Pleaſures, to wander out of the Way, and irrecoverably miſs of the Haven they would arrive at? No: he will enlighten them with his bleſſed Spirit, and conduct them with his Hand, till he brings them to eternal Happineſs. Beſides, when we have freed ourſelves from theſe inordinate Paſſions, which like ſo many Clouds and Vapours intercept the heavenly Light, and prevent its ſhining in upon us; when, I ſay, we have freed ourſelves from theſe, and begin to lead a holy Life, we ſhall conſequently have a clearer View of the divine Nature. It is nothing but theſe Incumbrances of Fleſh and Blood, which keep us now at a Diſtance from him, and make us ſee him at preſent *as through a Glaſs darkly*; and thoſe who give Way to the Appetites and Corruptions of it, ſtill darken and ſully this Glaſs more, inſomuch that they can have but a very imperfect Glance, if they are able to have any at all. But ſuch as have cleanſed themſelves, as much as they are able, of theſe, the bleſſed Spirit, who is a Spirit of Holineſs and Purity, will condeſcend to viſit, with plentiful Meaſures of his Grace, and aſſiſt with his powerful Influences; and will delight to take up his Reſidence in Temples ſo ſanctified for his Service. They will have a conſtant Oracle, a perpetual *Urim and Thummim* in their Breaſt, to guide them in all Difficulties, and reſolve them under all Doubts. And happy they who are thus already poſſeſſed of the Deity! For when this corruptible ſhall put on Incorruption, and this Mortal ſhall put on Immortality, they will then have nothing more to do, but to have this groſs Body of Fleſh and Blood ſpiritualized by that ſurprizing Change which will be wrought at the Reſurrection;

rection; that what is now *ſown in Diſhonour*, may then be *raiſed in Glory*, to enjoy the perfect Viſion of Almighty God. Then, as they ſee him here *thro' a Glaſs darkly*, they will ſee him *as he is*, *Face to Face:* and whom now *they know in Part*, they will then *know even as they are known.*

And in the *ſeeing of God* is implied all that Happineſs which *the Spirits of juſt Men made perfect*, will enjoy in a future State. Which Divines are wont to expreſs by the *beatifick Viſion.* For ſince all the Pleaſure and Satisfaction we receive in this World is conveyed to us by the Inſtrument of our Senſes, and we are ſcarce able to form a Notion of any other but what is brought to us after that Manner; the divine Spirit is pleaſed to repreſent to us thoſe of a future State under their Similitude: and *Sight* being the nobleſt, the pureſt, the moſt uſeful, and the moſt extenſive of all our Senſes, is made uſe of as the moſt proper Term to convey to us ſome Apprehenſion of that exalted Happineſs. The Enjoyment of any Pleaſure, as well as the Perception of any Pain, is, in Scripture Language, expreſs'd by *ſeeing* it. Thus the *enjoying* of the Land of *Canaan* is called *ſeeing* it: [c] *Surely there ſhall not one of theſe Men of this evil Generation ſee that good Land which I ſware to give unto your Fathers.*

As the two chief Faculties of Man, conſidered as a reaſonable Creature, are his Underſtanding, and Will; ſo his principal Happineſs muſt conſiſt in the employing and gratifying thoſe Faculties in the moſt exalted Manner they are capable of: and *Truth* being the Object of the One, and *Good* the Object of the other, the Perception of the cleareſt Truth, and the Enjoyment of the greateſt Good, muſt be their higheſt Pleaſure and Perfection. Now the divine Nature being the Source and Fountain of all *Truth*, and the Sum and Center of all *Goodneſs*, (for from his Fulneſs are derived all the Beauties and Ex-

[c] Deut. i. 35.

cellencies,

cellences, all that is glorious to be ſeen, or lovely to be deſired, in created Beings) conſequently, the knowing and enjoying God will be the Supreme of all our Happineſs, and the utmoſt Perfection of our Nature.

This exalted State of Happineſs it is impoſſible for us to arrive at without Purity, and freeing ourſelves, as much as we can, from the Defilements of Sin: *For without Holineſs no Man ſhall ſee God.* It is impoſſible, from the Incapacity of our Nature when polluted with Sin, and, from the utter Averſion which the divine Nature has to it. *From the Incapacity of our Nature when polluted with Sin:* for Happineſs conſiſts in an Agreement between the Objects and the Deſires: nor can we have any true Satisfaction in the Poſſeſſion of that which is not ſuited to our Affections. And while we are polluted with Sin, our Affections eagerly run after ſuch Enjoyments which in Heaven can find no Place. Inſomuch, that were an impenitent Sinner admitted into thoſe Manſions of Glory, he could not but be uneaſy, and unſatisfied, and ſtill longing for what is not there to be met with; as thoſe Creatures, whoſe Faculties are fitted for Darkneſs, are offended and in Pain at the beautiful Light of the Sun; or as the Organs of hearing in a diſtempered Body, are diſguſted at the moſt harmonious Muſick. This he may in ſome Meaſure experience in himſelf in this World, from that Pain and Uneaſineſs he is under in the Converſation of good Men, who are *not for his Turn, and are clean contrary to his Doings: who were made to reprove his Thoughts, and are therefore grievous unto him to behold.* The Entertainments of Heaven would be ſo different from what he has accuſtomed himſelf to, that even in *Abraham's* Boſom he would languiſh for ſomething more to cool his depraved Thirſt, and be uneaſy and diſcontented in the bleſſed Society of Saints and Angels.

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He would be uncapable of it likewiſe, *from that Averſion which the divine Nature has to Sin.* For to enjoy God, is, to receive the Communications of his Love and Favour. But how is it poſſible for God to behold him with Kindneſs and Favour, who has reſiſted all the indulgent Offers that his infinite Goodneſs could contrive to win him to himſelf? who has done Deſpite to the Spirit of Grace, and trampled under Foot the Blood of his beloved Son? ſuch an unholy Wretch God has declared he cannot endure, even in this World; much leſs can he admit him into ſo intimate an Union as will be allowed to the Saints in Light in another. Every Thing that is ſinful avoids his Preſence as naturally as Miſts fly before the Sun.

The Regions of Bliſs and Glory are too pure for ſuch corrupted Mortals to breath in: and if ſo many Luſtrations were neceſſary to approach the Jewiſh Temple, much leſs will any thing polluted be admitted into that *Holy of Holies*, where the divine *Shekinah* ſo eſpecially reſides. [d] *There ſhall in no wiſe enter into it any thing that defileth.* Thus the Pſalmiſt: [e] *Who ſhall aſcend into the Hill of the Lord, and who ſhall ſtand in his holy Place? He that hath clean Hands, and a pure Heart.* Since therefore the Happineſs of our future State is repreſented to us as conſiſting in *ſeeing* the ever bleſſed *God*, who is the Subſtance of all Truth, and the Perfection of all Good, in the Enjoyment of whom our immortal Souls will acquieſce with full Delight and Satisfaction; and ſince there is no obtaining this without Holineſs; what remains but that we cleanſe ourſelves from all Filthineſs of Fleſh and Spirit, and endeavour to perfect Holineſs in his Fear; and that we keep our Heart with all Diligence, ſince out of it are the Iſſues of Life. Since there is ſo glorious a Reward ſet before us: a Reward that will anſwer all our Wiſhes, and continue to all Eternity, ſurely I need not uſe much Exhortation to excite your Deſires

[d] Rev. xxi. 27. [e] xxiv. 3.

and

and Endeavours after it. Since we have this Hope in us, what other Inference can we make, but that we purify ourſelves, even as he is pure? What ſhould hinder us from taking up the holy Pſalmiſt's Reſolution, *We will walk in Holineſs, that we may behold thy Power and Glory.*

To this End it highly concerns us to avoid thoſe Sins which in a peculiar Manner pollute and defile our Natures: ſuch as, an Indulgence of our ſenſual Appetites, by Intemperance and Luſt; or of our worldly Deſires, by Covetouſneſs and Ambition; or of our brutiſh Paſſions, by Malice and Revenge. It concerns us likewiſe to obſerve thoſe Duties which more peculiarly tend to promote that Holineſs which is here required of us: ſuch as, a Frequency in reading the holy Scriptures, in addreſſing ourſelves to God by Prayer, and in meditating on divine and heavenly Things. Theſe Duties, as they refine and ſpiritualize our Nature, and withdraw us from the Entertainments of the Fleſh; ſo are they a converſing with God, and making him preſent to our Thoughts; and the Practice of them is, in ſome Sort, a ſeeing and enjoying of him, even while we are cloathed with Mortality.

The Scriptures are the Word of God, and in reading them we hear him ſpeaking to us; and there is no one who is much converſant in them, and peruſes them with ſincere Diſpoſitions, and that Humility and Meekneſs which is requiſite, but muſt grow in Grace, and improve in all the Degrees of Holineſs and Virtue. *The Law of the Lord is an undefiled Law, converting the Soul.*

And as in reading the Scriptures we hear God ſpeaking to us, ſo in addreſſing ourſelves to him by Prayer, we are indulged the Liberty of ſpeaking to him. And the approaching his Preſence, who is a God of Holineſs, will put us upon purifying ourſelves even as he is pure, that we may be accepted by him, and our Petitions may be heard with Favour: it be-

ing impoſſible to be frequent in the Offices of Devotion, and in the leaſt Meaſure in earneſt in them, and not to endeavour after ſuch Qualifications as may render us agreeable to the Majeſty we come to adore.

Hearty Prayer likewiſe, is the Means to obtain the Influences of the holy Spirit, which will reform and purify our corrupted Diſpoſitions, and enable us to diſcharge our Chriſtian Duty. Without the divine Grace aſſiſting us, we have not ſufficient Power to withſtand the Temptations that ſurround us, and to keep ourſelves unſpotted from the World: and it is to earneſt and importunate Prayer only, that this Aſſiſtance is promiſed. God will give his holy Spirit to thoſe, and to thoſe only, that aſk it of him with Fervency.

Laſtly, A frequent Meditation on heavenly Things will be mightily inſtrumental in advancing us to this Holineſs, without which no Man ſhall ſee the Lord. A ſerious Contemplation of the Things above, of that Glory and Happineſs which is reſerved for the Saints of God in another State, will abſtract our Thoughts, and wean our Deſires from the Vanities and Follies of this World, and by Degrees raiſe us to that divine and ſpiritual Life, which we cannot but long to lead to all Eternity. When we conſider that all theſe Things ſhall in a little Time be diſſolved, and a new Heaven and Earth will ſucceed wherein dwelleth Righteouſneſs, we ſhall bethink ourſelves what Manner of Perſons we ought to be in all holy Converſation and Godlineſs.

This will ſet our Affections on Things Above, and not leave one unmortified Luſt for the Enjoyments here Below. So great and ſo glorious Things are ſpoken of that City of God, that if we would but ſometimes reflect on them, our Hopes and Deſires would be all on Fire to obtain them; and when theſe are once engaged, all our Actions would be directed to that important End. Would we but conſider a little what *the*

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ſeeing God implies, that it is the Perfection of our Natures, the Completion of our Happineſs, and the Arrival at every thing that we can wiſh for or deſire; we could not but endeavour to qualify ourſelves for the Attainment of it.

We ſhould have none in Heaven but him, and we ſhould deſire nothing on Earth in Compariſon of him. Nay, would we but ſee him a little in this World, and reflect upon that one Attribute of his *continual Preſence* with us in all our Ways; would we but thus ſet him always before us, and obſerve him *as always obſerving us*, we could not but walk in his Fear all our Days, and endeavour to perfect Holineſs in that Fear: and the ſeeing of him thus, would lead us to the Sight and Enjoyment of him to all Eternity.

Which, as it is the Sum of all our Hopes, and the Completion of all our Happineſs, God of his infinite Mercy grant may be our Lot, thro' the Merits of our Redeemer.

SEVENTH BEATITUDE.

Preached at *Fulham* Chapel, *Nov.* 1, 1730.

MATTH. v. 9.

Bleſſed are the Peace-makers; for they ſhall be called the Children of God.

THAT the Laws of our Religion are deſigned and calculated to promote the Happineſs of Mankind; and that God Almighty, in giving them, has conſulted both our preſent and future Intereſt, the Words I have now recited, are ſufficient to demonſtrate: which, were they duly conſidered ſo as to influence our Behaviour, would make this World a Scene of Delight and Pleaſure. They well became our bleſſed Saviour, who was *the Prince of Peace*, whoſe coming into the World was uſhered in with a Choir of Angels, ſinging, *Glory be to God in the higheſt, and on Earth Peace*, and *Good-will toward Men!* who was indeed the greateſt Peace-maker that ever was, not only reconciling Men to one another, which was the Endeavour of his Life, and which is the Sum and Tendency of all his Doctrine, *(for Love is the fulfilling of the Law)* but to their offended Creator; which Chriſt alone was capable of effecting, for which he voluntarily gave himſelf an Hoſtage, and ratified the Articles of our Peace with God by the Effuſion of his precious Blood; as the Apoſtle expreſſes it, *Epheſ.* ii. 13. *Now in Chriſt Jeſus, ye, who ſometimes were far off, are made nigh by the Blood of Chriſt: for he is our Peace, who hath made both one*, &c.

I ſhall

I ſhall here take it for granted that the Perſon who is a Peace-maker, is of a peaceable Diſpoſition himſelf; otherwiſe he will be very unfit to promote Peace among others, and it will be replied upon him, *Phyſician heal thyſelf.* In my Diſcourſe upon theſe Words I ſhall,

Firſt, Conſider the Qualifications of a Peace-maker.

Secondly, The Means by which Peace is to be promoted.

Thirdly, The Extent of the Duty. And,

Laſtly, Give you the Reaſons why he ſhall be called *the Child of God.*

Firſt, the Qualifications of a Peace-maker. One of which is, that he be free from *Pride.* For Pride is a very unſociable Quality, and ever ready to make Encroachments. It ſwells a Man up with Conceits of his own Worth, and will not allow him to think he has Juſtice done him. It is ſo far from promoting Peace and Quiet, that it is perpetually entertaining Jealouſies, and creating Diſturbances. One would think, if Peace and Tranquillity where to be found any where, it ſhould have been in thoſe bleſſed Regions where the divine Preſence diffuſes his Bleſſings, and where nothing could be wanting to a compleat Happineſs. Yet even here, when Pride entered, it could make Diviſions among the Sons of God. Pride could raiſe a War even in Heaven, and convert an Angel into a Devil: and the ſame Temper, ariſing from the ſame Author, is the Occaſion of moſt of the Animoſities and Diviſions in this lower World. Were we to conſult the Hiſtories of all Ages, we ſhould find Pride and Ambition, a Deſire of extending their Poſſeſſions, and encreaſing their Power, to have been the main Springs which have incited Men to give ſuch Diſturbance and Uneaſineſs to their Brethren, and made ſuch Devaſtations on the Face of the whole Earth.

It is neceſſary, likewiſe, that he be free from *Envy.* For Envy is an Uneaſineſs ariſing from the Proſpect of another's Happineſs:

Happineſs: and Peace and Tranquillity contributing ſo much to the Happineſs of Mankind, whoever is poſſeſſed of this ill-natured Quality, muſt be a very improper Promoter of Peace. Envy will firſt raiſe a Tumult and Diſturbance in a Man's own Breaſt, and then put him upon ſpreading it round about him, and making others as uneaſy as himſelf. And, as we before obſerved, that Pride occaſioned a War in Heaven; ſo the firſt Quarrel that was begun on Earth, was occaſioned by Envy. *Cain* ſlew his Brother out of Envy, becauſe he offered a more acceptable Sacrifice than himſelf. Thus *Joſeph's* Brethren, when they ſaw their Father loved him more than themſelves, envied and hated him, and could not ſpeak peaceably unto him: and they were perpetually, upon this Account, in Deſpite of all the Strugglings of Nature, and Recoilings of Conſcience, contriving and plotting his Deſtruction. This is a malignant Viper, that firſt preys upon a Man's Vitals, and eats out the Heart of his Satisfaction, and then ſcatters the Poiſon wide, and will do its utmoſt to taint whatever is fair and flouriſhing, tho' it take Root in Virtue, and ſpread its Branches toward the Heavens.

Anger is another Diſpoſition directly inconſiſtent with the Diſcharge of this Duty. *Wrath is cruel, and Anger is outragious*; and whoever is of ſo warm a Temper as to take fire at every trifling Omiſſion, and break out into Flame and Fury at ſmall Offences, has not in him the Spirit of a Reconciler. *An angry Man*, ſays *Solomon*, *ſtirreth up Strife*; *and a furious Man aboundeth in Tranſgreſſion*. Hence he gives us this Advice; *Make no Friendſhip with an angry Man, and with a furious Man thou ſhalt not go*. Indeed, it is hardly poſſible to have any laſting Friendſhip, nor is it ſafe to have much Society or Commerce with him. Anger is a ſhort Fit of Madneſs; and, while the Frenzy laſts, no one knows to what Extravagance it may tranſport him. Not to be eaſily provoked, is a conſide-

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rable Branch of Charity, and one of the fitteſt Diſpoſitions for the Office of a Peace-maker. For as *Solomon*, in another Place, obſerves, *he that is ſlow to Anger, appeaſeth Strife.*

Another thing required of a Peace-maker is, that he be free from *Covetouſneſs*. For this will put a Man not only upon conteſting every little Point which he apprehends to belong to him, but upon invading alſo the Properties of others. A covetous Man is careleſs what Injuries he offers to his Neighbour, ſo he can but add to his own Revenues, and encreaſe that Load which engages all his Soul, and binds his Body to the Earth. Whereas, he that is peaceably inclined, muſt not always *ſeek his own*, but be willing, upon many Occaſions, to recede a little from his Right, and purchaſe Quiet, though at the Expence of his legal Property. Whoever therefore would diſcharge the Duty of a Peace-maker, muſt endeavour to diveſt himſelf of this ſordid penurious Principle.

I ſhall mention but one Qualification more, which is the Chief of all, and in Reality includes all the reſt, and that is, a hearty *Charity*, and univerſal Love of Mankind. For whoever is once arrived at the true Pitch of Chriſtian Charity, whoever embraces his Brethren with that fervent Affection which the Goſpel every where inculcates and inſpires, ſo as to wiſh well to them, and to deſire their Good equally with his own, will never be forward to raiſe Diſputes and foment Diviſions, but will cultivate all the Occaſions of Peace and Quietneſs, by the moſt effectual Methods he can think of. He will conſider what an ineſtimable Bleſſing that of Peace is; that it is the very Health and Vigour of a Society; that it eaſes and ſweetens Men's Minds, ſecures their Properties, and protects their Perſons; hence will he endeavour, to the utmoſt of his Power, to preſerve it where it is, and to reſtore it where it is wanting. He will, on the other Side, conſider, how uneaſy a State it muſt needs be, for Men to be at Variance and Diſcord with one another, their

Paſſions boiling, and their Minds fretting and fermenting, ever contriving ſome Miſchief, and ever under Fear and Concern of receiving ſome: how unhappy it is likewiſe for their Souls, as well as Bodies; how, beſide the Dread and Suſpence they are under when the Fury of an Enemy is ſtirred, and his Hand lifted up againſt them, leſt they ſuffer Damage in ſome Part or other that is near and dear to them, (and how many Parts are there in which we are liable to be wounded? in our Reputation, our Eſtates, and our very Lives.) Beſide all this, I ſay, he will conſider how fatal and dangerous their Condition is toward God: that it puts them out of his Favour, and hazards their immortal Souls for ever: that while their Hearts are burning with Anger, and their Thoughts intent upon Revenge, they cannot ſo much as offer up the Prayer our bleſſed Lord hath taught them, nor perform any religious Duty that will be acceptable to him: (For *if thou bring thy Gift to the Altar, and there remembreſt that thy Brother hath aught againſt thee, firſt go and be reconciled to thy Brother, and then come and offer thy Gift.* If we would recommend ourſelves to him, we muſt *lift up holy Hands without Wrath.*) And that if they go out of this World with Rage and Fury in their Boſoms, they cannot be admitted into thoſe calm and ſerene Regions, where inviolable Love and Friendſhip eternally reſide.

The Means by which we are to promote Peace come next to be treated of. He that would be a Peace-maker to any Purpoſe, muſt bethink himſelf by what Means he may beſt execute this charitable Undertaking. He is to conſider the Nature of the Provocations, and the Temper and Diſpoſition of the Perſons he has to deal with; and what Lenitives are moſt proper to allay their Paſſions. For the Work of Reconciliation is very nice and difficult, as well as of great Weight and Importance; and by ſetting about it in a wrong Method, a Man may poſſibly, though his Intentions are never ſo kind and

honeſt, do more harm than good: and an Argument that is in itſelf convincing, if not rightly timed, and agreeably tendered, may rather inflame, than compoſe and quiet; as an Opiate, if not well prepared, may diſturb and perplex the Head of the Patient, inſtead of giving him Eaſe and Reſt.

When People are at Variance and Enmity, both Parties are inclined to think they have Reaſon on their Side: and their Paſſions are ſo apt to blind them, that they will not ſuffer them to ſee any thing, though never ſo clear, that ſhall convince them of an Error. Upon which Account the Buſineſs of Peace-making ought to be undertaken with Care and Caution, leſt we not only raiſe the Flame higher between the contending Parties, but run ourſelves into Danger, by labouring unadviſedly to quench it. When the Peace-maker has made himſelf Maſter of the Caſe, and conſidered how to conduct it, he will then offer his Counſel and Advice. This, though it it be a diſagreeable, and ſometimes even an hazardous Taſk, a Chriſtian Benevolence will prompt him to engage in, conſidering the great Good he may poſſibly do. He will not think much of the Trouble of going to them, and converſing with them, and repreſenting Matters to them in the moſt favourable Light they are capable of bearing. He will endeavour to allay their Paſſions, and compoſe the Diſpute, by ſhewing on what ſlender Foundations it is raiſed. But if the Injury and Provocation be real and evident, he will then betake himſelf to thoſe Topicks which Reaſon and Religion furniſh him with: how good and joyful a thing it is for Brethren to dwell together in Unity; how glorious and godlike it is to pardon; with what inexpreſſible Satisfaction and Delight a forgiving Temper is immediately attended, and how great and endleſs will be its future Reward. He will then point out ſome proper Expedients for a Reconciliation, and uſe every Art of Perſuaſion to render them effectual.

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But if Arguments and Perſuaſions are to little Purpoſe, he will then apply what Intereſt and Authority he has over them, to bring them to Reaſon and Temper. He will reprimand, and threaten, and endeavour, even by a prudent Severity, to chaſtiſe them into their own Eaſe and Happineſs. Eſpecially if he be a Magiſtrate, and inveſted with Power, he cannot have a better and fairer Opportunity to exert it, than in compoſing Differences, and making People friendly, and at Peace with one another. And the Magiſtrate who ſhall lay out himſelf, and be at ſome Trouble and Expence, in ſuch charitable Offices, is certainly one of the moſt uſeful Members of a Community, and does very ſignal Service to his Country, as in ſome Meaſure he repreſents God in the Power and Authority he is inveſted with; ſo does he too in the Uſes and Ends to which he applies it; and brings *Glory to God in the higheſt*, at the ſame Time that he promotes *Peace and good Will among Men.*

If theſe Ways and Means are unſucceſsful, the laſt Method a good Chriſtian can in ſuch a Caſe betake himſelf to, is, his Wiſhes and Prayers. When he perceives his own honeſt Endeavours diſappointed, and that he cannot by his own Power compaſs what he is ſo deſirous of, he will have Recourſe to the Throne of Grace, and beg of God, who *maketh Men to be of one Mind in an Houſe*, to inſpire them with better Tempers, and reconcile them into Peace and Love: that he who ruleth the raging of the Sea, and ſtilleth the Waves thereof when they ariſe, would likewiſe ſtill the Madneſs of the People, and govern the unruly Wills and Affections of ſinful Men.

The Extent of this Duty, the Apoſtle, informs us is very large and comprehenſive; for it reaches to all Mankind: *If it be poſſible, as much as lieth in you, live peaceably with all Men.* So that we are to behave ourſelves peaceably toward all, and

endeavour, in our ſeveral Stations, and according to our ſeveral Abilities, to make this Bleſſing as univerſal as poſſible.

Give me Leave here to conſider the Peace-maker under theſe three Relations, with regard to the *Family*, with regard to the *Neighbourhood*, and with regard to the *Kingdom*, to which he belongs: becauſe the Exerciſe of this Duty chiefly lies in theſe Inſtances.

With regard to the *Family*. If he be of the governing Part, as he is not to ſuffer thoſe beneath him to ſpend their Time in Eaſe and Idleneſs, which is too frequently the fatal Bane of large Families in high Life, where they have little elſe to do but to drink, and quarrel, and to be troubleſome to one another; ſo neither is he to lay heavier Duties, nor exact harder Labours of them, than they are able to undergo, as if they were only Beaſts of Burthen, and created ſolely for his Pleaſure. Nor is he to be perpetually domineering and lording it over them; but to carry himſelf with Gentleneſs and Humanity toward them; ſetting them a Pattern of Meekneſs, and conſidering, *that he alſo has a Maſter in Heaven*. He is to keep them in Order and Diſcipline, and aſſign them their proper Provinces, that there be no Occaſion of Diſpute; and whenever any does happen, to uſe his Authority to bring them to a friendly and amicable Agreement.

If he be of the obeying Part, he ſhould entertain grateful Sentiments, and a ſincere Affection and Reſpect to thoſe above him: ever ready, without murmuring or diſputing, to execute all their juſt and reaſonable Commands; ever faithful in what is committed to his Truſt; ever diligent in promoting what tends to their Intereſt, even though in ſome Caſes he may have no particular Orders for it, and poſſibly may incur the Diſpleaſure of others. He ſhould carry himſelf friendly and ſociably toward his Fellow-Servants. He ſhould not ſtand off by an ill-natured Moroſeneſs, nor keep at Diſtance by a ſullen Reſerve; much

much leſs ſhould he be quarrelſome, or forward to raiſe Diſputes, or give Uneaſineſs to any. He ſhould not envy any the Eaſineſs of their Stations, or the Favour and Kindneſs of their Maſter; but be ready to oblige them in all proper Inſtances: and if any happen to be burthened with more difficult Duty than ordinary, be willing to aſſiſt and lend them an helping Hand, though it be ſomewhat not belonging to his proper Province. He will, in ſhort, by Humility and Meekneſs, by Kindneſs and Courteſy, and all the Arts of an obliging Behaviour, endeavour to gain the Affections and good Will of the ſeveral Branches of the Family, and do all he can to diſpoſe the Minds of others to a mutual Conſent and Harmony; ſince it is ſo neceſſary for all under the ſame Roof to have a good Diſpoſition towards each other. For, as our bleſſed Saviour obſerves, *a Houſe divided againſt itſelf cannot ſtand*; ſo, happy is it for that Society, where all with one Heart and one Mind conſpire to the common Benefit.

With Regard to the *Neighbourhood*. This Duty will oblige us to cheriſh kind and tender Inclinations to thoſe around us: not only not to cenſure and revile them, but to put favourable Interpretations upon their Actions: not only not to offer them any Injury, but to do them all the beneficial Offices in our Power.

Even the *Iſraelites* were commanded, *If thou meet thine Enemy's Ox or his Aſs going aſtray, thou ſhalt ſurely bring it back again to him. If thou ſee the Aſs of him that hateth thee lying under his Burthen, and wouldſt forbear to help him; thou ſhalt ſurely help with him.* And if *they* were obliged to ſuch kind Offices to their Neighbours, even though they were Enemies; much more are we *Chriſtians*, who are under much ſtronger Engagements to Charity and Forgiveneſs. And becauſe it is impoſſible but that Offences ſometimes may happen, if any ſhould be given on our Side, we ſhould be ready to make all reaſonable

reaſonable Satisfaction and Amends: if any are given on theirs, we ſhould ſhew ourſelves placable and eaſy to be entreated. *If thy Brother ſhall treſpaſs againſt thee forgive him.* Nor ſhould we be forward to proſecute him at Law, much leſs to take Vengeance into our own Hands. And in all Matters of Diſpute and Controverſy, we ſhould be willing to conclude them by referring them to a fair Arbitration, among honeſt and diſcreet Neighbours, rather than load them with the boundleſs Expences of a legal Tryal. And we ſhould make ourſelves as uſeful as we can, by compoſing the Heats and Animoſities of others, and perſuading them to ſubmit their Differences to the ſame Method.

With Regard to the *Civil State.* Since Government is the Appointment of God Almighty, (for it is *by him Kings reign, and Princes decree Juſtice*) and is withal ſo neceſſary for ſecuring the Lives and Poſſeſſions, and preſerving the Peace of Mankind; it is our Duty to entertain honourable and grateful Sentiments of thoſe who are ſet over us: to regard them as God's Vice-gerents, and as choſen Inſtruments by whom all the invaluable Bleſſings we enjoy in this World are conveyed and enſured to us. We ſhould never think of them without Reſpect, nor mention them without Honour: eſpecially when they are ſuch as govern by Law, conſult the public Good, and anſwer the Ends of their high Commiſſion. We ſhould yield a ready Obedience to all their juſt Commands, and pay them their lawful Tributes, without murmuring or repining; *rendring to all their Dues; Tribute, to whom Tribute is due; Cuſtom, to whom Cuſtom; Fear, to whom Fear; Honour, to whom Honour.* We ſhould be ſo far from turning Incendiaries, by creating unreaſonable Jealouſies, diſperſing abuſive Reflections, and ſowing the Seeds of Diſcontent and Sedition; that it ſhould be our Endeavour to vindicate them from the Aſperſions

ſions which are too frequently thrown upon them, and reconcile the Minds of others to a quiet and willing Subjection.

With regard to the *Church*. There cannot be any thing more reaſonable from the Nature of the Thing, nor more expreſsly and earneſtly enjoined in Scripture, than for *Chriſtians* to hold Communion with the eſtabliſhed Church in a Nation where they live, provided ſuch Church retains the Fundamentals of *Chriſtianity*, and requires no ſinful or unlawful Terms of Communion. If indeed the Church requires any thing unlawful of her Members, it is our Duty to ſeparate from her, and not to be Partakers of her Guilt. Or if we are fully perſuaded ſhe requires what is ſinful, whether ſhe really does ſo or no, it is the ſame thing to us, and we cannot communicate with her while ſuch Perſuaſion laſts; becauſe every one is to be guided by the Dictates of his own Conſcience.

But in this Caſe, Scripture is our Rule; and it is eaſy for us to have Recourſe to Scripture, to ſee whether it be there forbidden or no. And it is our undoubted Duty to uſe all the Means we can, both by peruſing the Word of God with Impartiality, and applying to the Paſtors of the Church, for the removing our Scruples, and ſatisfying our Conſciences; and to bring with us an earneſt Deſire of reconciling ourſelves, and to lament it as our great Misfortune if we cannot; leſt we be guilty of the heinous Sin of Schiſm, of giving cauſeleſs Offence to our Brethren, and breaking without Warrant the Peace of the Church.

This is the grand Criterion and Point of Difference between our Separation from the Church of *Rome*, and that of our diſſenting Brethren from the Church of *England*.

We are able to ſhew, by expreſs Words and plain Texts of Scripture, that the *Romiſh* Church requires many Things of her Members in the moſt fundamental Points both of Faith and Worſhip, directly forbidden by the Scriptures, and which there

there is no complying with, without committing very grievous Sins. But can thoſe, who ſeparate from us, object any thing to us of the ſame Nature? No: the Diſpute is about Things of little Moment; about Ceremonies appointed for Decency and Order, which are ſo far from being forbidden by the Word of God, that the Church is authorized, even by the Warrant of Scripture, for the making Proviſion for them. And who ever can believe, that kneeling at our ſolemn Parts of Worſhip, is as unlawful as the Worſhip of Saints and Angels; that the uſing the Sign of the Croſs in Baptiſm, is as ſinful as the adoring it; or that praying by a ſet Form, is equally forbidden, as praying in an unknown Tongue; muſt read the Scriptures with an extraordinary Biaſs upon his Underſtanding, and cannot be thought to bring ſuch a Diſpoſition for Peace and Union as *Chriſtianity* more peculiarly requires.

I ſpeak not this to make our Separation wider, but to heal our Diviſions, by ſhewing how little Ground or Occaſion there is for them; and thereby to anſwer the Deſign of my Text, and perform the Duty I am at preſent recommending.

For whoever either by Preaching, Writing, or Converſation ſhall endeavour, in the Spirit of Meekneſs, to reſtore ſuch as differ from us, and reduce the ſtraggling Sheep, that we may be *one Fold under one Shepherd*, will diſcharge the Office of a Peace-maker in one of the moſt important Branches of it, and thereby entitle himſelf to the Honour of being called the Child of God.

Which brings me to my laſt general Head, to give you the Reaſons why the Peace-makers ſhall be called *the Children of God*. This Appellation they are intitled to, firſt, as they obey his Commands. Duty and Obedience, we know, is the Character and Qualification of Children. *Children obey your Parents*, is one of the firſt Commandments imprinted on us by Nature, and enforced by Revelation. *If I be a Father, where*

is mine Honour? Nor can our Honour be better expreſt to him, than by obſerving his Commands. Our Saviour tells us, *Whoſoever will do the Will of my Father which is in Heaven, the ſame is my Mother, and Siſter, and Brother.* Now God hath called us unto Peace, and our Leſſons to it in Scripture are inculcated with great Earneſtneſs and Frequency. Thus St. *Paul*; *Finally, Brethren, be of one Mind, live in Peace.* Our bleſſed Saviour ſtrictly charges his Diſciples to *have Peace one with another.*

And to ſhew how much it is the Duty of Chriſtians more eſpecially, to live in Harmony and Agreement with one another; Love and Charity, which is the *Bond of Peace*, is made the peculiar Mark and Character to diſtinguiſh them from the reſt of Mankind. *By this ſhall all Men know that ye are my Diſciples, if ye have Love one to another.* And as the beſt and moſt valuable Legacy he could bequeath them, a little before his Death he tells them, *My Peace I leave with you.* God Almighty is called the *God of Peace*, to teach us, that this is what he eſpecially enjoins by his Authority: Our Saviour is called the *Prince of Peace*, to ſhew that this is what he inſtructs us in by his Example: and the Goſpel is called *the Goſpel of Peace*, to inform us that Peace and Charity is the Sum and Subſtance of all its Doctrines. Whatſoever Virtues and Actions have any Tendency to propagate this Bleſſing among Mankind, are there with the greateſt Vehemency enforced; and whatſoever Qualities are any Ways inconſiſtent with, or deſtructive of it, are there very expreſly forbidden.

Secondly, They ſhall be called his *Children*, by reaſon of their *Reſemblance* to, and *Imitation* of, him. As it is common for Children to reſemble the Complexion and Features of their Parents, ſo is it natural for them to imitate their Actions, and copy out their Virtues and Perfections. Now *God is Love*; and that infinite Benignity of his Nature inclines him to be a

God of Peace, and to promote, in all its Branches, the Harmony and Agreement of the Univerſe. Nor is it in our Power to copy after him more, than in our Endeavours after a peaceable and merciful Diſpoſition, and bearing an univerſal Benevolence to our Brethren. *I ſay unto you, love your Enemies, bleſs them that curſe you, do good to them that hate you: that ye may be the Children of your Father which is in Heaven.*

Thirdly, God will acknowledge them for his Children in his preſent Care and Kindneſs for them, and in making a future Proviſion for them. The Promiſe of temporal Happineſs and Proſperity, is peculiarly annexed to the Duty I am ſpeaking of. *Bleſſed are the Meek; for they ſhall inherit the Earth:* Meekneſs, as I have already obſerved, being a great Ingredient of a quiet and peaceable Diſpoſition. *He that would love Life, and ſee good Days, let him refrain his Tongue from Evil, and his Lips that they ſpeak no Guile; let him ſeek Peace, and enſue it.*

Solomon tells us, *To the Counſellors of Peace is Joy.* Joy, in reflecting upon the Performance of ſo beneficial a Duty; and in the happy Fruits and Effects of their kind Endeavours. And *the Fruit of Righteouſneſs is ſown in Peace, of them that make Peace.* And I make no queſtion, but he that ſtudies to be quiet, and to do his own Buſineſs, and is ſo far from giving Diſturbance to others, that he endeavours to quiet their Contentions and Diſputes, does reap infinitely more Satisfaction and Happineſs, than the Quarrelſome and Litigious, who generally, while they diſturb others, give moſt Uneaſineſs and Vexation to themſelves. Such an one *makes even his Enemies to be at Peace with him*, while by Acts of Mercy and Charity he *heaps Coals of Fire on their Heads*, to melt them down into Friendſhip and Benevolence. Whoever, in this troubleſome and tempeſtuous Voyage of Life, has the Art and Dexterity to ſtill and compoſe thoſe Winds which ruffle and annoy him, muſt certainly with the greateſt Eaſe and Tranquillity *arrive at the deſired Haven.*

Laſtly, *They ſhall be called the Children of God*, and acknowledged as ſuch, from the Proviſion he will hereafter make for them, having *reſerved an eternal Inheritance* for them. For *if Children, then Heirs; Heirs of God, and joint Heirs with Chriſt.* Thoſe who are of a quiet beneficent Temper, and endeavour all they can to live peaceably with all Men, and ſtudy to promote Tranquillity and Happineſs among others, however, through the Perverſeneſs of Men's Tempers, and becauſe of the many Occaſions of Offence which may happen in this tempeſtuous State, they may miſs of their Deſigns, and be defeated in their Endeavours here, will not fail of being tranſlated to thoſe calm and ſerene Regions, where they will enjoy perpetual Eaſe, without Interruption or Decay. However at preſent they may be *conſtrained to dwell with Meſech, and to have their Habitation among the Tents* of thoſe who, *while they ſpeak of Peace, make them ready for Battle*; yet will they have an everlaſting Reſt prepared for them, in that bleſſed Society, where Love is without Diſſimulation, and Friendſhip without Deſign. Then will be compleated the pacific Reign of *the Prince of Peace*, of the Encreaſe of whoſe Government and Peace there ſhall be no End. There the Wolf ſhall dwell with the Lamb, and the Leopard lie down with the Kid, and the Calf and the young Lion, and the Fatling together; and a little Child ſhall lead them. They ſhall not hurt nor deſtroy in all the holy Mountain; but Abundance of Peace, longer than either Sun or Moon endure, even for ever and ever. There all the happy Arts of Endearment will be continually practiſed; and it will be the Study of all holy and joyful Souls to render themſelves mutually agreeable to one another. There univerſal Love and Concord will reign, and triumph to all Eternity. To which *Peace of God, which paſſes all Underſtanding*, and exceeds all our Wiſhes, God of his infinite Mercy bring us, through *Jeſus Chriſt!* To whom, *&c.*

Eighth Beatitude.

Preached before the King and Queen at *St. James's*, *Dec.* 13, 1730.

Matth. v. 10.

Bleſſed are they which are perſecuted for Righteouſneſs Sake; for theirs is the Kingdom of Heaven.

It has been the great Search and Study of the wiſeſt Men in all Ages, to find out Remedies to leſſen and abate the many Evils and Afflictions, which either from our Infirmities within, or from Violence without, ſurround our mortal and precarious State. But the utmoſt that the beſt Philoſophers could pretend to, before our bleſſed Saviour, was only to teach Men how to bear the unavoidable Calamities of Life with ſome tolerable Decency and Patience; in which, though they went as great a Length as unaſſiſted Reaſon could carry them, they notwithſtanding fell very ſhort of the Mark they aimed at. But few ever propoſed to turn them into Bleſſings, or to produce Arguments why we ſhould *rejoice* under them, and think our ſelves *happy* for the *Calamities* that befall us. This was a Doctrine too refined and exalted for the mere Light of Nature to attain to, and was upon rational Grounds reſerved for that *Sun of Righteouſneſs* fully to reveal, who alone carried ſuch *healing in his Wings*, as was ſufficient to make all our Sufferings eaſy and delightful. The ſecond *Adam* only could extract Comfort from thoſe Briars and Thorns which the firſt *Adam* bequeathed us: and refreſh us with a Well of Life, in our Progreſs thro' the Vale of Miſery. This he does very effectually in this comprehenſive

prehenſive Sentence: *Bleſſed are they which are perſecuted for Righteouſneſs Sake; for theirs is the Kingdom of Heaven.* In which we may obſerve,

Firſt, A *Prediction* more obſcurely implied, *viz.* that the Chriſtian Religion, and the Profeſſors of it, ſhould meet with Perſecution.

Secondly, A *Doctrine* clearly aſſerted, that Perſecution upon that Account, or *for Righteouſneſs Sake*, is a Bleſſing.

Thirdly, A convincing *Reaſon* given for it, becauſe *theirs, who undergo it, is the Kingdom of Heaven*; or, as it is expreſſed in ver. 12. *Great is their Reward in Heaven.* From which I ſhall beg Leave, in the laſt Place, to draw a few Inferences.

Firſt, Here is a Prediction obſcurely implied, that the Chriſtian Religion, and the Profeſſors of it, ſhould meet with Perſecution. This is more plainly intimated in the Verſe following, *Bleſſed are ye when Men ſhall revile you, and perſecute you:* which implies that they ſhould be treated after that inhuman Manner. Our Saviour does not in this Place directly tell them ſo, for perhaps they were not yet ſufficiently prepared and fortified for the Reception of ſo ſevere a Truth; and the declaring it too plainly, notwithſtanding the Bleſſing annexed to it, might have diſcouraged them, and occaſioned a very fatal Deſertion. They were blown up with Notions of temporal Grandeur, and that our Saviour intended to reſtore the Kingdom to *Iſrael*, and to appear as a mighty Prince of this World, to the Deſtruction of his Enemies, and the Advancement of his Followers, in Riches and Dignity; and were, no doubt, full of Expectation of great Preferments, and of being his chief Favourites in his new erected Kingdom. Under theſe Circumſtances, to have directly told them, that his Kingdom was ſo far from being of this World, that his Diſciples and Subjects were to expect only Poverty and Perſecution, would perhaps have too much dejected their Spirits, and made them unwilling to follow a Maſter, whoſe Service was at preſent attended with

with ſuch diſcouraging Wages. But when our Saviour perceived them able to bear ſo hard a Saying, when they were more firmly grounded by his Precepts, and animated by his Example, he then diſcloſes the Scene more fully to them; he then plainly informs them, that as *the Son of Man had not where to lay his Head*, ſo the Diſciple was not above his Maſter, nor the Servant above his Lord.

He then tells them, [a] *Behold I ſend you forth as Sheep in the Midſt of Wolves: beware of Men, for they will deliver you up to the Councils, and they will ſcourge you in their Synagogues, and ye ſhall be hated of all Men for my Names ſake.* Theſe divine Predictions of the Cruelty and Sufferings they ſhould meet with, we find exactly fulfilled in the Hiſtory of the *Acts of the Apoſtles*, and of the primitive Chriſtians in the early Ages of the Church; when they were expoſed to all the Severities and Tortures which either the Malice of Men, or the Rage of Devils could invent; and there was hardly an eminent Profeſſor of it, but what ſealed the Faith with his Blood. They were ſet forth as it were appointed unto Death, and were *made a Spectacle unto the World, and to Angels, and to Men* [b]. Being reviled, they bleſt; being perſecuted, they ſuffered; being defamed, they entreated; they were made as the Filth of the World, and the Off-ſcouring of all things, as the Apoſtle excellently deſcribes it from his own Experience. That a Religion ſo pure and peaceable, which breathed forth nothing but Love and Tenderneſs, inſpired the nobleſt and moſt God-like Charity, and tended to raiſe Mankind to the moſt perfect Happineſs, both in this World and another, ſhould be aſſaulted with ſuch Deſpite and Outrage, and purſued with ſuch implacable Malice; that the beſt of Men ſhould be treated more barbarouſly than the worſt deſerve, at the ſame Time that it creates in us ſome Aſtoniſhment, may ſerve to confirm our

[a] Matth. x. 16. [b] 1 Cor. iv.

Belief

Belief of it, as it ſo exactly made good our Saviour's Predictions, and as it evidenced the Sincerity of his Diſciples in parting with every thing that was valuable, and enduring every thing that was barbarous, rather than renounce the Profeſſion of it. This they did with more Pleaſure and Alacrity, at laſt, than they would have embraced thoſe Honours of the temporal Kingdom of the *Meſſiah*, which they at firſt fondly flattered themſelves with the Expectation of; *rejoicing in that they were counted worthy to ſuffer for the Name of Chriſt*; being fully perſuaded of the Truth of what our bleſſed Saviour here clearly aſſerts, that to be perſecuted for Righteouſneſs Sake is a Bleſſing.

It will be proper here to conſider, what it is *to ſuffer for Righteouſneſs Sake*, that we may know who thoſe are to whom the Bleſſing belongs. Now this we may be ſaid to do, when, from the Sincerity of our Hearts, out of a true Love to God, and Obedience to his Commands, we ſuffer for the Performance of any Duty which he has enjoined us as neceſſary, or for the avoiding any Sin which he has plainly and abſolutely forbidden. The pious Intention of the Perſon muſt be joined to the Goodneſs of the Cauſe, to entitle it a *Suffering for Righteouſneſs Sake*. For it may poſſibly happen, that a Man may ſuffer in a very good Cauſe, out of a very bad Principle; as ſuppoſe, for Vain-glory and Oſtentation. In which Caſe St. *Paul* has fully determined it: [c] *Though I beſtow all my Goods to feed the Poor, and though I give my Body to be burned, and have not Charity, it profiteth me Nothing*. On the other hand, a Man may ſuffer out of an honeſt Principle, *i. e.* with a full Perſuaſion of Mind, and Sincerity of Conſcience, and yet the Cauſe for which he ſuffers may not juſtify his Conduct, according to that of our Saviour, *The Time cometh, that whoſoever killeth you, will think that he doth God Service*. Were the Intention in ſuch a Caſe ſufficient, the Perſecutors would

[c] 1 Cor. xiii. 3.

have

have as good a Title to the divine Favour and Acceptance, as the Perſecuted; and if they fall a Sacrifice to their religious Cruelty, may have an equal Claim to the Bleſſing of my Text. Thus St. *Paul*, when he was exceedingly enraged againſt the Diſciples of our Saviour, and perſecuted them even unto Death, did it with as ſincere and honeſt an Intention, as when he underwent the ſame Severities he inflicted, for the ſame Religion he oppoſed; and would, no doubt, have loſt his Life with Comfort, in that barbarous Service.

But notwithſtanding, when the Scales fell from his Eyes, he heartily repented of his miſguided Zeal, and calls himſelf the *Chief of Sinners*, for what that Zeal incited to him to act. God indeed ſaw the Integrity of his Heart, and for that Reaſon had Mercy and Compaſſion on him, and directed his Zeal into a proper Chanel; and he afterward became as eminent for ſuffering in the beſt of Cauſes, as he was before in the Perſecution of it. Then indeed he might with a juſt Aſſurance ſay, *I have fought a good Fight, I have finiſhed my Courſe; henceforth there is laid up for me a Crown of Righteouſneſs.* But can we imagine this Crown would have belonged to him for his Induſtry and Perſeverance in the worſt of Cauſes? Inſtances we have likewiſe heard of, even under the Goſpel Diſpenſation, and among thoſe who profeſs to be directed by the Light of it, of ſome who have thought the moſt helliſh Conſpiracies, and the moſt bloody Maſſacres, highly meritorious: of others, who have ſanctified Rebellion and Sacrilege, and the moſt horrid Impieties, ſuch as Reaſon abhors, and Nature ſtarts at, with the ſpecious Title of the *Cauſe of God.* And when they have undergone the Puniſhment due to their Crimes, have expired with as much Confidence and Preſumption, as if they ſaw the Heavens open to receive them, and the Crown of Martyrdom ready to be placed on their Head. But let not thoſe who ſuffer as Murderers, or Thieves, or Evil-doers, or

Buſy-Bodies, think they ſuffer as Chriſtians; or that they glorify God by ſuch Sufferings: and I fear, many of thoſe, who are canonized in the Kalendars of ſome Churches, will hardly find themſelves enrolled in the Book of Life. This therefore ſhould be our firſt Concern, to take Care that our Cauſe be good, and that we *ſuffer for Righteouſneſs Sake*, i. e. for the Performance of what is evidently our Duty; ſuch as, the Worſhip of God, the Confeſſion of our Saviour, a ſteddy Adherence to Truth, and the Obſervance of Juſtice and Charity: or the avoiding of what is abſolutely ſinful; ſuch as Idolatry, Murder, Adultery, Rebellion, *&c.* And when upon this Account we are called to any fiery Trial, if we endure it upon true Principles, out of a ſincere Love to God, and Obedience to his Commands, out of Gratitude to our Almighty Redeemer, and in Charity to the Souls of others, who may be influenced by our Examples; when, I ſay, in ſuch a Cauſe, and upon ſuch Motives, we undergo whatever Tortures this World can inflict, we may reſt aſſured, that we ſuffer according to the Will of God, and [d] *may commit the keeping of our Souls to him in well-doing,* and patient Suffering, *as unto a faithful Creator.* If we are thus faithful unto Death, we need not fear but we ſhall obtain the Crown of Life. Which brings me to the Reaſon here given why Perſecution is a Bleſſing. Happy are ſuch indeed in the Cauſe for which they ſuffer, having the unerring Light of the Goſpel, and the Dictates of their own Conſcience to direct them, and the Glory of God and the Good of Mankind in view. They are happy in reflecting that they are treading in the Steps of Prophets and Apoſtles, of Saints and Martyrs, and of the Captain of our Salvation himſelf, who was made perfect through Sufferings, and whom it is our greateſt Glory to copy after. But chiefly are they happy, in the Contemplation of the Reward of their Sufferings, which is

[d] 1 Pet. iv. 19.

here propoſed to them, *for theirs is the Kingdom*, or, as the Context expreſſes it, *great is their Reward in Heaven.* By which is implied, that they will not only be admitted into the heavenly Manſions, but will be advanced to an extraordinary Degree of Glory and Happineſs. That there will be different Degrees of Glory in a future State, may be collected both from the Reaſon of the thing, and from ſeveral Paſſages in Scripture. It ſeems agreeable to Reaſon. For as there are different Degrees of Virtue and Piety in this World, ſo it appears extremely proper, that there ſhould be different Stations for them in another; and that thoſe who have been moſt unwearied in the Labour of Love, and moſt conſpicuous in all the heavenly Graces, and crowned them all with the Glory of Martyrdom, ſhould ſhine hereafter with a more diſtinguiſhed Luſtre, and be aſſigned the higheſt Station in the heavenly Inheritance. This appears to us farther confirmed in Scripture. Our Saviour tells us, [e] *In my Father's Houſe are many Manſions.* Which implies, that there will be different Stations and Degrees of Honour, according to the different Meaſures of Goodneſs which Men attain to in this Life. He aſſures the Apoſtles, [f] *When the Son of Man ſhall ſit in the Throne of his Glory, ye alſo ſhall ſit upon twelve Thrones, judging the twelve Tribes of Iſrael.* By which he aſſigns them a more extraordinary and eminent Place of Dignity, for their extraordinary Self-denial, in readily quitting all in this Life, and devoting themſelves intirely to his Service.

When the Mother of *James* and *John* deſired that her two Sons might ſit the one on the Right Hand, the other on his Left, in his Kingdom, our Saviour does not deny there would be ſuch peculiar Stations of Glory, and affirm that all would be upon an equal Foot there, which would have been a direct and ſatisfactory Anſwer; but rather aſſerts the contrary, by telling her they would be given to them for whom they are

[e] John xiv. 2. [f] Matth. xix. 28.

prepared by his Father. And when he replied to them, *Are ye able to drink of the Cup which I ſhall drink of, and to be baptized with the Baptiſm that I am baptized with?* this ſufficiently implied, that the moſt eminent Station would belong to thoſe who came neareſt to him in his ſuffering Example. [g] In the Parable of the ten Pounds, it is expreſsly aſſerted that thoſe who had beſt employed their Treaſure, and made the greateſt Improvement of their Stock, ſhould receive greater Rewards, according to ſuch Improvement. He that to his one Pound had gained ten, ſhould be Ruler over ten Cities; and he that had gained five, over five. The Aſſertion of St. *Paul* in this Matter is, if poſſible, ſtill more clear and expreſs, where he tells us, that [h] *as one Star differeth from another Star in Glory, ſo alſo is the Reſurrection of the Dead.* i. e. There will be as great a Difference among the glorified Saints, as there is between the Brightneſs of thoſe heavenly Lights; and that juſt Men, made perfect, ſhall in like Manner gradually excel and outſhine one another. And when he tells us *theſe light Afflictions, which are but for a Moment, work for us a far more exceeding and eternal Weight of Glory*; he plainly declares, that our future Recompence would be enhanced in Proportion to our preſent Trials and Sufferings. This Doctrine may be clearly enough deduced from the Duty which our Saviour infers from my Text, which is, *to rejoice and be exceeding glad*, whenever theſe Afflictions fall to our Share. For if the Rewards were all equal in another Life, would it not be much better to go to Heaven quietly and without Diſturbance in the Ways of Piety and Virtue, than to meet with Difficulties ſo terrible and uneaſy to Fleſh and Blood? Are Sufferings and Tortures to be courted for their own Sake? and is it worth while to engage with Oppoſition, only to ſhew that we can come off with Conqueſt? It is certain that no Affliction is for the preſent joyous, but

[g] Luke xix. [h] 1 Cor. xv. 41.

grievous;

grievous; and if there were no Advantage to be gained by it, there would be no Ground for rejoicing, when we are called to undergo it. But if the Tempeſts we have been toſt in, will encreaſe our Treaſure when we are landed, if the Difficulty of the Combat will enhance the Luſtre of the Crown; then is there ſufficient Reaſon to rejoice and be exceeding glad for being ſet in the hotteſt Poſt of Duty and Danger, as an happy Opportunity of obtaining the richeſt Prize that a gracious God can beſtow. Not that ſuch a Reward will be, in ſtrict Juſtice, due even to our nobleſt Acts of Obedience. No: the very loweſt Station in Glory will infinitely ſurpaſs the moſt excellent Graces and Merits of mortal Men. For as thoſe very Graces are the Gifts of Heaven, and we muſt aſcribe all our Virtues to the divine Aſſiſtance; ſo it is through our Saviour's perfect Obedience, and meritorious Death, that the Gate of Heaven is at all open to the greateſt Saints. The Reward is not of Debt, but of Mercy and Promiſe.

Eternal Life is the *Gift* of God, through *Jeſus Chriſt* our *Lord*. But ſince our indulgent Creator has promiſed that the Reward ſhall be according to our Service, and that the one will riſe in Proportion to the other, we may be well aſſured that it will be ſo; according to his Promiſe. And this Promiſe is of mighty Advantage to animate our Reſolutions, and make us with Courage and Comfort perſevere in Goodneſs, and to excite us to farther and farther Degrees of it, in order to arrive at that Perfection which the unparalleled Example of our Saviour has diſplayed to our View. Nor does this Doctrine any way countenance that fond Opinion of Merit, which the *Romiſh* Church erroneouſly maintains. Very far from it. For if all *our Sufficiency is of God*, and all our Reward owing to the Merits of our Redeemer; all Pretences to *Deſert*, in the beſt of Men, muſt be diſclaimed, even for themſelves. And that Bank of Merit, which they arrogantly boaſt they have the Key

Key of, and can diſpoſe of at Pleaſure, to ſupply the Wants of others, is entirely deſtroyed. For if under the Diſpenſation of Grace, the Greatneſs of the Reward will anſwer in Proportion to the higheſt Advances in Perfection, there can evidently be no Room to transfer the Value of thoſe Services to the Account of others, for which we ourſelves ſhall receive the full Pay, even to the utmoſt Farthing.

Why our gracious God ſhould be pleaſed to dignify, with ſuch peculiar Favours, thoſe who endure *Perſecution for Righteouſneſs Sake*, ſeveral Reaſons may be aſſigned. As Firſt, it evidences the greateſt *Sincerity:* and Sincerity is ſo neceſſary, that without it the beſt Religion in the World will not ſave us. This diſcovers, that we do not only carry a Form of Godlineſs, and take up with a ſpecious Shew of Religion; but that it has taken deep Root in the Heart, and engaged all the Powers of the Soul. For when the Winds blow, and the Rain deſcends, and the Floods come, and beat upon that Houſe, and it ſtands immoveable; this ſhews the Foundation to be firm and ſolid, and that it is built upon a Rock.

Secondly, It evidences the firmeſt *Faith, without which it is impoſſible to pleaſe God.* When we ſuffer ourſelves to be reviled, and perſecuted, and ſtript of every thing that is dear and valuable in this Life, nay of Life itſelf, rather than violate our Conſcience, and ſwerve from our Duty, in Proſpect of immortal Glory in a future State; this ſhews that we rely wholly upon his Word, that we can truſt him when all other Comforts fail us, and depend upon his Promiſe, in lieu of all the Riches and Honours which this World can afford us. This is that Faith of our Father *Abraham*, which is ſpoken of with ſuch Applauſe in both Teſtaments; and if we follow him in it, we ſhall be called his Children, and *in Bleſſing God will bleſs us*, *i. e.* he will multiply his Bleſſings upon us.

Thirdly,

Thirdly, it evidences the nobleſt *Love*. For greater Love than this hath no Man, that a Man lay down his Life for his Friend. This ſhews the trueſt Regard for him, and the warmeſt Zeal for his Service, when we count not our Lives dear, ſo we can but recommend ourſelves to his Favour; when neither Life, nor Death, nor Angels, nor Principalities, nor Powers, nor Things preſent, nor Things to come, nor Height, nor Depth, nor any other Creature, are able to ſeparate us from the Love of God [1]. When our Love thus caſteth out all Fear, it is then arrived at Perfection.

Laſtly, it brings the greateſt *Glory to God*, and does the moſt *Good to Mankind*. The only Way we have to bring Glory to God, is by manifeſting his divine Perfections to the World. And when we undergo every Thing, and part with every Thing, upon his Account, we acknowledge him to be Lord of Heaven and Earth; that from him we received all we have, and expect all we hope for; and that we ought to reſign all at his Call and Pleaſure; that he is our Almighty Creator, gracious Preſerver, and will be our everlaſting Rewarder. Nor can we more declare him to be our God, and honour him as ſuch, than when we offer up to him the deareſt Sacrifice we have in our Poſſeſſion. It does moſt Good to Mankind: as it opens their Eyes to behold the Power of Truth, and the noble Conqueſts and Triumphs of Faith; as it inſpires them with the Love of Virtue and Religion, while they ſee it held at ſo high a Rate; confirms their Belief of a future State, and inflames them with an holy Emulation to copy after ſuch Examples. The Blood of the Martyrs was obſerved to be the Seed of the *Chriſtian* Church, and from the Aſhes of one ſuffering Confeſſor ſprang up innumerable Converts to the Faith. When *Daniel* gave himſelf up to the Li-

[1] Rom. viii. 8.

ons,

ons, *Shadrach*, *Meſhech*, and *Abednego* to the Flames, they left the golden Image in the Plains of *Dura* without a Votary, and recovered an extenſive Kingdom to the Worſhip of the true God.

Give me Leave to conclude with a few Inferences from this Diſcourſe. The firſt is what our Saviour here propoſes, that ſince the Suffering for Religion will be diſtinguiſhed with ſuch an exceeding Reward, we rejoice and be exceeding glad whenever we are called to it by the Providence of God. We are not indeed wantonly to invite Danger, nor with a preſumptuous Confidence throw ourſelves into the Way of Temptation; we are not thus to *tempt the Lord our God*, but to pray to him that he would *not lead us into Temptation*; and *when they perſecute us in one City, to flee into another*. He that prudently declines Perſecution as much as he can with a good Conſcience, who diſtruſts his own Strength, and humbly relies on the divine Aſſiſtance, is more likely to come off victorious, than he that too forwardly runs himſelf upon it. If, like *Peter*, we caſt ourſelves upon the Waves when there is no Neceſſity, we expoſe ourſelves to the Danger of ſinking. But whenever we are called to it by Providence, and there is no avoiding it without the neglect of evident Duty, or the Commiſſion of evident Sin, we muſt then remember, that the Poſt of Danger is the Poſt of Honour, and that we are ſingled out for the Combat as extraordinary Favourites by our great Captain; and if we behave ourſelves with Courage, we may be aſſured of Conqueſt, and to be rewarded with the richeſt Crown, which his infinite Goodneſs can provide for his faithful Servants. We ſhould take joyfully the ſpoiling of our Goods, glory in the Croſs of *Chriſt*, and rejoice in that we are counted worthy to ſuffer for his Name.

Another

Another Thing we may infer from hence is, that Proſperity is no Argument of God's Favour to any Perſon or Religion, nor Affliction any Token of his Diſpleaſure. We have, indeed, his Promiſe, that the Gates of Hell ſhould not prevail againſt his Church: but we have no Promiſe that it ſhall not be under Trouble and Perſecution, and that the Malice of Hell ſhould not uſe all its Arts, and exert all its Powers, againſt our holy Religion; but ſeveral Aſſurances to the contrary. Truth has, in all Ages, been miſrepreſented by Lies and Calumnies, and aſſaulted with Tortures and Cruelties. Our Saviour himſelf drank as deep of this bitter Cup as the moſt unhappy Sons of Affliction: ſo perſecuted they the Prophets that went before him, ſo likewiſe his Diſciples that followed him. The all-wiſe Providence may have ſeveral Reaſons to permit them to be thus treated; for the Manifeſtation of his own Glory; for the Conviction of Infidels; for the Trial and Confirmation of his faithful Servants. *For Gold is tried in the Fire, and acceptable Men in the Furnace of Adverſity:* and both come out purer and brighter from the Flames. *Whom the Lord loveth he chaſteneth, and ſcourgeth every Son whom he receiveth.* We ſhould not therefore deſpair, nor think ourſelves out of the divine Favour, whenever the Clouds gather black about us, and the Tempeſts every Way threaten us. For though it is the Temper of true *Chriſtianity* never to promote Perſecution, it is frequently its Fate to undergo it. It is the Character of *Chriſt* to give his own Blood for his Religion; of *Antichriſt*, to ſpill the Blood of others.

Laſtly, Since Trouble and Perſecution thus often fall to the true *Chriſtian's* Lot, and the enduring them well will add Weight and Luſtre to his immortal Crown; how ought this to put us upon our Guard, and make us continually diſcipline ourſelves for ſuch Trials that we may not be defeated

in this important Conflict. We now enjoy, God be thanked, the full Sun-ſhine of the Goſpel; and not only perceive its Light to direct our Feet, but its kindly Warmth and Influence to cheer our Hearts and revive our Spirits. Kings are our nurſing Fathers, and Queens our nurſing Mothers; and they eſteem it their preſent Glory, as it will no doubt be to their eternal Comfort, to be the Defenders of our Faith. And we hope and pray that their Poſterity may continue to be ſo, till Time ſhall be no more.

But who can fathom the Counſels of Heaven, and tell how diſtant the Storm is, and how ſoon the Heavens may be overcaſt with Darkneſs? However this be, even in the ſereneſt Region, the true *Chriſtian* has many Difficulties to encounter. If he come to ſerve the Lord, he muſt prepare his Soul for Temptation. To be hated and reviled, to be deſpiſed and injured, may be his Lot, even in the beſt of Times. And it is his Duty at all Times to fortify his Reſolutions, and to gain ſuch a State and Temper, as that he may chearfully undergo whatever Afflictions may befal him. Whoever is in Heart and Mind thus prepared, may be aſſured of the Crown, though he be never ſummoned to the Combat. This can be only done by a frequent Mortification of his Luſts, and the conſtant Tenor of a religious Life: by frequently revolving the Arguments by which our Faith is confirmed, continually performing the Duties our Religion preſcribes, and earneſtly imploring the divine Grace to enable him to perſevere in the Day of Trial. To be active in Righteouſneſs, is the greateſt Earneſt that we ſhall dare to be paſſive for it: and to live the Life of a Saint, is the beſt Preparation to dye the Death of a Martyr.

Which that we may all do, if we are ever ſummoned to it, God Almighty aſſiſt us, by his powerful Grace! To whom, &c.

The

The ſeveral Methods of God's judging the World.

A

SERMON

Preached at

The ASSIZES at *HERTFORD*

Before the Honourable Mr. Juſtice DENTON,

March 14, 1725-6.

To the Worſhipful SAMUEL POYNTER, Eſq;

High Sheriff for the County of *HERTFORD.*

SIR,

WHEN I compoſed this Diſcourſe, I had little Thoughts of making it more publick than by delivering it from the Pulpit. But ſince you have made it your particular Requeſt, and that it ſhould be publiſhed under your Name, I give it up intirely to you, as a ſtanding Acknowledgment of the Favours I have for many Years received from your Family. I am,

SIR,

Your moſt affectionate Humble Servant,

EDWARD COBDEN.

Psalm lviii. 11.

Verily there is a Reward for the Righteous: verily he is a God that judgeth in the Earth.

THAT the Diſpenſation of Affairs here below is dark, uncertain, and confuſed; that all things ſeem managed without Rule or Direction; that [a] *there is no knowing Love or Hatred by all that is before us*; that *all Things come alike to all, and there is one Event to the Righteous and to the Wicked:* Such a promiſcuous Diſpenſation, I ſay, as this, has been made uſe of as an Objection againſt a divine Providence, almoſt in all Ages of the World. This has afforded Matter of Triumph to the Licentious and Profane, and has often been the Occaſion of Grief and Concern to ſuch as were religiouſly and virtuouſly diſpoſed. And even the Royal Pſalmiſt, the Man after God's own Heart, who was ſo zealous for his Honour and ſo conſtant in his Worſhip, yet ſometimes indulges his melancholy Reflections upon this Subject, and almoſt ſinks into Diſtruſt and Deſpair, when he is reflecting upon it. And whoever was the Penner of the lxxiii[d] *Pſalm*, he ingenuouſly confeſſes, that *his Feet were almoſt gone, and his Treadings had well-nigh ſlipped; for he was grieved at the Fooliſh, when he ſaw the Proſperity of the Wicked: until he went into the Sanctuary; then underſtood he the End of theſe Men:* that they were raiſed and exalted for no other Purpoſe but a more terrible Deſtruction. And holy *David*, too, though in his gloomy Hours he gives way to ſuch deſponding Thoughts, yet at others recovers his Ground, and expreſſes, in the ſtrongeſt Terms, his Faith and Affiance in the Divine Power, Juſtice, and Goodneſs. As here in my *Text*, *Verily there is a Reward for the Righteous:*

[a] Eccleſ. ix. 1, 2.

verily

verily he is a God that judgeth in the Earth. You ſee he repeats the Aſſertion with the utmoſt and fulleſt Aſſurance.

I ſhall take that for granted which the Pſalmiſt here repeats with ſuch juſt Confidence: and ſuppoſe that at this time there is no need of an elaborate Proof of thoſe fundamental Articles of our Faith, I may ſay indeed, of all the Religion that ever was profeſſed among Mankind. [b] *For he that cometh to God, muſt believe that he is, and that he is a Rewarder of them that diligently ſeek him.*

I ſhall ſuppoſe, that, notwithſtanding you ſee the Wicked ſometimes permitted by the divine Wiſdom to flouriſh and triumph, you are thoroughly ſatisfied of an over-ruling Providence. Your Appearance in this ſolemn Place leaves me no room to doubt of it: and your coming into the Sanctuary imports that you, too, ſufficiently underſtand the End of theſe Men. Inſtead therefore of a profeſſed and direct Proof of theſe fundamental Truths I ſhall entreat your Patience while I offer to your Meditation ſome of thoſe Methods by which God judgeth the Earth, and diſpenſes his Rewards to the Righteous, and Puniſhments to the Wicked.

1. This he does, firſt, by the Terrors and Comforts of private Conſcience.

For Conſcience is a faithful Monitor within us, implanted there, no doubt, by the wiſe Author of our Beings, to make us embrace what is Good, and abſtain from Evil. For to what other Origin can we aſcribe, what begins with us ſo early, and takes ſuch hold of all Sorts and Conditions of Men? It appears in us with the very firſt Glympſe and Dawning of Reaſon, nor is it in the Power of Art or Contrivance to drown its Clamours, or ſilence its Verdict. It begun, we read, with the firſt Tranſgreſſor of Mankind, who was afraid and hid himſelf

[b] Heb. xi. 6.

after

after eating the forbidden Fruit: and as Iniquity gained Ground, that likewiſe gave farther Demonſtrations of its Force and Power. And *Cain's* Fear ſuggeſted to him that his Brother's Blood cried for Vengeance from the Hand of every one that ſhould meet him. And thus is it too in all the guilty Followers of *Adam*, and more eminently ſo in all thoſe that *run in the Way of Cain.* If we do ill, *Sin lieth at the Door*, and the dreadful Apprehenſions of its Guilt are ſtill ready to enter our Boſoms, to fill our Souls with Horror, and our Faces with Confuſion.

Theſe Fears and Miſgivings the Atheiſt cannot, with all his Wit and Subtlety, diſpute himſelf out of, nor can the haughty Tyrant free himſelf from, though ſtupified in Pleaſure, and entrenched in Power. How many Whiſpers and kind Suggeſtions, how many violent Strugglings and ſtrong Recoilings in his Breaſt muſt the guilty Wretch charge through, ere he can arrive at any pitch in his Villany? At what ſundry times and in what divers manners will the faithful Witneſs within him check him in his Career, admoniſh him of the Iniquity and Baſeneſs of his Intentions, and point out the fatal Conſequences of what he is engaged in? And when, unhappy Man! he has got over theſe, and executed his horrid Purpoſe, how is his Soul pierced through with Sorrows, and ſtung with bitter Reproaches for what he has done? *A wounded Spirit who can bear?* Whenever he gives himſelf leave to think, as think he muſt ſometimes, in ſpite of Art, his Guilt will meet him in every Thought, and trouble him in all the Viſions of his Heart. If he endeavours to get the better of his Conſcience, by laying his Reaſon aſleep in Luxury and Intemperance, yet ſtill ſome Accident or other will raiſe the haunting Fiend before his Eyes and bring his Sins to Remembrance [c]. And then his

[c] Dan v. 6.

Countenance

Countenance will change, and his Thoughts trouble him, *the Joints of his Loins will be looſed, and his Knees ſmite one againſt another.*

BUT in vain do I attempt to deſcribe what yet it is my ſincere Wiſh none of us may ever know but by Deſcription. Let us therefore turn ourſelves to a more bright and entertaining Scene. For as, if we do ill, *Sin lies at the Door*; ſo if we do well, *we ſhall be accepted*; and the Aſſurance of that gives us an unſpeakable Comfort and Satisfaction. A ſurprizing *Light ſprings up for the Righteous, and joyful Gladneſs for ſuch as are true-hearted.* The virtuous and pious Man knows that he is guided by the Dictates of the trueſt and beſt Reaſon, that he acts agreeably to the Will of his Maker, and anſwers the important Ends of his Creation. This Reflection affords him an inexhauſtible Fund of Comfort and Satisfaction. His Way is ſmooth and even before him, and he walks in it with Chearfulneſs and Safety. He is not terrified with ſudden Fear, his Innocence is his Armour, and his God his Confidence. A good Conſcience raiſes the Head, revives the Heart, and rejoices the whole Man, and inſpires him with ſuch Tranſport, as the ſweeteſt Pleaſures of this World cannot equal; nor can the ſevereſt Calamities of it deſtroy. Or, if he is ſometimes diſturbed at the Increaſe of Wickedneſs, and to ſee the Ungodly in ſuch Proſperity, ſuch *Heavineſs endures but for a Night, and* then *Joy comes again in the Morning.* With what Comfort does he refreſh himſelf upon recalling the Paſſages of his former Life, and how does he exult and triumph in his future Proſpect? He has a calm Sea and a friendly Gale in all his Travels; and when he arrives at the Haven where he would be, he has nothing to do but to enrich himſelf with the Treaſures of the Country. This gives him ſome Earneſt and Foretaſte of Heaven, and that *Peace of God which paſſeth all Underſtanding.*

ing. This is the Fruit brought out of *Canaan* by thoſe who have *ſpied the Land*, to encourage and ſupport our Spirits in the Wilderneſs.

So great is this inward Satisfaction and Contentment from the Conſciouſneſs of having diſcharged our Duty, that even ſome of the wiſer and better Heathens ſuppoſed it a ſufficient Reward for Virtue, and that there was no Occaſion for any other. But be that as it will, it is ſufficient for my preſent Purpoſe to obſerve, that this is a Reward for Virtue, and ſo deſigned and contrived by the wiſe Author of our Beings, who, as he has made an eternal Diſtinction between the Natures of Good and Evil, ſo has he fixed as great a Difference, between the immediate internal Recompence of the Virtuous and the Vicious, and determined that as the one ſhould be pleaſed and ſatisfied, ſo the other ſhould be diſturbed and terrified by their own Reflections. This may be ſtyled God's Judgment within us, and the Tribunal he has erected in our Minds, to acquit and reward, or to condemn and puniſh, according to our Behaviour.

2. Another Method by which God judges the Earth, and diſpenſes his Rewards to the Righteous, is the Order and Appointment of Nature.

For ſo it is fixed by the All-wiſe Diſpoſer, that there are few Sins, but what bring with them their own preſent Puniſhment; and hardly any Virtues, but what come attended with their own immediate Reward in the ordinary and common Courſe of Nature. There are few Sins, but what are naturally prejudicial either to our Reputation, our Eſtates, our Health, or our Reaſon; and many of them that are deſtructive of every one of theſe temporal Bleſſings. On the other hand, Religion comes recommended to us with the moſt probable Aſſurance of them all, as *Solomon* has elegantly comprized them in

in that Sentence, [a] *Length of Days are in her Right Hand, and in her Left Hand Riches and Honour.* Where three of them are expreſſed, and the other implied in the Title of Wiſdom, which is given to Religion. By *Length of Days*, may be underſtood, not only a Life extended to the utmoſt Period of Nature, but a Life of Health and Strength, with the Enjoyment of all our Faculties in Perfection. Now who is there ſo likely to obtain this, as the Man of Meekneſs, Diligence, and Temperance? When Diligence exerciſes our Limbs, and Temperance governs our Appetites, and Meekneſs moderates our Paſſions, then are we in the faireſt Way of doing Juſtice to our Conſtitutions, and giving them all that Vigour, and Sprightlineſs, and long Duration, for which Nature deſigned them. On the other hand, the Wicked ſeldom live out half their Days. Covetouſneſs preys upon our Spirits, and Envy conſumes our Vitals. What a Complication of Diſtempers continually wait upon Intemperance, inſomuch that we may ſay, their Name is *Legion?* And there is one equal to them all that ſticks cloſe to Luſt and Unchaſtity, ſo fatal, that Pains and Rottenneſs ſeem to be entailed upon it, *many wounded are caſt down by it, and ſoon brought to the Chambers of Death.* How many large Eſtates are there, which have been raiſed by Diligence, increaſed by Frugality, and inſured by Charity, ſquandered away likewiſe by thoſe ſottiſh and beaſtly Vices? As to Reputation, what is there more likely to acquire that, than walking by the ſtrict Rules of Virtue, and living up to the Dignity of our Nature? And what more likely to forfeit it, than the being addicted to a profligate and abandoned Courſe? Laſtly, Reaſon and Underſtanding, which are the brighteſt Ornaments, and the nobleſt Prerogatives of Man, how are theſe overcaſt by the Fumes of Luxury and Intemperance? What happy Genius's have we known thus ſunk and deſtroyed, which

[a] Prov. iii. 16.

might have enlightened the World, and done themſelves Honour and their Country Service? It is ſufficient to mention theſe Things, and a farther Enlargement would but abuſe your Patience.

3. I therefore paſs to another Method, which the preſent Solemnity reminds us of, by which God judges the World, and gives a Recompence according to our Deſerts; and that is, by Human Laws and Conſtitutions.

For ſince Man is ſo contrived by Nature, as that he cannot ſubſiſt tolerably without Society, and it is as evident that no Society can ſubſiſt without Laws and Government; and ſince there never was any Government, but the Laws of it were to reſtrain the Wicked and encourage the Virtuous; for were it otherwiſe, it would defeat its End, and deſtroy its very Being; as theſe Things are true in Speculation, and have been exemplified by the Experience of all Ages, we may from hence fairly conclude, that this is an Appointment of the God of Nature, and that theſe are Tribunals too ſet up by the Righteous Judge of all the Earth.

And as this is a Truth confirmed to us by the cleareſt Reaſon and fulleſt Experience, ſo is it declared in expreſs Terms by the Mouth of God himſelf, who tells us, that [e] *by him Kings reign, and Princes decree Juſtice.* This Office they undertake by his Appointment, and for the due Execution of it they are inveſted with his Authority. And in one of the firſt Inſtructions which was ever given to Judges, *Moſes* delivers himſelf in theſe emphatical Terms: [f] *Ye ſhall not reſpect Perſons in Judgment, nor ſhall ye be afraid of the Face of Man, for the Judgment is God's.* Not unlike theſe are the Inſtructions given by the good King *Jehoſhaphat:* [g] *Take heed what ye do, for ye judge not for Man, but for the Lord, who is with you in*

[e] Prov. viii. 15. [f] Deut. i. 17. [g] Chron. xix. 6.

the

the Judgment. This he urges as a powerful Motive, why they ſhould behave themſelves in the Diſcharge of their Commiſſion with the utmoſt Integrity and Impartiality. *Wherefore now let the Fear of the Lord be upon you, take heed and do it: for there is no Iniquity with the Lord our God, nor Reſpect of Perſons, nor taking of Gifts.* And indeed, if ſuch a Conſideration could not prevail with them to act with the ſtricteſt Juſtice, and the moſt unbyaſſed Intentions, it was to little Purpoſe to offer them any other.

Nor is this a Doctrine peculiar to the *Old Teſtament*, where the very Form of Government was by divine Appointment, but we find it as clear and peremptory in the *New.* [h] *Let every Soul be ſubject unto the higher Powers. For there is no Power but of God; the Powers that be are ordained of God.* And St. *Peter* [i], *Submit yourſelves to every Ordinance of Man, for the Lord's Sake: whether it be to the King as ſupreme; or unto Governors, as unto them who are ſent by him.* Let the Form of Government be what it will, and the Perſon that governs who he will, with which Chriſtianity does not meddle, but leaves it to the Choice and Diſcretion of every Community, yet Government in general is ſtill his Appointment, and the Power and Authority is derived from him: and the End and Deſign of them is to reſtrain Injuſtice, Violence, and Immorality, and to encourage Virtue and true Religion: [k] *For the Law is not made for the Righteous, but for the Lawleſs and Diſobedient*, &c. Would Men be virtuous, juſt, and good out of Principle, there would be no need of any other Obligations: But ſince Pride and Envy, Covetouſneſs and Cruelty, and numberleſs irregular Paſſions and Deſires are ſo ready to trample upon the Bounds of Juſtice and Reaſon, there is a Neceſſity they ſhould be reſtrained by human Laws, and that the Magiſtrate be en-

[h] Rom. xiii. [i] 1 Pet. ii. 13. [k] 1 Tim. i. 9.

truſted with Power for their Execution. And the higheſt Link of the Chain of ſuch Power, as we have inferred from the Neceſſity of human Government, is faſtened to the Throne of God.

4. Another Method by which God judges the World, and diſpenſes his Rewards and Puniſhments, is, by a particular and ſpecial Providence. This is what the Royal Pſalmiſt ſeemed to have more eſpecially in his Thoughts in the Words before us. For having in the Beginning of the *Pſalms* given a very lively Deſcription of the Corruption, Injuſtice, and Violence, which reigned among thoſe who lay under the ſtrongeſt Obligations to the contrary, the great Rulers and Judges in the Congregation, he paſſionately beſpeaks the Almighty to cut them off by ſome viſible and immediate Judgment, to take them away as by a Whirlwind, both living and in his Wrath; and then it follows, in the Verſe before my Text, *The Righteous ſhall rejoice when he ſeeth the Vengeance.* The zealous good Man had ſo much the Intereſt of Religion at his Heart, and was ſo deeply concerned for the Honour of God, that he could not bear to ſee Iniquity ſo thriving and triumphant: he therefore calls upon the Almighty to maintain his own Cauſe, and evidence to all the World, that he was no unconcerned Spectator, or backward Rewarder of ſuch daring and preſumptuous Wickedneſs. Nor does this ſeem any thing ſurpriſing in him, on whoſe Account the divine Arm had been ſo often made bare, and who had, through the whole Courſe of his Life, been ſo guarded and delivered by the peculiar Care of Heaven; who lived too with a People whoſe Fathers could tell him the wonderful Works that were done for them in the Times of Old, how God *drave out the Heathen, and planted them in*; how he *afflicted the People and caſt them out.*

The Caſe of the *Iſraelites* was indeed extremely ſurpriſing and extraordinary. They were fed with Angels Food rained down

down immediately from the Clouds; they were cloathed by Miracle, and directed and ſuſtained by a continued Series of Wonders. They travelled by the Conduct, fought by the Direction, and conquered by the viſible Aſſiſtance, of Heaven. Whenever they behaved well, upon all uncertain Emergencies they had unerring Wiſdom to conſult, and in all Difficulties and Dangers they had Omnipotence to ſecond and ſupport them. And whenever you read of any Diſappointment they met with, turn to the foregoing Chapters, and you will find it occaſioned by their Diſtruſt and Ingratitude, and that their Defeat was owing to their Diſobedience. *The Elements were changed in themſelves by a kind of Harmony*, as it is elegantly expreſſed in the Book of *Wiſdom* [1]. The Elements were changed, and all the Powers of Nature altered and varied by the Hand of Providence, with as much Eaſe, as a Muſician changes the Strings, and varies the Notes of his Inſtrument. *The Fire had Power in the Water, forgetting his own Virtue: and the Water forgat his own quenching Nature.*

The Characters of an eſpecial Providence are not now delivered in ſo fair a Print, as he that runs may read them. The Almighty does not now diſplay himſelf in ſuch open and viſible Manifeſtations as he did in former Ages. He does not now conduct us by Day with a diſtinguiſhed Cloud from Heaven, nor all the Night through with a Light of Fire. *His Way is* more *in the Sea, and his Path in the great Waters, and his Footſteps are not* ſo eaſily traced and *known.* Yet ſtill we may be aſſured he has the ſame Care and Concern for his faithful Servants, and, when there is the ſame Neceſſity, ſtands ready to afford the ſame Aſſiſtance. *His Ear is not heavy that it cannot hear, nor his* powerful *Hand ſhortened that it cannot ſave.* His Wiſdom ſtill ſteers and governs the World, and whenever there is Occaſion, he exerciſes a particular Provi-

[1] Chap. xix. 18.

dence;

dence; ſometimes by commanding the Powers of Nature, as *Winds and Weather, Storm and Tempeſt,* to *fulfil his Word.* Sometimes by inſpiring moral Agents with new Reſolutions, and turning the Hearts of Men as the Rivers of Water, and by making even Wickedneſs itſelf to effect his Counſel.

Fallible Man is indeed often miſtaken in conſtruing theſe Diſpenſations of Heaven, and moſt People are too fond and forward in making Applications in Favour of their own Cauſe and the Eſpouſers of it. Yet many Inſtances there are, even in theſe latter Ages, in which we may ſay, *This hath God done,* and plainly *perceive it is his Work.* And as good Men aſcribe all the Bleſſings and Deliverances they receive to the watchful Care and Guardianſhip of the divine Goodneſs over them, even where ſecondary Cauſes may be aſſigned, and their own Prudence concurred; ſo are there ſome ſo great and unexpected, ſo altogether without any Fore-ſight of their own, brought about by ſuch ſudden and unlikely Means, and at ſuch critical Seaſons and Extremities, that they cannot but acknowledge them owing to an eſpecial Providence, and that the Finger of God was more immediately concerned in them.

The Interpoſitions of Heaven are ſometimes evident enough, though we frequently miſtake their Meaning, and hardly do we gueſs aright in aſſigning the Cauſes of them, or the Perſons in whoſe Favour they are made. They reſemble the firſt Sketches of a Picture, where the Hand of the Artiſts may eaſily be perceived, though it requires a nicer Skill, and a more attentive Eye, to diſtinguiſh the Features, and point out exactly to whom the Piece belongs.

5. But there is a Time coming when theſe imperfect Lineaments ſhall be filled up, and the whole Deſign completely finiſhed. Which leads me to the laſt Method I ſhall mention of God's judging the World, and diſpenſing his Rewards and Puniſhments: which is by a future general Judgment.

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When the laſt Trumpet ſhall ſound, and the Dead of all Ages ſhall riſe and appear before the great Tribunal, to give an exact Account of all their Thoughts, Words, and Actions; Then the Examination will be ſtrict and particular; the Evidence ſuch as we cannot except againſt, for our own Conſciences will exactly tally with the Accuſations againſt us; the Judgment will be moſt juſt and equitable; the Decrees ſuch as cannot be reverſed, and the Rewards and Puniſhments unſpeakable and eternal.

Then the hardy and inveterate Sinner, who is Proof againſt the Checks and Reflections of Conſcience; the cautious and ſubtle Offender, who is careful not to impair his Health and hazard his Eſtate; the ſecret and retired Criminal, who conceals himſelf in Darkneſs, whom no mortal Eye can diſcover, and no human Law can reach; and thoſe preſumptuous Sons of Violence, whoſe Hearts are fully ſet in them to do Evil, becauſe they are not made Examples by a ſpeedy and immediate Vengeance; will find, that they have to little Purpoſe endeavoured to guard againſt all theſe Methods of the divine Judgment, when they muſt at laſt be accountable for all, and pay the uttermoſt Farthing.

Then the ſuborned and perfidious Evidence, that takes the Name of his God in vain, and joins the baſeſt Perjury to the higheſt Injuſtice, that plunders his Neighbour while he appeals to Heaven to atteſt his Falſhood, will, to his Confuſion, know, that the God he ſo ſolemnly called upon, was here his Witneſs, and will hence juſtly condemn him out of his own Mouth.

Then the crafty and inſidious Manager, who has made it his Buſineſs to foment Differences, and encouraged People to contend upon a weak or a wicked Foundation, purely for the Sake of gaining from the troubled Waters; will wiſh he had

employed his Talents to better Purpoſe, and that he had had leſs Cunning, and more Integrity.

And if Iniquity ſhould be concealed under the Enſigns of Authority, and Corruption uſurp the very Seat of Judgment, which Holy *David* complained of, and may be the Fate of other Times; the higheſt will find there is a Higher than they, and that they muſt anſwer for it at a more ſolemn Tribunal, and before a Judge *with whom there is no Reſpect of Perſons.*

Nor let the innocent Sufferer at any time be dejected, that the Goodneſs of his Cauſe is not always attended with ſuch Succeſs as he thinks he had Reaſon to expect; for God, we ſee, has reſerved a Time, when all theſe Things will be ſet right, when all theſe ſeeming Inequalities will be adjuſted, and all the Riddles of his Providence explained and cleared. Let him poſſeſs his Soul in Patience, and commit himſelf and his Cauſe to the gracious Governor of the World, and he will find more than Juſtice done him at the great Day of Recompence. Then he will clearly perceive, however his feeble Uunderſtanding is at preſent puzzled and confounded, that as all the Affairs of this World were originally contrived in Number, Weight, and Meaſure; ſo are they conducted with the higheſt Reaſon, and trueſt Wiſdom; and will at laſt be concluded with impartial Juſtice, and infinite Goodneſs.

Having thus laid before you ſome of the Ways by which God judges the World; I ſhall but juſt mention two or three Inferences, which naturally follow from this Diſcourſe, and then conclude.

The firſt is, that we have a particular Care of our Behaviour, to abſtain from the Evil and purſue the Good. For ſince it is ſo certain, that if we will be wicked, we muſt be miſerable; that if we will venture to tranſgreſs, without Repentance and Amendment, the Hand of Juſtice will infallibly ſeize us, either in this World or another: That *him who eſcapes the Sword*

of

of Hazael, Jehu ſhall ſlay; and Vengeance will find us out at laſt, what intolerable Madneſs and Stupidity is it, with open Eyes, and when we are warned of our Danger, to run thus heedleſs on our own Deſtruction? Nor let us fondly flatter our ſelves, that we can ſet Bounds to ourſelves in Wickedneſs, that we can go ſo far, and then correct our Folly, and retreat with Safety. The ſureſt Way is to guard againſt the firſt Attacks of the Enemy, and to keep our Conſciences as tender and unſullied as we can; for if we reſiſt its firſt gentle Whiſpers, we may perhaps groan under the ſad Agonies and Stings of it to all Eternity. If we give way to any Sin, we know not at what Perfection in Villainy we may arrive. The moſt notorious Criminals in the World, have perhaps been ſuch as intended only to commit ſmall Offences, whence they have been led on to a higher Crime, which they reſolved too to commit but once, and from thence have commenced hardened Villains, trained on from one Step to another, to the Commiſſion of ſuch Facts, at which human Nature ſtarts back with Horror, till at laſt they have been fatal Monuments of human Juſtice here, and 'tis to be feared will be of divine Vengeance hereafter.

Nor let us take Care only of our own Behaviour; but a ſecond Inference I would make, is, that we all, in our ſeveral Stations, and according to our ſeveral Abilities, exert ourſelves in bringing the Wicked to Puniſhment, and the Righteous to Reward.

For ſince the End of human Government is by the Puniſhment of evil Doers, and the Encouragement of them that do well, to promote the Publick Happineſs: and ſince this is one of thoſe Methods by which the divine Providence judges the World, how ought this Conſideration to influence all ſuch as are commiſſioned with Power and Authority, to employ the diſtinguiſhing Talents they are entruſted with for theſe glorious and happy Purpoſes? *Becauſe Sentence againſt an evil Work is*

not ſpeedily executed, ſome may perhaps queſtion whether Things are not left at Random here Below. 'Tis in your Breaſts to convince them experimentally to the contrary. We may offer Proofs and Arguments to their Reaſon, and *knowing the Terrors of the Lord*, endeavour to *perſuade Men* of this important Truth: But it is in your Power to make them ſee and feel it, and to bring the Argument home to their very Senſes. And what nobler or more ſuitable Work can you be employed in, than thus, while you ſtand in God's Stead, and are inveſted with his Authority, to anſwer the Ends of your Commiſſion, and execute the Deſigns of Heaven? to vindicate the divine Providence Below, and give Peace and Tranquillity to the World?

And as this Conſideration ſhould be of great Weight with all Magiſtrates to perform the Will of him that empowered them; ſo, which brings me to the laſt Inference I ſhall make, ought it, with others, to ſet a high Value, and pay a particular Regard, to thoſe Magiſtrates, who are ſo wiſely and piouſly employed.

For ſince they have a divine Commiſſion, ſurely, if we have any Reverence for the God we worſhip, we ought to reſpect them whom he has appointed his Repreſentatives and Subſtitutes on Earth. This is required of us for the Sake of that Image and Superſcription they bear: Much more when they are not only his Miniſters, but faithfully diſcharge their Truſt, and *attend continually on this very thing*. When they are glorioufly employed in relieving the Injured, curbing the Rebellious, and breaking the Power of the Oppreſſor: when they do Juſtice, and love Mercy: when no Intereſt can ſway them, no Fears affect them, and no Friendſhip or fooliſh Pity betray them, to deviate from the ſtrict Rules of Juſtice and Equity: when in them *Mercy and Truth* thus *meet together, and Righteouſneſs and Peace embrace each other*; and from them are propagated and diſperſed far and wide. Of ſuch

ſuch we may ſay, *They are Gods*, and all the civil Reſpect and Honour we can pay them, is ſtrictly their due.

Far therefore be it from any of us to *ſpeak Evil of ſuch Dignities*, or to *bring againſt them any railing Accuſation*. Far be it from us by Calumny and Slander to clog the Wheels of Government, and by ſuggeſting falſe Surmiſes of any baſe Intentions, defeat their real Endeavours for our Advantage.

Alas! the Influence of the Sun, and the genial Showers, are not more neceſſary to your fruitful Seaſons and plenteous Harveſts, than are the ſtated Returns of ſuch honourable Magiſtrates for your reaping thoſe Harveſts in Peace and Safety; for the ſecuring your Rights and Liberties, your Eſtates, and, pardon me, if I ſay, your Religion, and all the Bleſſings you enjoy.

Nor, while we are paying our juſt Tributes of Reſpect and Gratitude to theſe ſubordinate Miniſters, ſhould we be unmindful of the Fountain from whence, under Heaven, theſe Streams flow, which make glad and refreſh the Land.

Let us, with united Hands and Hearts, bleſs, defend, and pray for our gracious Sovereign King GEORGE, under whoſe auſpicious Government there is ſo ſtrict a Diſtribution of Juſtice, and ſo wiſe a Choice of the Diſpenſers of it, that it muſt be Perverſeneſs not to own, and Stupidity not to rejoice at.

Render we therefore to all their Dues, *Tribute to whom Tribute is due, Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to whom Honour*. This, we plainly perceive, is what Gratitude requires, what the Nature of their Office challenges at our Hands, and what the repeated Commands of God have laid upon our Conſciences, under the ſevereſt Penalties. Nor is it the leaſt Inſtance of our *rendering unto* God *the Things that are* God's, than while, in purſuance to his Commands, we *render unto* Cæſar *the Things that are* Cæſar's.

The

A

SERMON

Preached to

The Societies for Reformation of Manners,

at St. MARY-LE-BOW,

On *Monday*, *January* 19th, 1735.

DANIEL xii. 3.

They that be wiſe, ſhall ſhine as the Brightneſs of the Firmament: and they that turn many to Righteouſneſs, as the Stars for ever and ever.

WHETHER theſe Words, with the Context, relate to any *particular temporal* Deliverance of the *Jews*, I need not give either myſelf, or you, the trouble of a nice Enquiry. Since if they do, they may be allowed too, to contain a Prophecy of the *general* Reſurrection, and of the Rewards and Puniſhments of a future State; and that one of the cleareſt in the *Old Teſtament*, eſpecially when our Bleſſed Saviour is ſuppoſed ſo to have applied them. *Then ſhall the Righteous ſhine forth as the Sun in the Kingdom of the Father*, Matth. xiii. 43. And the Expreſſions themſelves, of *awaking out of the Duſt of the Earth, to everlaſting Life or to everlaſting Shame and Contempt*, and of *ſhining for ever and ever*, are ſo agreeable to this Conſtruction, that they cannot be fully anſwered by any other.

In my Diſcourſe upon this Subject, I ſhall endeavour to repreſent to you,

Firſt, Some of the *Ways* of turning others to Righteouſneſs.

Secondly, The Obligations; and

Thirdly, The Encouragements we have to purſue them.

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The *firſt* Method I ſhall mention of turning others to Righteouſneſs, is *Inſtruction*.

When we ſee a well-diſpoſed Brother wandering out of the Way that leads to Bliſs, for want of ſufficient Knowledge to direct him in it; then, kindly to explain and confirm to him the Doctrine of a crucified Saviour, and all the excellent Precepts of our Holy Religion; this is *turning him to Righteouſneſs, and bringing* him to *Light and Immortality through the Goſpel*.

Thus St. *Paul*, when he beheld the *Athenians* paying their blind Devotion to the *unknown God*, diſcovered to them that immenſe Power, which they ignorantly worſhipped; taught them the Knowledge of the Creator, *in whom they lived, and moved, and had their Being*; and *Faith* in a Redeemer, who was *ordained to judge the World in Righteouſneſs, whereof there was Aſſurance given to all Men, in that he was raiſed from the Dead*.

Next to the Charity of *informing the Ignorant*, is that of *reſolving the Doubtful*. To be in Doubt and Suſpenſe, even about Things of *no great* Importance, is a very troubleſome and uneaſy State of Mind; much more when it concerns our *Souls*, and relates to the weighty Affairs of *another Life*. And when we are at a Loſs which Way to turn, amidſt the various Paths of Error, we ſhould look on him as ſome Guardian Angel ſent from Heaven, that ſhould relieve us under our Diſtreſs, and give us ſure Directions to the Place we would arrive at.

When Men's Doubts are cleared, and their Underſtandings enlightened, the next Step is to warm their *Affections*, and encourage them in the great Work of Salvation. When they grow faint and weary in their Duty, when the Allurements of *Pleaſure* would draw, or the Proſpect of *Danger* affright them, into Diſobedience, then to fortify their Spirits, and animate their Virtue, by repreſenting to them the great Advantages of a holy and religious Life, with what *Pleaſure* it entertains all the *Way*, with what exceeding *Rewards* it crowns us in the *End*.

To

To Exhortation it will be ſometimes neceſſary to add *Reproof*. Which is a Taſk that ought to be very nicely and tenderly managed, and requires a great Share of Prudence, Piety, and Goodneſs, to render it ſucceſsful. But whenever there is a Proſpect of doing Good by it, *Thou ſhalt not hate thy Brother in thy Heart; thou ſhalt in any wiſe rebuke him, and not ſuffer Sin to lie upon him*, Lev. xix. 17. then neither Fear nor Favour ought to diſcourage us, ſince *to convert a Sinner from the Error of his Ways, is to ſave a Soul from Death*, Jam. v. 20. When we undertake this difficult Office, we ſhould endeavour to imitate the Piety and Diſcretion of *Nathan*, in the Caſe of *David*, (2 *Sam.* xii.) then too thoſe, who like *David*, are admoniſhed of their *Guilt*, will, in all likelihood, copy after his *Repentance*.

And whereſoever the Providence of God has entruſted us with any lawful Power and Authority over others, that Power and Authority it imports us to make uſe of for the Advancement of his Honour and Glory. There may be ſome Difficulty, perhaps, in preſcribing exactly the *Extent* of this *Power*, and *how far* it ought to be made uſe of, even for ſuch great and glorious Ends. But that it ought in *ſome Degree* to be exerciſed, with impartial Judges, can admit of no Diſpute; and to ſuppoſe the contrary would open a Paſſage to all *Iniquity* and *Licentiouſneſs*. Severity is certainly to be avoided in Matters of mere Speculation; nor are People to be puniſhed only for thinking wrong, provided they ſit down quietly in the Enjoyment of their own Opinions. But they may be invited, perſuaded, and encouraged to embrace the true Religion; publick Miniſters may be appointed to inſtruct them in, and perſuade them to it, and its publick Worſhip may and ought to be ſupported by civil Sanctions.

I ſhall mention but one Method more of turning Others to Righteouſneſs; without which, the reſt will be languid, and

leſs effectual, and that is the Light and Influence of a *good Example*. And when this is joined with the other, it is not eaſy to be withſtood. For this ſhews us to be in earneſt, and that we do not lay Mankind under unneceſſary Reſtraints, and ſuch as we ourſelves think not fit to ſubmit to. There is, in human Nature, a ſtrong Inclination to imitate, and, ere we are aware, nay ſometimes, almoſt againſt our Wills, we are led by Example. And it is incredible, what Power and Influence the Luſtre of religious Patterns, eſpecially if placed in any Eminence, hath on thoſe about them. When their *Light ſhines* with ſuch Advantage *before Men*, they cannot but *ſee* and *obſerve* their *good Works*, *and glorify their Father which is in Heaven*, Matth. v. 16.

Thus I have briefly laid before you ſome of the Ways of *turning Others to Righteouſneſs*.

Secondly, That we are obliged to make uſe of theſe, and whatever elſe our own Thoughts ſhall ſuggeſt to us, will appear, whether we conſider ourſelves as *Men*, or *Chriſtians*, both from the Law of Nature, and that of the Goſpel.

The Light of Reaſon tells us, that we are not born for ourſelves alone, but that our Inclinations prompt us, our Talents fit us, as well as Intereſts invite us, to promote the Benefit and Advantage of our Brethren *. Upon which Account, Man alone, of all the Creatures of this lower World, is endowed with the Gift and Privilege of Speech, that he may improve by mutual Converſation, and communicate to others what Diſcoveries he makes in all his rational Enquiries. Hence we find the wiſeſt of the Heathens very earneſt in the Purſuit of Truth, and diligent in the Practice of Virtue, not only on their *own* Account; but induſtrious to diſcover the One, and

* Specimen Naturæ capi debeat ex optima quâque Naturâ: Quæ eſt igitur melior in hominum genere Natura, quam eorum, qui ſe Natos ad homines juvandos, tutandos, conſervandos, arbitrantur? CICERO.

recom-

recommend the Other to the *reſt* of Mankind. It is a noted Saying, quoted by *Tully*, "The Man that kindly directs ano-"ther in the Way, kindles another's Candle with his own, with-"out loſing the leaſt Benefit of his own Light." Hence have they communicated to the World many excellent Treatiſes of Morality and Philoſophy. And indeed, they carried both the Speculation and the Practice to ſo noble a Pitch, as may be for the Inſtruction and Reproach of many Chriſtians.

And if the Heathens, who had but confuſed and unſettled Notions of Truth, and ſuch faint and imperfect Glympſes of a future State, if *They* thought themſelves obliged to promote the Intereſts of Truth and Virtue, and to engage others to embrace and purſue them, much greater Obligation have *We* as Chriſtians. In the Goſpel, we have a much greater Aſſurance of Succeſs in theſe our charitable Endeavours, inaſmuch as we have a clearer View of Truth, than any other Diſpenſation can pretend. The Importance and Excellence of this Charity is there diſplayed to us in ſuch amiable and lively Colours, as is ſufficient to excite our utmoſt Diligence in ſo noble an Employ: the Value and Dignity of our Souls, the Object of it, is fully diſcovered; and that Life and Immortality, for which they are deſigned, is perfectly freed from Shades and Darkneſs, and brought to the cleareſt and moſt convincing Light.

This indeed is the main Scheme and Deſign of the Goſpel, which is a Doctrine of the ſublimeſt Charity, and a happy Method of ſaving Souls. For this it was, that our Bleſſed Saviour lived and converſed among us, and went about preaching his heavenly Doctrine, and reclaiming Men every where from the Paths of Sin and Folly. For this it was that he ſent out his Evangeliſts and Apoſtles, diffuſing the glad Tidings of Peace and Salvation through all the World.

And as the Goſpel is full of Patterns, ſo is it of Precepts to this Purpoſe. There we are required to be holy in all manner

of Converſation ourſelves, not on our own Account alone, but alſo for the Sake of thoſe we converſe with. There we are commanded not to put our *Candle under a Buſhel, but to* place it where it may be of Uſe and Direction to the reſt of Mankind.

So that, if we would either follow the *Example*, or obey the *Precepts* of our bleſſed Redeemer, without which we ſhall have but an empty Claim to *Chriſtianity*, this great Work of reducing others to Piety and Goodneſs, is what all of us ſhould be diligent and inceſſant in.

But notwithſtanding we are obliged to bring others to the Light of Truth, and the Practice of Goodneſs, as we are *Chriſtians* in general; yet ſome Perſons, from their *Relation* and *Office*, are more eſpecially concerned in this Duty, ſuch as Parents, Magiſtrates, and Paſtors.

Parents are, by the Law of Nature and Revelation, to train up their Children and Families in the Paths of Piety and Virtue. For if he that provides not for his own, with regard to *Temporals*, is *worſe than an Infidel:* what Stupidity do they diſcover, who make no Proviſion for the *Spiritual* and better Part of thoſe, who are by Nature and Providence committed to their Care? They ought certainly to inſtill good Principles into their Minds, and to command their Children and Servants, *that they keep the Way of the Lord.* To this End, they ſhould, at ſtated Times, ſummon them every Day to Family Prayer, and take Care that the Bible, and other good Books be frequently read among them: they ought to make them obſerve the Rules and Seaſons of publick Worſhip, and pay a religious Regard to that Day, which is more eſpecially conſecrated to Piety and Devotion.

Magiſtrates likewiſe, who derive their Power originally from Heaven, ought to employ it in promoting the Honour of their Maker. They are *Miniſters of God for Good*, and ought to exert

exert what Authority they are inveſted with, for the Suppreſſion of Immorality and Profaneneſs, and for the advancing and encouraging whatever tends to Soundneſs of Faith and Purity of Manners. They ſhould be ſo far from being remiſs in this important Truſt, and caring *for none of theſe Things*, that they ſhould be perpetually mindful of his Intereſt, whoſe Subſtitutes they are, and *attending continually on this very Thing*. For this they have the Examples of all wiſe and religious Governors, who have gone before them: and as ſtrong and undoubted Obligations as either Reaſon or Revelation can lay upon them. To this therefore, they will have a conſtant Regard, remembring themſelves to be but Stewards, entruſted with a Talent, for which they muſt one Day render to their great Lord a very ſtrict Account. And it is with Gratitude and Pleaſure we reflect, that our preſent Princes eſteem it the Glory of their Reign, to be the Defenders of our Faith; and have given the fulleſt Aſſurances, that they will protect and ſupport that Church, which is the *Strength* and *Honour* of the Reformation, and the moſt perfect Model of primitive and genuine *Chriſtianity* this Day in the World.

And that this is a Duty more eſpecially incumbent on the Clergy, there is no Occaſion of many Arguments to demonſtrate. This is a Buſineſs, to which we are immediately called and ſet apart. We are to ſtudy and explain that inexhauſtible Treaſure of divine Knowledge, the holy Scriptures, and apply it, upon all Occaſions, to the ſeveral Exigencies of thoſe we have in Charge. We are to admoniſh with all Patience, and rebuke with all Boldneſs; and, by an exemplary Life and Converſation, lead People to that immortal Happineſs, to which our Doctrines would direct them. We ſhould uſe all our Arts, and improve all our Faculties, and lay out all our Gifts and Graces, to this glorious End and Purpoſe. By the Wiſdom

of Serpents, and the Innocency of Doves, endeavour to bring as many as poſſible to the Profeſſion of a true Faith, and the Practice of a ſincere Goſpel Obedience.

Among ſuch as *turn others to Righteouſneſs*, may juſtly be reckoned thoſe who write Treatiſes of Morality and Religion, and recommend Piety from the Preſs. For although, the inſtilling wholeſome Inſtructions *in Perſon*, and *vivâ voce*, hath in ſome Reſpects the Advantage, as that they are inſpired with more *Life* and *Vigour*, and operate more powerfully and effectually for the *preſent*: yet has the writing good Books the Advantage in many others: As that they ſpread the Benefit much *further* and *wider*, and propagate it even to future Generations. Hence it is, that many *being dead*, *yet ſpeak*; and we may now travel to Heaven by the Aſſiſtance of thoſe who have gone thither many Ages ſince. And ſuch an Author as that of the *Whole Duty of Man*, though at preſent he may eſcape the Notice of Mankind, yet will hereafter ſhine out with diſtinguiſhed Luſtre. The Fountain, like that of the *Nile*, lies concealed, while it enriches the Land with the Streams of Knowledge, and will, in all likelihood, continue to do ſo, till Time ſhall be no more.

Thoſe likewiſe, whom Providence hath bleſt with Wealth and Plenty, have it in their Power to promote Virtue and Religion, in a very extenſive Manner, and beyond their own Sphere of Action. By purchaſing and diſperſing *good Books*, and by enabling the poorer *Clergy* the better to diſcharge their Duty, by augmenting the ſmaller Livings; or by encouraging *Schools* for the Education of Youth, by aſſiſting the *Societies* for the *Propagation of the Goſpel*, the *promoting Chriſtian Knowledge*, and, what I would at preſent recommend, the *Reformation of Manners*. And may thoſe pious and generous Souls, be for ever mentioned with Reſpect, who have contrived and laid the Foundations of ſo many excellent Methods of Charity among

among us: wherein every well-diſpoſed Chriſtian may be ſure of diſpoſing his Bounty to the greateſt Advantage, in promoting the Glory of God, and the eternal Happineſs of our Brethren. And far be it from me to attempt to diſcourage any of them; or to endeavour to raiſe the Credit of *one*, by leſſening and depreciating *another*. Yet ſurely, if it be highly commendable to ſpread the *Knowledge* of *Chriſtianity*, in thoſe dark Corners of the World, where the Sound of the Goſpel has not been yet heard; is it not likewiſe ſo to promote the *Practice* of it in our own Nation, and by that to convince them, that the Bleſſing we offer is well worth their Acceptance, by ſhewing the happy Fruits of it, where it is already planted? eſpecially when this too is the moſt likely Means of ſecuring the Continuance of it, and to prevent our Candleſtick being removed from us, for our walking unworthy the Light that is ſpread around us. If it be a noble and excellent Charity, to provide for the Virtue of the *coming Age*, by an early Education of our Youth in the Principles of Religion; can it be thought otherwiſe, to endeavour to prevent the Vices and Corruptions of the *preſent Generation*? which, unleſs they are prevented, 'tis to be feared, what Education you can give the others will be of leſs Service. The *bad Examples* they continually ſee, will abate the Influence of the *good Inſtruction* they receive. When ſuch is the *Parents* Folly, 'tis highly probable, that *Poſterity will praiſe their Saying*, and too fatally copy after their Pattern. The great Degeneracy and Corruption of the Times has been the Complaint of good Men in all Ages; and *Solomon* has forbid our aſſerting, that the preſent exceed all that ever went before us. Yet ſurely, under the Light of ſo excellent a Religion, and the Enjoyment of ſuch extraordinary Means of Grace, it is hardly poſſible to conceive how Profaneneſs and Immorality of all kinds can riſe to a greater Pitch. And if ſome Check be not put to this Overflowing of Ungodlineſs, we

ſhall

ſhall be ſoon ripe for Vengeance, and may juſtly expect to be all ſwallowed up by ſome general Deſtruction. The natural Conſequence of our Vices will bring this upon us, though we ſhould not be viſited by any ſignal Caſtigation from Heaven. If *Xerxes* wept with a generous Concern, at the View of his numerous Army, to think, how few of them would ſurvive in a little Time; what Heart but muſt melt with Compaſſion, to reflect what large Numbers of this populous City are deſtroying themſelves by their own Vices, and running headlong to eternal Ruin [b]? The Sins of the Nation is a Subject one cannot mention without Reluctance, and 'tis much more agreeable to draw a Veil over them, and lament them in in ſecret. But alas! as they are too numerous to be deſcribed, ſo are they too notorious to be concealed. Atheiſm and Infidelity, and a ridiculing all Revelation, are not only ſecretly entertained, but publickly avowed and maintained among us. The Fool in our Days, hath not only ſaid in his *Heart, there is no God*, no Redeemer, but *openly* and *loudly* proclaimed it. And from ſuch monſtrous Tenets, induſtriouſly propagated, it is, that ſuch daring Villainies as Houſe-breaking, Robberies, and Murders, are riſen to ſuch an Height of Inſolence, and that the moſt horrid Perjuries, to elude the Sentence due to them, are ſo frequent. For when Men have got rid of the Fear of God, and the Checks of Conſcience, what is there to reſtrain them? Human Laws cannot, which may be often violated without Diſcovery, and eaſily evaded by Art and Falſhood. A Contempt of all Rule and Order, a Defamation of Governors, and a bare-faced Inſult upon Government, ſeem to pave the Way for a general Licentiouſneſs; and the Notions of abſolute and unbounded Liberty, which ſome are ſo fond of, directly tend to lay level all the Fences of Property.

[b] Nunquid in te ſunt viſcera Pietatis, qui plangis corpus à quo receſſit anima, & non plangis animam à qua receſſit Deus? *St. Bernard.*

Profane

Profane *Curſing* and *Swearing* is now become the common Language of the Streets, in both Sexes, and among all Degrees of Men: to which there being no poſſible Temptation, one would think People uſed it only to ſhew how wicked they dare be, and to defy the divine Diſpleaſure. To theſe frequent Oaths, in common Converſation, it is likewiſe owing, that they are ſo little regarded on ſolemn Occaſions in our Courts of Judicature, of which we have lately had ſuch notorious Inſtances; and it were heartily to be wiſhed, that ſome Method might be found out, to put an effectual Stop to them, or at leaſt, to the Practice of thoſe wicked Agents, who ſuborn Evidence, and hire *Sons of Belial* for Perjury. Appeals to Heaven, are the ſtrongeſt Pledges Men can give of their Veracity, and the making theſe inſtrumental to the perverting of Juſtice, is an Iniquity that ſhakes the very Foundations of Government: It invades the Rights of our Neighbour, undermines the Power of the Prince, and affronts the Attributes of that God, *to whom Vengeance belongeth.*

The prodigious Increaſe of the Number of thoſe infamous Shops, which ſell ſpirituous Liquors, is too viſible; where People may, in a Moment, and with ſmall Expence, drown their Senſe, to the Ruin of their own Conſtitutions, and thoſe of their Poſterity. *Drunkenneſs* is a very brutiſh and deſtructive Vice, even where the Liquors are beſt prepared, and moſt wholeſome. *Wine itſelf*, as *Solomon* obſerves, *though it giveth its Colour in the Cup, though it moveth itſelf aright, yet at the laſt, biteth like a Serpent, and ſtings like an Adder*; but theſe inflaming Spirits, extracted from the worſt Ingredients, are a Poiſon that operate more ſwiftly to our Ruin. How far this, in a political View, may affect the Safety of the Kingdom in our Seamen and Soldiers, who are much addicted to them, and periſh more by them than by the Sword or the Ocean, it becomes not me but the Legiſlature to conſider.

Another great and apparent Offence now complained of, is the Profanation of the *Lord's Day*, eſpecially by ſome, who publickly expoſe their Goods to Sale upon that Day; ſo that if they were not often brought before the Magiſtrate for their Offences, as they frequently have been for about three Years paſt, 'tis greatly to be feared, that many other Traders would keep open Shop alſo upon that Day. The Neglect of the Duties of this ſacred Day, is one great Source of that Torrent of Iniquity which overſpreads the Land. Condemned Criminals often confeſs, juſt before their Execution, that this was the Beginning of their vicious Life, and the firſt Occaſion of bringing them into wicked Company; from which they proceeded from one Degree of Vice to another, till they came to that unhappy End.

The Sins of *Uncleanneſs*, notwithſtanding the Vigilance of many worthy Juſtices of the Peace to ſuppreſs them, are ſtill too triumphant; abandoned Proſtitutes ſtill take up their nightly Stations, to ſeduce unwary Youth, who follow them *as a Bird haſteth to the Snare, and knoweth not that it is for his Life.* But who can without Horror think of thoſe emerit Harlots, who, having ſpent a great part of a miſerable Life in a Courſe of Luſt and Wantonneſs, in their declining Years, take upon them the Office of the Devil, by tempting and ſolliciting others? who ſtand ready to ſeize unſuſpecting Innocents, at their firſt Arrival, and, under Pretence of hiring them to honeſt Buſineſs, uſe all their Arts to betray them into Lewdneſs; who at once deſpoil them of their Virtue, Health, and all the Comforts of this Life, and all the Happineſs of another. Deſcription cannot reach their Guilt, nor is any Puniſhment too ſevere for their Perſons.

Since ſuch Iniquities abound among us, how neceſſary is it for us, who are Watchmen, to *lift up our Voice like a Trumpet*, to

to *cry aloud, and ſpare not*; to *ſhew the People their Tranſgreſſions*, and warn them of their Danger? How neceſſary for the Magiſtrate to exert the Power he is intruſted with, to reſtrain the unruly, and puniſh the ſtubborn Offender? And how prudent and commendable is the Zeal of thoſe worthy Perſons, who form themſelves into *Societies*; that with united Strength they may redreſs thoſe Evils, which are got beyond the Power of ſingle Perſons? that they may aſſiſt the Magiſtrate in the Diſcharge of his Duty, by ſtrengthening his Power, and enlarging his Intelligence, that the good Laws, which the Wiſdom of our Nation hath enacted, may be no longer a dead Letter, but put in vigorous Execution: that thoſe, who are already guilty, may be reclaimed, if poſſible; or at leaſt, that the Innocent may not be infected by the Contagion of their Examples. And ſince theſe Laws cannot be put in Execution, nor Offenders be brought to Correction, unleſs Information be firſt given againſt them, why ſhould any of us, out of a miſtaken Tenderneſs, or a cowardly Fear of Cenſure, decline an Office ſo advantageous to Society, and ſo charitable even to the Offenders themſelves? To turn Informers out of a mercenary or malicious Deſign is wicked and ſcandalous,, but to become ſuch out of a truly generous and Chriſtian Principle, of turning Sinners from the Error of their Ways, is both highly commendable and a neceſſary Duty. Whenever the Glory of God, the Public Good, or the Reformation of a Tranſgreſſor calls for our Diſcovery, he that refuſes it in ſuch a Caſe is a Deſtroyer of his Brother, and a Traytor to his Country. Nay, he is injurious to his own eternal Intereſt; for by ſuffering others to proceed in their Wickedneſs, when it is in our Power to prevent it, we become, in ſome meaſure, Partakers of their Sins, nor ought we to be aſhamed when it concerns our Souls. And if it ſhould be our unhappy Lot, when we diſ-

charge our Duty with Integrity, to have our Actions cenſured and our Deſigns miſconſtrued, undeſerved Reproaches may be received with Pleaſure, by thoſe who profeſs themſelves Diſciples of a Maſter, who for the Salvation of Mankind underwent the Shame and Scandal of the Croſs: eſpecially when ſuch light Afflictions, which are but for a Moment, work for us an exceeding and eternal Weight of Glory. Which leads me to what I propoſed

In the third Place, to excite you, with Chearfulneſs and Diligence to ſet about this great and glorious Work of *turning others to Righteouſneſs:* by laying before you two very conſiderable Encouragements with which it is attended: the Excellency of the Employ; and the Greatneſs of the Reward.

Conſider the Excellency of the Employ.

For what, I beſeech you, can be more excellent, than to lay out our Time, and employ our Care, in conducting Man, the nobleſt Part of this lower Creation, to the Regions of immortal Glory? To endeavour to bring the nobleſt Part of him, his Soul (that Ray of celeſtial Light) to the cleareſt View of Truth, and the pureſt Enjoyment of Felicity; *i. e.* to the utmoſt Perfection it is capable to arrive at? This, if any thing upon Earth is ſo, is indeed truly glorious. "There is nothing "greater in your Fortune, than to be *able*, nothing better in "your Nature, than to be *willing*, to preſerve Mankind," ſaid the eloquent *Roman*; when he ſpoke only of ſaving Men from a temporary Death. But if that was ſo glorious, with what Rhetorick and Colours would he have ſet off the infinitely more noble Taſk of ſaving Souls to Eternity? For, as the Apoſtle reaſons in another Caſe, if the Preſervation of this frail Body be glorious, *which Glory is to be done away*, how much rather is the Preſervation of the Soul, which is to laſt to endleſs Ages? "The divineſt Perfection (ſays a Father)

"Mortals

"Mortals can boaſt of, is to be Fellow-workers with God, "in recovering Souls again to his Favour." This is as it were doing the Work of Creation, in one of the nobleſt Branches of it, and recovering that *Image of God*, after which Man was at firſt framed, and which by his Tranſgreſſion, he had ruined and defaced.

The other Encouragement I mentioned, is what my Text propoſes, and is indeed the Main of all: which is, the exceeding Greatneſs of the future Reward; *they that be wiſe, ſhall ſhine as the Brightneſs of the Firmament: and they that turn many to Righteouſneſs, as the Stars for ever and ever.*

It is hardly in the Power of Language to give us a nobler and more lively Idea of the Greatneſs of that Recompence, which is reſerved in a future State for thoſe, who with Zeal and Diligence, with Courage and Wiſdom, promote the Glory of God, and the Salvation of Mankind. Nor is it in the Compaſs of Thought to propoſe to us more weighty Motives to our Induſtry in that Work, than the Greatneſs of that Recompence. For all the Images, which this preſent Scene of Things can ſupply us with, *fall far ſhort of the Glory that ſhall be revealed. Eye hath not ſeen, nor Ear heard, neither hath it entered into the Heart of Man to conceive, the Things which God hath laid up for thoſe that love him.* Happy beyond Expreſſion, and glorious above Thought, and ſecure beyond the Power of Time and Chance, will be *the Inheritance of all the Saints in Light.* But ſtill, we are aſſured, there are *many Manſions* in our Father's Houſe, and that there will be different Degrees of Glory in a future State. That the higheſt Degree of Glory will belong to thoſe who have taken moſt Pains, and gone through the greateſt Trials, in the Purſuit of the great Ends of their Creation, *the Glory of God, and the Good of Men.* That Charity, *i. e.* the Love of God and our Neighbour,

bour, will be the principal Qualification to recommend us to the divine Favour; and what Good we have done, or endeavoured to do, under the Influence of an humble, but ſtedfaſt, Faith, will be the grand Article of Enquiry at the great Day; and according as we reſolve that Queſtion, will our future Station be aſſigned. That Charity to the Sonls of Men, is the greateſt of all Charities, and the Inſtructing them in their Duty, and recovering them from Sin and Deſtruction, the greateſt Good we can poſſibly do them; the Work is worthy all our Care and Concern, the Reward worthy all our Endeavours and Pains. And whatſoever worldly Profeſſion we are of, this Employ will belong to us, and, in Proportion to our Diligence in it, we ſhall be Sharers in the Reward.

What a powerful Motive is this to all of us, in our ſeveral Stations, according to our ſeveral Capacities, to rectify the Errors, and correct the Vices, of thoſe we converſe with; and to propagate Truth and Goodneſs wherever we are concerned? To thoſe of plentiful Fortunes, what an Engagement is it, to contribute generouſly of their Subſtance towards the Enlightening and Reforming the World; and by their uncertain Mammon, to purchaſe to themſelves a laſting aud ſolid Inheritance?

And what more noble Encouragement can I propoſe to you, who in theſe *Societies* are engaged in this glorious Cauſe, of promoting the Honour of God, and the Welfare of your Brethren, to perſuade you to perſevere unto the End, with Courage and Patience? May the Numbers of ſuch *true* Patriots to their Country continually encreaſe, and may the bleſſed Work of *Reformation* go on with Succeſs under your charitable Hands.

Let the Excellency of the Employ invite you; the Aſſiſtance of Heaven, and the Aſſurance of a good Conſcience

ſupport

ſupport you, and the exceeding great Rewards of a Future State, encourage you, under the greateſt Difficulties, to render as many as poſſible, wiſe and virtuous in the preſent Age, and happy to all Eternity.

By thus letting *your Light ſhine before Men, you will turn many to Righteouſneſs* on Earth, *and glorify your Father which is in Heaven*; where you yourſelves will hereafter *ſhine as the Brightneſs of the Firmament, and as the Stars for ever and ever.*

Which God of his infinite Mercy grant. To whom with the Son, and the Holy Ghoſt, be aſcribed, as is moſt due, all Honour, Might, Majeſty and Dominion, both now, and for ever.

The

The Inſtruction afforded by the Church of ENGLAND;

A

SERMON,

Preached at the

PARISH-CHURCH of St. *MARY-LE-BOW*,

On St. *MARK's* Day, 1739.

In Purſuance of the LAST WILL of Mr. *JOHN HUTCHINS*,
Citizen and Goldſmith of *London*.

To Mr. ALLEN WEBB, *Treaſurer*,

Mr. JOHN GIBBS,
Mr. JOSEPH BURTON,
Mr. ISAAC WALDO,
Mr. GABRIEL SLEATH,
Mr. THOMAS SMITH, *jun.*
Mr. JOHN GRIFFITHS,
Mr. THOMAS LEACH,
Mr. JOHN POWELL,

Citizens and Truſtees of Mr. HUTCHINS's *Charity*.

GENTLEMEN,

I AM much obliged to you for your good Opinion and kind Acceptance of what ſmall Service I have done. And ſince it is your repeated Deſire I ſhould publiſh the Sermon, I have complied with it, though ſomewhat againſt my own Judgment. Had I thought it deſerved it, I ſhould not have wanted ſo much Sollicitation; and I wiſh you may not read with *different Sentiments*, what you heard with Patience, and perhaps with Pleaſure. Your good Inclination to the *Cauſe*, made you favourable to the *Advocate* of it. 'Tis a Cauſe that juſtifies your Zeal, and deſerves your Encouragement: and if, by your Importunity, I ſhall become in the leaſt inſtrumental in promoting it; the Satisfaction of it in my own Mind will be an ample Recompence to, *GENTLEMEN*,

Your moſt obedient humble Servant,

EDWARD COBDEN.

PREFACE.

I HAVE ventured this imperfect Compoſition into the World, to ſhew at leaſt my Inclination to do Service to that excellent Cauſe Mr. *Hutchins's* Legacy was intended to promote. It can never be improper to endeavour to reconcile the Minds, and remove the Prejudices, of thoſe who ſeparate from our Worſhip, by diſplaying the Advantages of it. And Diſcourſes of this Nature are the more ſeaſonable at this Time, when, as I am informed, ſome even of our * own Clergy, ſeem to prefer their own extemporary Effuſions in Public, to the well digeſted Prayers of our Liturgy. As I know little either of the Men or their Communication, ſo I ſhould be ſorry to paſs too ſevere a Cenſure upon thoſe who appear to mean well, and to have Religion ſo much at Heart. I am perſuaded they have a Zeal for God, and only wiſh it were directed a little more according to Knowledge. Could they be prevailed on to reflect, how much they deviate from the Orders of that Church which has honoured them with its Miniſtry, of what ill Tendency their Conduct is to real Piety, how dangerous to themſelves, in leading them by Degrees into the wildeſt Freaks and Extravagancies of Enthuſiaſm, and what Offence they give to all their ſerious Brethren, (who, though not leſs devoted to the Service of their common Maſter, nor leſs ſollicitous for the Salvation of Mankind, yet do not care to ſound a Trumpet before them) one would charitably hope, they would not, by ſuch tumultuary Proceedings, thus trample upon the Rules of Decency and Sobriety.

* The *Methodiſts*.

PSALM

PSALM lxxx. 8, 9.

Thou haſt brought a Vine out of Egypt: thou haſt caſt out the Heathen, and planted it. Thou preparedſt Room before it, and didſt cauſe it to take deep Root, and it filled the Land.

THIS Pſalm is an humble and very affectionate Expoſtulation with Almighty God, for the Miſeries and Deſolation he had brought upon his People the *Jews*, whom he had ſelected from the reſt of the World, conducted with his immediate Preſence, and enlightened with his peculiar Revelations.

The Title of it aſcribes it to *Aſaph*, who was the Penner likewiſe of ſome few Pſalms more, which run in the ſame devout and diſconſolate Strain.

The exact Time and Occaſion of it is not with any Certainty to be determined. Some think it was when *Judah* and *Benjamin* were carried into Captivity by *Nebuchadnezzar*; ſome when the other ten Tribes were carried by *Salmanaſſar*, and others fix it between theſe Periods. It was undoubtedly after ſome ſuch great Calamity had befallen the People, whom God's *Right Hand had planted*, which the inſpired Writer ſo pathetically bewails. It is no unuſual thing for the Prophets and holy Writers to compare the *Jewiſh* Church, and the Members of it, the Children of *Iſrael*, whom God had brought out of *Egypt*, and at laſt ſettled in *Canaan*, a Land flowing with Milk and Honey, to a *flouriſhing Vine*, which he had tranſplanted into a fruitful Soil, and nouriſhed with the moſt indulgent Tenderneſs [a].

[a] What probably gave Occaſion to this Alluſion was, that *Judea*, being a warm and mountainous Country, the Vine was frequently planted there, and brought forth Fruit in great Plenty and Abundance.

Thus *Iſaiah* v. 1. *My Wellbeloved hath a Vineyard in a very fruitful Hill*; and *ver.* 7. he tells us, *The Vineyard of the Lord of Hoſts is the Houſe of Iſrael, and the Men of Judah his pleaſant Plant.* Thus *Jer.* ii. 21. *I planted there a noble Vine wholly a right Seed.* And in three of the Evangeliſts our bleſſed Saviour himſelf uſes the Parable of the Vineyard, and adapts it to the People of the *Jews*.

The Author here makes uſe of this Similitude, and has carried on the Allegory, through ſeveral reſembling Particulars, with an Elegance and Beauty which immediately ſtrike every intelligent Reader, and which are hardly to be equalled out of the ſacred Writings.

Give me Leave, I beſeech you, in ſome Meaſure to apply this Compariſon to ourſelves, and the excellent Church we have the Happineſs to be Members of. Was it not in the Days of our Forefathers as it were brought out of *Egypt?* Was not our Church, by the Hand of Providence, reſcued from a Tyranny and Ignorance, reſembling the Slavery and Darkneſs of *Egypt?* At firſt its Beginnings were but ſmall, the Plant tender, and its Growth exceeding ſlow, and it ſcarce began to bloſſom, but it was blaſted, and almoſt deſtroyed, by the Violence of the Heat. We were hardly got out of *Egypt* in the Days of our young *Joſiah*, the pious King *Edward*, when the unrelenting Hand of *Pharoah* again overtook us, and we were reduced into the ſame State of Miſery and Bondage, without the leaſt Proſpect of a Deliverance. When lo! of a ſudden, the Almighty, to let us ſee that it was his Work alone, raiſed up a glorious Queen, (whoſe Preſervation was almoſt as wonderful as that of *Moſes*, and whoſe Memory ought to be dear to us through all Generations) who again carefully planted this Vine and *wholly a right Seed.* Under her prudent Care and Cultivation it grew and flouriſhed, *Room was prepared before it, and it took deep Root and filled the Land. The Hills were covered*

vered with the Shadow of it, and the Boughs thereof were like the goodly Cedars. Our reformed Church then arrived to that State of Perfection, as to be beheld with Pleaſure by the neighbouring Nations, and to afford a comfortable Shelter to thoſe who wanted her Protection. *She ſtretched forth her Boughs unto the Sea, and her Branches unto the River.* I had almoſt ſaid, to the River alluded to here by the holy Pſalmiſt, the River *Euphrates.*

Thus did the former Part of this Compariſon hold as to ourſelves. And I wiſh I could not ſay that the latter Part of it likewiſe was but too fatally verified in the late Times of Rebellion and Confuſion, when its Deſtruction both as to Root and Branch went on with Succeſs, and they *who had evil Will at Sion cried, Down with it even to the Ground. Then were all her Hedges broken down, ſo that all they which did paſs by did pluck her. The Boar out of the Wood did waſte it, and the wild Beaſt of the Field did devour it.*

But it pleaſed the Lord of Hoſts again to *return, to look down from Heaven to behold and viſit this Vine, and the Vineyard which his Right Hand had planted.* We were again reſcued by a moſt aſtoniſhing Deliverance. Our glorious Conſtitution roſe, like this famous City after the great Fire, almoſt *at once*, and with *greater Beauty*, from its Ruins.

We humbly hope, that the ſame divine Providence, which influenced a glorious Queen through ſo many Difficulties, to make this happy Eſtabliſhment among us, and which, by a wonderful Reſtoration, has ſince raiſed it from ſo miſerable a Deſolation, will ſtill continue to inſpire and enable our Princes, whoſe Glory it is to be the Defenders of our Faith, and nurſing Fathers of our Church, to cheriſh and protect it: For which they are under the ſtrongeſt Engagements, of which, as we have Reaſon gratefully to acknowledge, they have given the

fulleſt Aſſurances, and which both their Intereſt and Duty require.

We may well repreſent it to them as their *Intereſt* to favour and protect it, in that it lends a mutual Aſſiſtance and Support to that Throne under which it proſpers. The Principles of it being remarkably loyal, and equally condemning that preſumptuous Doctrine of depoſing Princes on one Side, and that of wantonly rebelling againſt them on the other. And it is eaſy to foretell, without the Spirit of Prophecy, that while the *Eccleſiaſtical* Part of our Conſtitution continues ſafe, the *Civil* can never be in Danger.

We may with full Aſſurance recommend it to them as their *Duty:* In that it is ſo admirably calculated for the Peace and Proſperity of Society, and for the temporal and eternal Happineſs, both of themſelves and their People. That the Chriſtian Religion is ſo, is a Truth that carries with it its own Evidence, and I am perſuaded wants no laboured Proof in ſuch an Audience as this. And that the eſtabliſhed Church of *England* is modelled according to the Scriptures, and teaches the Chriſtian Religion in the greateſt Purity and Perfection, would ſoon appear, were we critically to examine every Branch and Article of it. And I could heartily wiſh I had Time to diſcuſs every Part of it, and had Abilities to do Juſtice to ſo noble a Subject. The more nicely we bring it to the Teſt, the more would its Excellency appear, as we have by Experience found, that the Batteries which have been hitherto raiſed againſt it from Argument, have but more conſpicuouſly ſhewn the Firmneſs of the Fabrick, and that its Foundation is upon a Rock.

Let but any impartial Judge take a Survey of that noble Apology for it, which flowed from the Pen of the pious and learned Mr. *Hooker* ſo many Years ago, and he will be at a Loſs which to admire moſt, the Solidity and Beauty of our Polity, or that of its Defence. What was ſo long ſince done by

by that maſterly Hand, were it on all Sides duly conſidered, with the ſame Modeſty and Judgment with which he wrote, would ſuperſede any After-Labours in the ſame Cauſe.

But as freſh Objections from every Quarter have from Time to Time been continually ſtarted, or at leaſt old ones produced under a new Dreſs: So new Advocates have conſtantly ariſen, who have maintained the Purity of our Doctrine and Worſhip, and the Apoſtolical Inſtitution of our Government, againſt all the Cavils, which either *Rome* or *Geneva* could furniſh. Till not many Years ago, the learned Clergy of this Metropolis, with united Labours, framed ſo admirable a Vindication of our Church againſt either Adverſary, that, as Biſhop *Tillotſon* obſerves of one of our Worthies, they have ſaid enough to ſilence this Controverſy for ever, and to deter all wiſe Men, on both Sides, from meddling any further with it. They have evidently diſplayed the wiſe Conduct of our firſt Reformers (many of whom ſealed their Faith with their Blood) in rejecting every Thing that was corrupt in Religion, though it had the Sanction of Authority, and in not refuſing what was ſound and good, though it had been profaned in the Worſhip of *Baal:* and given ſufficient Reaſons on the one Side, why they departed ſo far from the Church of *Rome*; and on the other, why they went no further. They have, with admirable Temper, and clear Strength of Reaſon, confuted all the trifling Objections which Wit or Perverſeneſs, for above a Century, could furniſh, and from their excellent Store-houſe, ſufficient Arms may be brought to defeat any future Attacks.

Inſtead therefore of any profeſſed Apology for our Faith and Worſhip, which theſe worthy Predeceſſors have rendered altogether ſuperfluous, give me Leave, in the Remainder of this Diſcourſe, to conſider our Church in this ſingle Point of Light-----In that admirable Care ſhe has taken for the Inſtruction of all her Members, in order to raiſe them to the

moſt accompliſhed Virtue, and the moſt conſummate Happineſs. All her publick Service is contrived on Purpoſe to *make the Comers thereunto perfect*, and that her Sons may be *thoroughly furniſhed unto all good Works.*

To begin therefore with the tender Concern ſhe ſhews for us in our Infancy, by bringing us to Baptiſm, and entitling us to the Privileges of the Kingdom of Grace: and in order to our maintaining this Title, by providing Sureties for us, who, together with our Parents, may engage in the Care of our Education, to ſee that we be virtuouſly and chriſtianly brought up.

I am not inſenſible how much this charitable Office has been cenſured and traduced. But let any one impartially conſider what End our Church could propoſe by this Appointment, but the greater Security of the Piety and Virtue of her young Diſciples, and he will be inclined perhaps to *forgive her this Wrong*. It cannot be denied, that many too careleſly undertake the Office, and too negligently perform it; which, were it but entered upon with Seriouſneſs, and diſcharged with Fidelity, would ſoon demonſtrate the Advantages of it, and be the beſt Anſwer to the Objections that have been made againſt it.

No ſooner do our Underſtandings open, and we begin to attain ſome ſmall Uſe of our Faculties, but ſhe has provided for us a ſhort Abſtract of all neceſſary Faith and Practice, contained in her Catechiſm. Which is an excellent Compoſition: So ſhort, as not to overburthen the weakeſt Memories; and ſo familiar, as not to puzzle a common Capacity: And yet ſo comprehenſive, as to contain all the neceſſary Duties of a Chriſtian, as well as all the fundamental Doctrines of Chriſtianity: And, I may venture to affirm, that whoever has learned his Catechiſm, and does but rightly underſtand what he has learned, will not, for want of neceſſary Inſtruction, miſcarry in his Way to Heaven.

How

How prudent therefore are thoſe Parents and Maſters, who oblige their Children and Servants to learn this excellent Syſtem of Chriſtianity, which lets them into all the Knowledge of their Duty? and not only require them to get it by Rote, but to continue in this Exerciſe, till it be fixed in their Heart as well as Memories, till the whole is explained to them, and they underſtand the Meaning of it, and ſo become qualified for the bleſſed Sacrament?

And how commendable is the Piety and Beneficence of thoſe Perſons, who *lay up in Store a good Foundation for the Time to come*, by promoting, with their Intereſt and Fortune, our Charity Schools; where Children, who would otherwiſe perhaps be uſeleſs in this World, and miſerable in the next, are trained up to Piety and Virtue, and perfectly inſtructed in theſe Rudiments of their Religion. This is putting them into the Road of Happineſs, and ſuſtaining them with the Food of Immortality. Our Saviour has very affectionately recommended theſe young Members of his to our Care, by telling us he will accept it as a ſingular Kindneſs to himſelf. *Loveſt thou me?* ſays he to St. *Peter*, *feed my Lambs*, and he thought it of ſuch Importance as to deſerve a Repetition. And certainly if a *Cup of cold Water given to a Diſciple will not miſs of a Reward:* If, at the great Tribunal, particular Enquiry will be made into our Acts of Charity, ſhewn to the *temporal* Welfare of our Brethren, and he will impute all the kind Offices we *do them as done to himſelf*; much more, doubtleſs, will *he*, thoſe Acts of Charity we expreſs to their Souls. If we have informed the Ignorant, or reclaimed the Sinful, he will tell us, inaſmuch as ye *have done it unto the leaſt of theſe my Brethren, ye have done it unto me.* And know, *that he that converts a Sinner from the Error of his Way, ſhall ſave a Soul from Death, and hide a Multitude of Sins.*

But

But to return. As our Church has provided proper Nouriſhment, her *Milk* for her Infants; So ſhe offers her *ſubſtantial Meat* for thoſe of ſtronger Conſtitutions. Her whole publick Service is admirably fitted to improve our Knowledge in all the ſpeculative as well as practical Points of Chriſtianity. Not only her ſerious and pious Exhortations, adapted to each Part of it, inſtruct us in the Nature of the Duties we are engaged in, and with what Diſpoſitions they ought to be undertaken: but the Devotions themſelves, and the Subſtance of her public Worſhip, all along inform us of our general Duty, and how we ſhould behave in all our Converſation. So that we are directed to Heaven by the Light of our Prayers, at the ſame Time that they afford us Wings to convey us thither.

As the main Deſign of all Prayer is not to inform God who knows our Neceſſities before we aſk, but to amend ourſelves: to make deeper Impreſſions on our Minds, of Humility and Charity, of Gratitude and Obedience, of the Majeſty and Goodneſs of God, and our own Unworthineſs, of our abſolute Dependance upon him, and of the Neceſſity of endeavouring after what is the Subject of our Requeſts: ſo conſequently thoſe Prayers muſt be of moſt Advantage, which are beſt calculated for theſe Ends; which inſpire us with Sentiments of Duty, as well as inflame us with Longings after Happineſs. Accordingly we find, in that comprehenſive Prayer our bleſſed Lord hath taught us, as much Inſtruction of this Nature, as can be contained in ſo ſhort a Compaſs. Our pious Church, as in all her Offices ſhe inſerts this Prayer, ſo in all her other Devotions ſhe copies exactly after this excellent Pattern. There is no Bleſſing we can deſire of God, or ſtand in need of, either for ourſelves or others, either in this World or the next, but what we have ſuitable Petitions for; and there is hardly any thing required at our Hands, but what we are excited to endeavour after. And they all along, and in every Page, inculcate

culcate theſe important Truths, that without Virtue and Holineſs, without endeavouring after a godly, righteous, and ſober Life, we cannot expect to recommend ourſelves to the divine Favour, nor obtain the Bleſſings we petition for. That we are not to depend upon the bare Performance of theſe Duties of Prayer, or hearing the Word, or receiving even the Sacraments themſelves, without ſincere Repentance. And as the whole Oeconomy of our Redemption is founded upon that Satisfaction and Atonement our Saviour has made for us; ſo that it is through his Merits only that our Prayers will be heard, and our Repentance accepted, is a Leſſon we may learn almoſt from every Collect. For we do not aſcribe ſo much to Faith, as to make Works unneceſſary, nor ſo much to Works, as to make them meritorious.

Nor are the Prayers only, but even the few Ceremonies appointed in the Church, very edifying and inſtructive. Perhaps there is not any thing which has occaſioned greater Clamour and Outcry againſt us, than this Article of our Ceremonies. They have been repreſented as numerous, trifling, and ſuperſtitious as thoſe of the *Romans*, and as burthenſome as thoſe of the *Jews*. As if our Vine were ſo full of luxuriant Leaves, as quite deſtroyed the Fruit. And yet, when we ſeriouſly reflect upon them, it is hardly poſſible to conceive how the publick Service can be diſcharged, and Decency and Order maintained, with *fewer*.

There occur to me not above three or four, againſt which Exceptions have been taken; every one of which are decent and proper, give no Interruption to the main Buſineſs, and convey to us ſome very uſeful Leſſon.

Thus, Is not the Surplice a fit Habit to remind us of that Purity, with which we ought to appear in the Preſence of God? Is not Kneeling a proper Poſture to expreſs that Reverence and Humility, with which we ſhould make our Addreſſes to him,

and receive the greateſt Tokens of his Love, the very Pledges of our Redemption, from him? And is not the Sign of the Croſs, at our Baptiſm, a very ſignificant Emblem, when we liſt ourſelves under the Banner of a crucified Saviour, and take upon us the Profeſſion of the Doctrine of the Croſs? Theſe are not only eaſy and innocent, but uſeful and edifying; and yet, what unhappy Diſputes have been raiſed againſt them?

Our great Feſtivals likewiſe and Commemorations of the Saints, which have undergone the ſame Cenſure, are yet prudently contrived to teach us and excite us to our Duty. That the very Seaſons themſelves may fix in our Minds the Articles of our Faith; that by meditating on thoſe myſterious Parts of our Redemption, and the amazing Inſtances of the divine Goodneſs, our Love and Gratitude conceived for the great Bleſſings vouchſafed on theſe Occaſions, may inſpire us with Reſolutions of Obedience the Remainder of our Lives. The Commemoration of thoſe Saints and Martyrs, *whoſe Praiſe is in the Goſpel* (and we admit no other) is extremely uſeful to raiſe in us a noble Emulation to copy after their Examples, that having *ſuch a Cloud of Witneſſes* before our Eyes, *we may run with Patience the Race that is ſet before us.*

Thus various are the Methods our Church has contrived to lead us to the Knowledge of our Duty, to bring us to Holineſs here, and Happineſs hereafter. And, to take away from us all Pretence of Ignorance, that no kind of Inſtruction may be wanting, ſhe has put into our Hands a faithful Tranſlation, in our own Language, of the genuine Scripture: and what in the *Old Teſtament* is ſuited for common Inſtruction, is appointed to be read over in her public Worſhip once every Year, and in the *New* three Times; which are *able to make us wiſe unto Salvation.* Beſide, thoſe Portions of it, which are plaineſt and moſt proper to improve us, are ſelected for the Epiſtles and Goſpels.

Goſpels. And the Pſalms, that excellent Treaſury of Devotion and Inſtruction, are repeated often enough to fix them in our Memories.

And, that our Faith, which by the divine Aſſiſtance is to overcome the World, and ſupport us in all Temptations, may be throughly rooted and confirmed in us, the moſt important Articles of it are continually recited, in thoſe ſhort Confeſſions which were collected in the moſt early Ages, and have been conſtantly uſed in all the regular Churches of Chriſtianity.

May we not then juſtly take up the Expoſtulation in the Prophet? *What could have been done more in this Vineyard, which is not done in it!* And that it may be duly cultivated and improved, and bring forth Fruit to Perfection, all imaginable Care is taken to ſend into it Labourers duly qualified. That the publick Worſhip may be properly adminiſtred, and the Scriptures truly explained and applied, the utmoſt Caution is required in the Miſſion of the Clergy. I do not mean as to the Regularity of their Ordination by Biſhops, though that be a valuable Bleſſing, and to be embraced with Gratitude, as being an Inſtitution derived down to us, through a long Succeſſion, from the very Hands of the Apoſtles. There may be ſome Difficulty, perhaps in aſſigning the preciſe Time, when the Word Ἐπίσκοπος, *Biſhop*, was appropriated to the higheſt Orders in the Church; that it was very early, and even in the Apoſtolic Age, the Writings of the Fathers ſufficiently ſhew *. But wherever a Church became numerous, and was regularly

* It were eaſy to cite ſeveral, but the Teſtimony of St. *Jerom*, whom our Adverſaries are moſt fond of, is ſufficient for my Purpoſe. He indeed aſſerts, that originally there was no Diſparity between Biſhops and Preſbyters, but that upon the Account of the Diſſentions at *Corinth*, when one ſaid, *I am of Paul*, another, *I am of Apollos*, the Biſhops were advanced to a ſuperior Eminence. So that this is affirming the Diſtinction to be made even in the Time of St. *Paul*, which is all that need be contended for. *See more in Biſhop* Potter, *on Church-Government*, chap. iv.

planted, that the Apoſtles did there appoint a Paſtor of a ſuperior Order to preſide over others, to whom the Government of the Church, and the Power of ordaining others, was committed, is as clear as Scripture and eccleſiaſtical Hiſtory can make it. And while the Thing itſelf is evident, it is hardly worth while to diſpute about the Name. Waving therefore this at preſent, my Meaning is, that by the Rules of our Church, all poſſible Care is taken in the Miſſion of our Clergy, both as to their moral Qualifications, their Abilities for Learning, and the Sincerity of their Intentions. It is preſſed upon their Conſciences with all poſſible Earneſtneſs, that they bend all their Cares and Studies to the Duties of their Calling: they are ſeriouſly reminded of its Weight and Dignity, and make public Promiſes, in the moſt ſolemn Manner, of the utmoſt Diligence and Fidelity in the Diſcharge of it. And, in order to ſecure them from propagating any deſtructive Errors, and undermining the Doctrines of that Church, which admits them into ſo high a Truſt, explicit Declarations and Subſcriptions are required from them; which they cannot run counter to, in any important Points, while they continue your Teachers, without wounding their own Conſciences, and groſſly prevaricating with God and Man.

Wherefore, I beſeech you, is this abundant Care and Caution? Why, for your Sakes, my Brethren, that Wolves may not come to you under the Diſguiſe of Shepherds, but that you may be directed by wholeſome Doctrines, and guided by good Examples. Nor is this any more than neceſſary; for if the *Salt hath loſt its Savour, wherewith ſhall it be ſeaſoned?* If the very Fountains are poiſoned, the Danger, it is likely, will ſpread far and wide.

I cannot but here obſerve, to the Honour of our Church, that, in the Method ſhe has proceeded, ſhe has been all along bleſſed with ſuch a happy Succeſſion of learned, and orthodox Preachers,

Preachers, that their Writings do Credit to our Country, are a Standard of the cleareſt and moſt convincing Reaſoning, and the moſt complete Body of true Chriſtian Divinity might be extracted from their Diſcourſes.

While we are reflecting with Gratitude on our *Goſhen*, where we enjoy *ſuch Light in our Dwellings*, where we have ſuch Opportunities of Improvement, and excellent Means of Grace and Knowledge, as are afforded in the Communion of the eſtabliſhed Church: it ought to double our Gratitude, when we remember that Land of palpable Darkneſs from which we are eſcaped: I mean the Popiſh Communion; where there is *a Famine of the Word*, where the Scriptures are locked up in an unknown Tongue, and the Worſhippers are not allowed to underſtand their own Prayers. And how abſurd muſt their Prejudices appear, who deſert our decent and inſtructive Worſhip, and that too under the Pretence of better Edification, for they know not what? I mean, for thoſe Aſſemblies, where they know not, before-hand, what they are to be entertained with; where there is no public Proviſion made, but all, with an implicit Faith, is left to the Will and Abilities of their preſent Teacher, who doubtleſs ought to be infallible, and endowed with the Talents of an Angel, to have the whole Weight of the public Worſhip and Inſtruction entirely depend upon him: and yet he may *generally* be allowed to be a Man of like Paſſions and Infirmities with others, and *ſometimes* has nothing elſe to recommend him, but his Want of a regular Admiſſion to his Office. This Conduct would appear to us ſomewhat ſurprizing, did not the Scriptures aſſure us, that when the *Iſraelites* were fed with Manna, and conducted by a Light from Heaven, ſome of them would ſtill murmur againſt *Moſes* and *Aaron*, and follow their own Inventions.

Were there any Foundation for this Plea, of more edifying Teaching, (as the very Reverſe of it is moſt evident) yet the

Plea itſelf would not be ſufficient, becauſe it is a Plea not of *Conſcience* but *Fancy* and *Opinion*, and expreſſly condemned by St. *Paul* in the *Corinthians*, who were forward to prefer one Teacher above another, for Excellencies they were moſt fond of, and to divide on that Account, 1 *Cor.* iii. Were ſuch Reaſons ſufficient to juſtify a Schiſm, the various and preſſing Injunctions in Scripture for Chriſtians *to walk by the ſame Rule*, and to unite together *in one Body*, would be of very little Force and Signification. In ſhort, nothing can juſtify a Separation from ſuch a Church as ours, but unlawful Terms of Communion; which our Church is ſo far from impoſing, that ſhe appeals to the Rule of Scripture for the Trial of herſelf, and all her Doctrine and Worſhip. A Church! in whoſe Communion there are no neceſſary Means of Salvation wanting, nor any thing deſtructive of it, obtruded either on our Faith or Manners. Which profeſſes no Doctrine, but what is agreeable to Scripture, and which embraces all that Faith which was once delivered to the Saints, and which the Catholic Church has received in its pureſt Ages. Which does not lock up the Scripture from the People in an unknown Tongue, but in her Aſſemblies, both *Moſes* and *our Saviour* appear without a Veil. The Word of God is conſtantly read and diligently explained; and the Sacraments, according to our Saviour's Inſtitution, duly adminiſtred; of which we are neither obliged to *receive too little*, nor *believe too much*; to receive too little, by being refuſed the Cup; nor to believe too much, by *ſwallowing* that *Camel* of *Tranſubſtantiation*. Her Ceremonies are not only innocent, but decent and ſignificant; her Worſhip not only pure but edifying, and her Liturgy as excellent as can be contrived for ſuch as would *pray with the Spirit, and with the Underſtanding alſo*. She is, indeed, in all Reſpects, ſo inoffenſive, ſo perfect, that he who does but ſeriouſly and conſtantly pray with that Devotion ſhe inſpires, piouſly receive thoſe Sacraments

ments ſhe offers, and live agreeably to that Doctrine ſhe delivers, need not look out for any other Communion, nor deſire any other Guide to direct him to the Regions of Bliſs.

Let me, therefore, my Brethren, affectionately entreat you all, to ſhew yourſelves true Members of this excellent Church, by embracing the Opportunities of public Worſhip, frequenting the holy Sacrament, and obſerving all the admirable Rules of our Liturgy. We have the Honour of profeſſing ourſelves Diſciples of a divine Maſter, who confirmed his Miſſion by infallible Credentials, and whoſe Doctrine tends to advance human Nature to the utmoſt Perfection, and to promote our Happineſs both in this World, and the next. We have the Privilege to be Members of a Church, which teaches that Doctrine in the greateſt Purity, and is calculated the beſt for the Advancement of Piety and Virtue of *any*, I believe, this Day in the Univerſe. And if you keep on ſteddily in the Way that ſhe directs, you cannot fail of eternal Glory at your Journey's End. But at the ſame Time, I muſt not conceal from you this important Truth, that the beſt Religion in the World will not ſave us, unleſs we embrace it with Sincerity, and practiſe it with Diligence. Theſe edifying Means of Grace, if ſlighted and neglected, will but riſe in Judgment againſt us. It is not profeſſing ourſelves Members of the eſtabliſhed Church, that will carry us to Heaven, but the copying out in our Lives and Converſations, thoſe Leſſons of Piety and Sobriety, of Juſtice and Charity, which ſhe perpetually inculcates, and of which none, who frequent her Worſhip, can plead the Want of Information. Let our Converſation anſwer to the Purity of our Faith, and the great Opportunities we have of Improvement. This will be one of the beſt Means to engage Providence to continue to us, and our Poſterity, this happy Eſtabliſhment. And who knows how far it may go, in convincing Infidels of the

the Truth of Chriſtianity; and winning others to the Communion of our Church, when they obſerve its Excellency ſo well recommended by the *Manners* of its Profeſſors. But whatever the Succeſs with them be, it will infallibly bring Peace and Comfort to yourſelves while you live, and after Death ſecure to you an eternal Crown of Glory.

Which God, &c.

The

A

SERMON

Preached before the

Right Honourable the LORD MAYOR, ALDERMEN and CITIZENS.

AT

The Cathedral Church of St. *PAUL*;

On *Wedneſday* the Eleventh of *April*, 1744, being the Day appointed by his Majeſty, for a SOLEMN FAST. And publiſhed by their Order.

To the Right Honourable

The LORD MAYOR, and COURT of ALDERMEN.

My LORD,

IT is with Pleaſure I preſent a Sermon, in which Bribery is with ſo much Freedom cenſured, to ſuch worthy Magiſtrates as are ſuperior to Corruption; and who, at the ſame Time, are as eminent for their *Loyalty* as for their *Integrity*. In both theſe I hope you will always ſet a Pattern, as in your Loyalty you have *lately* done, at a very *critical Juncture*, to the reſt of the Kingdom.

I can truly affirm, that my Aim in this Diſcourſe, was neither to *pleaſe*, nor to *offend* any; but to deliver ſuch Truths as appeared to me moſt neceſſary and moſt uſeful: according to that excellent Sentence of a brave Conſul in *Livy* *, "I ſhould "be glad to *pleaſe* you, O Citizens, but I had much rather con- "ſult your *Safety*." In view of this, I thought it my Duty on ſo ſolemn an Occaſion, to declare my Abhorrence of a Sin, which has of late ſo notoriouſly prevailed, and which, if not timely prevented, will, in my humble Opinion, and I believe in the Opinion of every unbiaſſed Perſon, prove fatal to a Government in its Conſtitution as happy as can be traced in Hiſtory, or framed by Speculation. That this happy Conſtitution, in the Hands of his ſacred Majeſty King *George*, and his royal Line, may be delivered down inviolable to the lateſt Poſterity, is the ſincere Prayer of,

MY LORD, *&c.*

Your moſt Faithful and Obedient Servant,

EDWARD COBDEN.

* *Vellem equidem vobis placere, Quirites, ſed multo malo vos ſalvos eſſe.*
LIV. Lib. III.

2 CHRON. vi. 34, 35.

If thy People go out to War againſt their Enemies, by the Way that thou ſhalt ſend them, and they pray unto thee towards this City which thou haſt choſen, and this Houſe which I have built for thy Name: Then hear thou from the Heavens their Prayer and their Supplication, and maintain their Cauſe.

IN the former Part of this Book of *Chronicles*, *Solomon* is ſet forth to us as a Monarch of the moſt *ſplendid Magnificence*, the moſt *extenſive Wiſdom*, and the moſt *exalted Piety*, that ever ſat upon a Throne. Of his *Magnificence*, the *Sumptuouſneſs* of the Temple gives us a noble Idea; of his *Wiſdom*, the *Excellency* of this Prayer is a laſting Monument; and of his *Piety*, the firſt is an evident Inſtance in that it was a *Temple*, and the latter in that it was a *Prayer*. He is as *great* as *Dominion* and *Riches*, and yet as *good* as *Religion* can make him; as if all the *Bleſſings of Earth*, and all the *Graces of Heaven*, concurred to dignify this renowned and happy Prince. What a glorious and magnificent Figure does the Monarch here make? and what Pity was it that he did not, through the *whole Courſe* of his Adminiſtration, keep up to theſe ſeraphic Strains of Piety, and the Dignity of this wiſe and religious Conduct? and how happy had it been both for themſelves and others, if all thoſe who had ſucceeded him in Government, had imitated him in *this Period* of his Life, in which he ſo zealouſly promotes the Honour of God, and ſo tenderly conſults the Benefit of his People, receiving the Applauſes of his Subjects, the Approbation of his own Conſcience, and diſpenſing all the Bleſſings of Heaven and Earth, to all about

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him; rather than in *that Part* of it, which he himſelf has branded with Infamy and Folly, to all ſucceeding Generations?

The Words now recited, are Part of that admirable and ſolemn Prayer offered up to God, at the Dedication of the Temple, which had juſt then received its Accompliſhment in all human Workmanſhip, and wanted only this ardent Invocation, to call down the Bleſſing of Heaven to crown his Endeavours, and make it as much the moſt glorious of Temples, as he was the moſt glorious of Kings.

The main Subject and Deſign of this Petition, is, to engage God's Aſſiſtance beforehand, againſt a Caſe of Extremity. He previouſly beſpeaks the Favour of the Almighty, and only *prays now* that he and his People may be *heard another Time*. Giving us to underſtand, that the ſureſt and moſt effectual Way to make God our Friend, in Times of Hazard and Diſtreſs, is to ſecure an *early* Intereſt, and make our Application while all Things are happy, and ſafe, and flouriſhing about us.

He was now arrived to the moſt exalted Pitch of earthly Dignity, and ſurrounded with Honour, Eaſe, and Plenty. His Court was magnificent and glorious, his Subjects numerous and wealthy, and the neighbouring Potentates admired his Adminiſtration, and courted his Alliance: yet, in the Midſt of all this Affluence and Glory, he is providing againſt a different Face of Affairs; and while others were ambitious of his Friendſhip, he was eſtabliſhing a League with one, greater and wiſer than himſelf, even the King of Kings, and Lord of Lords, who both made him great, and endowed him with Wiſdom.

While the Land abounded with all manner of *Proviſion*, he is then furniſhing inexhauſtible Granaries againſt a Time of *Famine*; while the Inhabitants flouriſhed with *Health* and *Vigour*, he is preparing a certain Antidote for the *Peſtilence*; and while all Things were *ſerene and quiet*, and as yet no Proſpect of

of approaching Diſturbance, he implores God after this Manner: *If thy People go out to War.*

If thy People: He is ſo gracious to intercede for them as his own People, yet ſo humble as to aſcribe the Honour of them to God. Here we have an admirable Pattern of an indulgent and generous Sovereign. One, whoſe public Spirit does not confine itſelf within the narrow Limits of its own Advantage. He is not in the leaſt ſollicitous for his private Benefit, any farther than that is blended with the Good of thoſe he governs, and the delightful Proſpect of ſeeing them proſper. He has a tender Concern for their Welfare, and guards them ſeaſonably from diſtant Calamities. He thinks he is intereſted in *their* Condition, and eſteems them the *deareſt Part* of himſelf, and in ſecuring *their* Happineſs, he *forgets*, or rather moſt effectually *promotes*, *his own*. He conſiders he is God's Vicegerent, and that he was advanced to that Eminence, not for Pleaſure or Oſtentation, but that he is in a Station of Charge as well as Dignity, and that his *Duty* riſes in Proportion to his *Power*.

If they go out to War againſt their Enemies. *War* is a Buſineſs of that Moment and Importance, and in which the Interpoſitions of Providence are ſo frequently ſignalized; and *going out to War* of ſuch infinite Difficulty, Expence, and hazardous Conſequence, that it behoves us very much, in ſo weighty and dangerous a Concern, to invoke the Guidance and Protection of the Lord of Hoſts, and God of Battles: For it is he alone who can give Succeſs to our Endeavours, and make our Armies victorious. It will be to no Purpoſe, to rely on the Courage of our Soldiers, the Strength of our Navies, the Bravery and Conduct of our Generals and Admirals, if he, from whom alone theſe Advantages are derived, *prepare to meet us*, *Amos* iv. 12. or withdraw his Succours in the Day of our Diſtreſs. When the Inhabitants of the Earth turn Inſtruments

ſtruments of Cruelty upon themſelves, and make a Trade and open Profeſſion of Murder, and employ all their Fortunes, Diligence, and Study, for the Deſtruction of one another, it is high Time then to implore the God of *Jacob* to be our Refuge, to deliver us from the artful Malice and implacable Rage of our Fellow-Creatures.

If they go out to War by the Way that thou ſhalt ſend them. Hence we are informed, that not only Wars undertaken for our *Safety* and *Defence*, but even thoſe which are *Invaſive*, may ſometimes be lawful, and agreeable to the Will of Heaven. That we may lead our Armies into the Bowels of a Foreign Nation, and *go out* of the Limits of our Dominions, without tranſgreſſing thoſe of Equity and Juſtice. Some have been ſo *over ſcrupulous* in their Opinions upon this Subject, that they thought *no* War allowable upon the moſt *urgent Occaſion:* Others, on the contrary, have been ſo *over zealous* in promoting their Perſuaſion, that they imagined it juſtified *all* Wars, upon the moſt *frivolous Pretence*. By the Suppoſition now recited, both theſe Miſtakes are equally rectified. It teaches us, that even thoſe which are *Foreign* and *Offenſive*, which ſeem to be of a more heinous and injurious Nature, may yet be undertaken upon *lawful and warrantable* Grounds: and it intimates to us too, that the *Merit* of our *Religion* will never *ſanctify* the *Occaſions* of our *War*; and that it was poſſible for *God's peculiar People*, who had received the pureſt Rules for their Behaviour, and the beſt Directions for their Worſhip, from his own Mouth, to go out by *a Way which he did not ſend them.* This inſtructs us not to be ſo furious in the Advancement of our Religion, as to violate its fundamental Rules; nor to be too nice and critical in conſtruing its Precepts to the Prejudice of Society and Civil Government.

And they pray unto thee: We are to take particular Care that the Grounds of our Quarrel are *weighty*, and the Inducements

ments to it *juſtifiable*, before we preſume to make God a Partner in the Diſpute. We muſt go by his *Directions* in the Cauſe, before we invoke his *Aſſiſtance* in the Enterprize. Otherwiſe our Application to him would be the moſt provoking Indignity: It would be entreating him to countenance Iniquity and Oppreſſion, to have *Fellowſhip with the Blood-thirſty and Deceitful, whom his Soul abhors*, and to be acceſſory to the Blood of Thouſands violently ſpilt, and all the diſmal Conſequences of a barbarous Campaign.

And when we have taken care that our Cauſe be ſuch as he may approve of, we are to beſeech him farther that he would *eſpouſe* it too. We are to make our Addreſſes to the Throne of Heaven, to proſtrate ourſelves at the Footſtool of the Almighty; declaring our Dependance upon him, imploring Pardon for all our perſonal and national Provocations; that they may not *riſe up againſt us* in the Day of Battle, and deliver us over to the Will of our Enemies. We are humbly to acknowledge, that though it is the *Juſtice* of our *Complaints* which makes us enter the Field, yet that it is the *Goodneſs of our God* we depend upon for Victory.

Toward this City which thou haſt choſen, and this Houſe which I have built for thy Name. In the former Words we are inſtructed in *Times of War* to make our Addreſſes to God; in theſe we are informed of the *Place* where theſe Addreſſes are to be made; even at thoſe Places which he has peculiarly choſen, and which are eſpecially dedicated to his Honour. God requires our public Adoration and united Worſhip in thoſe religious Structures which are ſolemnly conſecrated to his Service. Agreeably to this, we find good and holy Men, whenever they were capable of the Opportunity, conſtantly to have repaired thither, to invoke his Power, adore his Majeſty, and magnify his Goodneſs. And even when they were deprived of the Privilege of being immediately preſent, they have obſerved the Times of publick

lick Devotion, and that they might partake of this dedicatory Bleſſing, have, at leaſt, *worſhipped toward* the holy Temple. *Pſal.* cxxxviii. 2 *Kings* xx. 2. *Dan.* vi. 10.

And even ſince the gracious Diſpenſation of the Goſpel, we find the Apoſtles, when they were at *Jeruſalem*, conſtantly frequenting the Temple at the Hours of Prayer. *Luke* xxiv. 53. *Acts* iii. 1.

Then hear thou from the Heavens their Prayer, and their Supplication, and maintain their Cauſe.

Though the Almighty requires us to do Homage to his Greatneſs, and pay the Tributes of our Adoration to him, in thoſe *Houſes* which are reverentially ſtampt with his Name; yet are we not to imagine that his *Preſence* is confined to ſuch *narrow Encloſures. Behold, the Heavens, and the Heaven of Heavens cannot contain him*, how much leſs theſe ſcanty and contracted Manſions. His *Duration* is limited by *no Time*, nor is his *Eſſence* circumſcribed by *any Space.* He is more peculiarly reſident in the Sanctuary than in other Places, and ſtill more peculiarly in Heaven than there. Here, indeed, in theſe earthly Habitations, the eternal King vouchſafes us Audience; yet there it is he keeps his Court, is ſurrounded with a conſtant Retinue of Angels, and ſhines forth in inconceivable Glory. Though the Earth is not too low for his Condeſcenſion, yet neither is Heaven too high for his Majeſty.

Having enlarged ſo much by way of Paraphraſe, I crave Leave to diſcourſe to you, as briefly as poſſible, of theſe following Particulars.

I. To ſhew the Duty of a People going out to War.

II. The Aſſurance of God's Aſſiſtance if they perform this Duty.

III. The Happineſs of a People who are thus aſſiſted.

IV. And Laſtly, to make ſome Application of the whole to the Occaſion of the preſent Aſſembly.

I. Here

I. Here is the Duty of a People going out to War.

And this is twofold. They are to take care that their *Cauſe be good:* And that they *behave piouſly* in promoting their Cauſe. They are to take care that their Cauſe be good, and ſuch as may ſtand the Trial of an impartial Court. They are *to go out by the Way which God ſhall ſend them.*

We now indeed receive no *miraculous Directions* from the Almighty for our Behaviour in theſe military Affairs. We have now no particular Inſpirations, no enlightened Prophets, no infallible *Urim* and *Thummim* to conſult upon theſe Emergencies. And as we have no Grounds to expect, ſo would it be ſuperfluous for us to receive, theſe *immediate Commiſſions.* For while the Scriptures, thoſe *eternal Records* of Heaven, are open, we need never be uncertain in our Conduct.

Theſe are the *ſtanding Oracles* which we may continually have Recourſe to; here we may ſtill *enquire of the Lord of Hoſts,* whether we ſhould go out to War, and take undoubted Orders from their Reſponſes. Theſe inform us, that if the ambitious Vanity of Conquering, the barbarous Humour of Deſtroying, the exorbitant Pride of Inſulting, or the inſatiable Deſire of Gaining, incite us to Battle, we are then, like *Ahab,* ſeduced by falſe Prophets, and the Iſſue will be as ſucceſsleſs, as our Motives were baſe. But when the Chaſtiſement of Perfidiouſneſs, the Recovery of our Rights, the Security of our Lives, the Aſſiſtance of our Allies, the Reſcue of the Oppreſſed, or the Succour of the Injured, provoke us to the Field, then may we with Honour, and a good Conſcience, take the Sword in hand, follow theſe Civil Leaders, without deſerting the Captain of our Salvation; nor will our fighting here forfeit our Title to a Chriſtian Triumph hereafter. Not that I ſuppoſe it always neceſſary for a Soldier, who is a Subject, to be aſſured of the Lawfulneſs of the War he is engaged in; it is ſufficient if he be perſuaded of the Juſtice of it upon

this Account, *becauſe undertaken by the Magiſtrate.* When he is obliged by the Command of his Sovereign, and compelled by the Authority which God has ſet over him, he may then ſafely venture himſelf, and the *Obedience* of the *One* may be *commendable*, while the *Injunctions* of the *Other* are *unjuſt*: and even when the Prince is condemned for his *Oppreſſion*, the *Loyalty* of the Subject may acquit him. In Affairs of War the directing Power is lodged in the Hands of Princes, and only the executive belongs to private Perſons. And as thoſe, whoſe Office it is to execute the Sentence of a Judge, are acquitted in the Death of a Perſon unjuſtly condemned, ſo is the Subject who obeys the Command of his Prince, though in an unlawful War. For the Power of the Sword being committed to the ſupreme Magiſtrate, it belongs not to his Inferiors, to determine what Occaſions are of Moment to unſheath it.

As the conſulting the Subject in this Caſe is not *neceſſary*, ſo neither is it *prudent* or *proper*. For this would be admitting *too many* into his Privy-Council; a giving the Enemy too fair an Opportunity to diſcover and prevent his Deſigns; and, at this Rate, the very *raiſing Forces* might *prevent the Enterprize*. But where a Perſon is left to his own Liberty, there he ought to be very well informed of the Fairneſs of the Cauſe, before he voluntarily enters himſelf in the Service. What Apology, then, can be made for them, who, contrary to the Precepts of Religion, and the Laws of the Land, take up rebellious Arms in Oppoſition to anointed Majeſty; and, in Compliance with a bigotted Zeal, run counter to their Allegiance to their Prince, and their Duty to God?

The other Part of their Duty is, that they *behave piouſly in promoting their Cauſe*. This is expreſſed by way of Suppoſition, *If they pray unto thee*; intimating to us, that it behoves us, *then eſpecially*, to make Prayers and Supplications. The

Petition

Petition is ſo well contrived, that the ſame Sentence which derives God's Bleſſing on the People, informs the People of their Duty to him.

Although Repentance, Humiliation, and Prayer, and other Offices of Religion, are always acceptable to God, and never out of Seaſon, yet are they ſometimes more eſpecially required of a People than at others. Thus in Times of publick Calamity, *when God's Judgments are abroad*, Men ſeem to be loudly called upon and awakened to them; and it behoves them then to humble themſelves under the afflicting Hand of Providence, by a Repentance as deep as their Guilt, and a Devotion as extenſive as their Calamity. Their Application to God in Time of War particularly, will appear very reaſonable, if we conſider either the End, the Nature, or the Conſequence of it.

The great End and Deſign which God propoſes by *ſhaking the Sword over a Nation*, is either for the Trial of their Obedience, the Puniſhment of their Sins, or the reforming their Manners. What Seaſon then more proper to perform Acts of Piety and Devotion, than when they are under a State of Exerciſe and Probation? When can they more ſuitably deprecate his Wrath, and implore his Pardon, than when they ſmart under the Laſhes of his Anger? And what ſhall make them turn to the Lord their God, if theſe *Meſſages*, which are ſent on *purpoſe to reclaim them*, cannot prevail?

If we reflect upon the Nature of it: It is an *Appeal* to the great Judge of Heaven and Earth, to decide that Diſpute which his Vicegerents here cannot or will not amicably compoſe. It is a deſiring him to interpoſe, and put an End to thoſe unhappy Controverſies which ariſe between contending Kingdoms. And is it not prudent to acquit ourſelves in the Eyes of that Judge, by whoſe immediate Determination our Cauſe is either to ſtand or fall? Is it not neceſſary to qualify ourſelves for his Mercy, at whoſe Tribunal our Trial is de-

pending? Nor are we to imagine that the *Merits* of the Diſpute will bear us out before an *impartial Judge:* No, he ſometimes ſuffers a *good Cauſe* to miſcarry in the Hands of an *unworthy People.* We are no other than *Criminals* at his Bar, and God *himſelf* has a *Controverſy with us*; and we muſt firſt entreat his Forgiveneſs, and reconcile him to us, before we can comfortably appeal to his Sentence. And the moſt effectual Method of ſucceeding, is to have our *Cauſe ſo good* as to endure his *Juſtice*, and our *Perſons ſo pious* as to engage his *Mercy.*

If we attend to the Conſequence of it, this will be another Argument to bring us to our Prayers. It is not a trivial Concern, but our Conſtitution and Government, our All is, as it were, in the Balance; and if, like *Belſhazzar*, we are found *wanting*, our very *Kingdom will be divided and given away.* The Affairs of a Nation are then brought to a nice Juncture, and turn upon a critical Point, and, like a Veſſel upon the Waves, the good or ill Succeſs of one Moment may carry it up to the Height of Proſperity, or ſink it into the Depth of Wretchedneſs and Deſpair. Its whole Dependance is brought to a very hazardous Period, and the Event of a ſhort Encounter may be of laſting and irrecoverable Importance. If in ſuch an Article of Danger, when he is ſo near ſinking, a Perſon is not excited to ſay, *Lord, ſave, or we periſh*, we may well ſay to him, as the Mariners did to *Jonah*, *What meaneſt thou, O Sleeper? ariſe, call upon thy God.* Ought we not then to intreat the Favour of the Almighty, who turns and diſpoſes all theſe important Iſſues, as it ſeems beſt to his eternal Wiſdom, ſo to order Matters, that our Lives, Liberties, and Conſciences, may not become a Prey to the Fury of our Enemies?

II. I am to ſhew the Aſſurance of God's Aſſiſtance if they perform this Duty.

The

The Words of my Text being the ſacred Dictates of an infallible Spirit, the *Iſraelites* might from them undoubtedly conclude, that if their Behaviour was devout, God would readily hear them; and if their Cauſe was good, he would certainly maintain it. What God enjoined them to petition for, they might reaſonably depend on him for the Grant of, whenever they petitioned agreeably to his Injunction. But, to put this Matter out of all doubt, God, in the following Chapter, in a moſt aſtoniſhing Manner, vouchſafes his Aſſent by his immediate Preſence, and this full and explicit Anſwer: *If my People, which are called by my Name, ſhall humble themſelves, and pray, and ſeek my Face, and turn from their wicked Ways; then will I hear from Heaven, and will forgive their Sin, and will heal their Land.* And what he thus ſpoke with his Mouth, he conſtantly fulfilled with his Hand. Agreeably to this indulgent Promiſe, he always attended the united Supplications of his returning People.

To produce the ſeveral Inſtances which the Scripture affords of this Kind, would be to recount the Hiſtory of all the noble Atchievements which are there recorded. There we ſcarce find any ſignal Victory obtained, without particular Application to God by Prayer. And we hardly read of any particular Prayer offered to God, but what was attended with ſome miraculous Deliverance. *The Time would fail me, to tell of Gideon, and of Barak, and of Jephtha, of David alſo, and Samuel, and of the Prophets. Who by Faith* and Prayer *ſubdued Kingdoms, wrought Righteouſneſs, obtained Promiſes, ſtopped the Mouths of Lions, quenched the Violence of Fire, eſcaped the Edge of the Sword, out of Weakneſs were made ſtrong, waxed valiant in Fight, turned to flight the Armies of the Aliens.* What an aſtoniſhing Privilege was this, to have his immediate Direction thus in all Caſes of Emergency, and to be aſſured of

Succeſs in all their Undertakings, while they were obedient to his Laws, and invoked his Aſſiſtance? Theſe Things, indeed, under the *Jewiſh* Diſpenſation, were ſo *certain and infallible*, that while they behaved dutifully, and agreeably to the divine Commands, they were ſure, *in every Inſtance*, of the Protection and Aſſiſtance of Heaven. If they *proſpered*, it was owing to the *Divine Favour*, and that Favour conſtantly diſpenſed to them *for the performing their Duty*. If they met with any *Defeat* or *Calamity*, it was but reflecting upon themſelves and they might trace the Reaſons of it in their *Diſobedience*.

And although we cannot aſſert the ſame, as to *temporal Bleſſings*, under *Chriſtianity*, which is founded upon *nobler Hopes* and *better Promiſes* than this World can afford; yet are theſe Aſſurances in the *general*, and in *ſome Meaſure*, applicable to *all* States and Kingdoms. Accordingly we may obſerve, that even *Heathen Nations* have proſpered and flouriſhed in *proportion* to their Piety and Virtue: and their Declenſion in *theſe* hath been, generally, the *Forerunner* of their Ruin. And ſince *Jehovah* is as much the God of the *Chriſtians* as he was of the *Jews*, and we are as much *his peculiar People*, and governed by more excellent Laws of his promulging: ſince *Godlineſs to us hath the Promiſe likewiſe of the Life that now is*, and we are as much aſcertained of the Prevalence and Efficacy of our Prayers; and ſince Societies and Kingdoms, *as ſuch*, can be only rewarded in *this World*; we may reaſonably preſume, that when a People faithfully keep up to the Precepts of the Goſpel, and apply to God with ſincere Repentance, the Goodneſs of Providence will liſten to their Addreſſes, and receive them into his Protection. How great the Happineſs of a People is, in ſuch a Caſe, I am next to conſider.

III. The Aſſurance of God's Aſſiſtance is grounded upon his Goodneſs and Veracity, and the Happineſs of thoſe who have it, is the Reſult of his Wiſdom and Power. For if he is ſo wiſe as to conſult what is beſt for their Advantage, and ſo able

as

as to effect it, then cannot that People fail of Proſperity, who by their Piety have prevailed with him to employ that Wiſdom, and exert that Power, in order to promote it. *O put not your Truſt in Princes, nor in any Child of Man*, ſays *David*; and he gives this Reaſon, *becauſe there is no Help in them*; but he ſubjoins, *Bleſſed is he who hath the God of Jacob for his Help, and whoſe Hope is in the Lord his God.*

What, indeed, are moſt of the Writings of this ſacred Prophet, but beautiful Deſcriptions of the Happineſs of a People who are *in ſuch a Caſe*, and *their Bleſſedneſs who have the Lord for their God.* He ſpeaks of it with ſo ſenſible a Reliſh, and his Expreſſions are ſo noble and ſublime, that they diſcover him raviſhed with the glorious Affiance he was then exalting, and ſtrongly affected with the Pleaſure of having *ſuch a Hope and a Fortreſs, ſuch a Caſtle, and Deliverer, and Defender to confide in. There is none like the God of Jeſhurun who rideth upon the Heaven in thy Help, and in his Excellency on the Sky. The Eternal God is thy Refuge, and underneath are the everlaſting Arms. He ſhall thruſt out the Enemy before thee, and ſhall ſay, Deſtroy them. Iſrael ſhall then dwell in Safety alone, the Fountain of Jacob ſhall be upon a Land of Corn and Wine, alſo his Heaven ſhall drop down Dew. Happy art thou, O Iſrael. Who is like unto thee, O People ſaved of the Lord, who is the Shield of thy Help, and who is the Sword of thy Excellency?* Are we terrified with the Multitude of Horſes and Chariots, and a People greater than we? let not our Hearts faint nor tremble, when we have engaged the Almighty on our Side. At his Command the Stars in their Courſes ſhall fight, all Nature ſhall be in Arms, and the very Elements ſhall ſtand in Array. At his Command the Hoſt of *Cherubin* and *Seraphin* ſhall engage againſt the Enemy; or, at his Command, the Enemy ſhall be deſtroyed, even *without* an Engagement. It is true, as we have not ſuch *particular Directions*, ſo neither have we ſuch *viſible Succours* immediately from Heaven, as they were vouchſafed

ſafed under the *Jewiſh* Diſpenſation. God permits the Management of theſe Military Affairs to more *ordinary Methods*, nor are the Footſteps of Providence ſo eaſily traced. Yet ſtill he gives the *deciſive Turn* to every human Enterprize, and diſpoſes of Defeat and Victory *according to his good Pleaſure*. Theſe Things often fall out ſo contrary to all the Appearances of Probability, and the Events of War receive ſuch unexpected Revolutions from ſuch *inconſiderable* Contingencies, that we can aſcribe them to nothing but that *inviſible Hand* which guides the Spring of this great Machine. God ſtill ſufficiently declares his Preſence, by raiſing up proper Inſtruments, by ſuggeſting ſeaſonable Counſels, by making happy Diſcoveries, by injecting extravagant Terrors, and by diſtracting with unaccountable Jealouſies. *Our Fathers* have not only *told us the noble Works which were done in their Days*, and *in the old Time before them*; but late Inſtances have convinced us, that by the Error of a Meſſage, the Miſcarriage of a Letter, or ſome ſuch deſpicable Incident, the beſt concerted Schemes have proved ineffectual, the braveſt Armies defeated, and the moſt ſanguine Expectations blaſted.

We of this Nation have Reaſon to bleſs the divine Goodneſs for the many amazing Deliverances we have have been favoured with. And was it not owing to the peculiar Hand of Providence, when but lately our gracious Sovereign and his Army were incloſed as in a Net, and reduced to ſuch Diſtreſs that they ſeemed to be in the Power of an Enemy, who did not want Inclination to deſtroy them; that then, by a ſurprizing Turn of Affairs, they were carried out of Danger upon the Wings of Victory [a]?

Thus if Defence and Security, if Peace and Plenty, if Succeſs and Victory, can make a People happy, *Happy are the People that are in ſuch a Caſe; yea, bleſſed are the People, who have the Lord for their God.*

[a] At *Dettingen*.

That

That we may endeavour to make this Caſe our own, I proceed,

IV. And laſtly, to make a brief Application of the whole to the Occaſion of our preſent Aſſembling.

We live, by God's Bleſſing, under a Conſtitution the beſt calculated to promote the Happineſs of Mankind, of any in the World; being equally guarded againſt the Tyranny of *abſolute Power*, and the ill Conſequences of unbounded *popular Licentiouſneſs*. Under the Influence of it we enjoy the beſt Means of Salvation, and the pureſt Worſhip which the Goſpel preſcribes; and our being *dutiful Subjects* is no Ways inconſiſtent with our being *good Chriſtians*; but at the ſame Time we may be true to our God, and loyal to our King. I only mention this to excite your Gratitude to God for ſo great a Bleſſing, and to inſpire you with a juſt Zeal in the Defence of what coſt our Fathers ſo much Blood and Treaſure, and which we, their Sons, ſhould endeavour to preſerve.

Our Fleets and Armies are *going out to War againſt their Enemies*, and we truſt too *by the Way which God hath ſent them.* This the frequent and united Complaints of our Merchants, leave us no room to queſtion. I believe there never was a War which was more importunately called for by the general Voice of the People, and in which the Opinion of the whole Kingdom was more unanimous. Nor are theſe only the Sentiments of the Populace, but of all Orders and Conditions of Men among us. Our Repreſentatives in the great Council of the Nation have, with great Strength of Eloquence, diſplayed to us the *abſolute Neceſſity* of it, unleſs we will tamely ſit ſtill, and ſuffer ourſelves to be ruined, without endeavouring our utmoſt for a Redreſs. Nay, we are aſſured by the King himſelf from the Throne, that he finds himſelf obliged, for vindicating the Honour of his Crown, ſecuring the Trade and Navigation of his Subjects, and defending his undoubted Rights, to declare War againſt the King of *Spain*.

To manifeſt likewiſe to all the World, that we are not puſhed on by the vain-glorious deſire of conquering, or the inſatiable Thirſt of Revenge, we endeavoured to accommodate our Differences by Treaty, and firſt tried all the gentle Methods of Peace and Reconciliation; till we found ourſelves only deluded by ſpecious Pretences, in order to render us more unable for our Defence, and the more eaſily and effectually to deſtroy us. *We laboured for Peace*, but *when we ſpake unto them thereof*, if they did not *make themſelves ready for Battle*, they plundered and inſulted us, as if we were in a State of War, and treated us with as much Cruelty, as if it had been actually proclaimed. Our Ships were rifled and made Captures, and our Merchants uſed with Barbarity and Inſolence; and when, upon our repeated Complaints, we could meet with no reaſonable Satisfaction for paſt Injuries, nor any Security from future; we had no Option left, but to have recourſe to Arms, to vindicate the Honour of our Country, and aſſert our Liberty of Commerce, and make our Appeal to the Tribunal of the God of Battles. That we are under a Neceſſity, in our own Defence, of declaring War againſt another Kingdom, is too evident.

And as our War is neceſſary, ſo that it may be attended with Succeſs, let it be our Care to anſwer the latter Part of the Text alſo, by our unfeigned Humiliation, and hearty Prayers in theſe Houſes which are built for his Name. O let us not, by our unſeaſonable and trifling Prejudices, widen thoſe Breaches which gape already too much for the Admiſſion of our common Enemy. Let us enjoy the Opportunity, and thank God for the Privilege of approaching theſe Structures, which are ſolemnly conſecrated to his Honour. For although there is not one particular Temple appointed under the Goſpel, as was under the Law, where we are required by the ſpecial Command of God, to pay our publick Homage and Adoration; yet

yet directed by *that Example*, and agreeably to the *Reaſon of the Thing*, have we Houſes here built and conſecrated for that Purpoſe by the Authority of the Kingdom; where the Worſhip prescribed is ſuitable to the Doctrine and Rules of the Goſpel, and which the frequent and earneſt Injunctions for Unity and Agreement there delivered, enforced by the Commands of our Superiors, require us conſtantly to frequent. Nor can we *ever more unſeaſonably* ſeparate from the Communion of our Fellow-Chriſtians, than *when we are going out to War*. O let us not, by a Pretence of Conſcience, in the Contempt of ſuch plain Duties, add to our Provocations againſt Almighty God; nor, by our unhappy Diſputes and Animoſities, weaken ourſelves, who might elſe, under Providence, be impregnable.

We have ſufficient Warning given us to unite, from the late and preſent Threats of our Enemies to invade us, for which we can hardly ſuppoſe any Foundation or Encouragement, but from our unreaſonable Factions and Diviſions. May God Almighty open our Eyes to ſee our Danger, and to prevent it by keeping the *Unity of the Spirit in the Bond of Peace*. May he heal all our religious and civil Differences, that we may be no longer *a Kingdom divided againſt itſelf*; and then we need be the leſs afraid of any Foreign Attempts.

And while we approach thoſe Houſes of Prayer, which are ſolemnly dedicated to his Name, let us anſwer the End of our coming thither, by our humble and fervent Supplications to the God who there reſides. Let none of us think that the due Performance of this Day's Duty, by Repentance and Prayer, is an improper Method of procuring Victory. For though the Goodneſs of our Cauſe may inſpire us with ſome Aſſurance; yet the extreme Looſeneſs both of our Principles and Manners gives us too much Reaſon to fear. Our crying and national Provocations afford us, indeed, but a very melancholy Proſpect: our open and barefaced Profaneneſs, our frequent Oaths

and Perjuries, as if in Defiance of the divine Vengeance: our intolerable and profeſſed Lewdneſs and Drunkenneſs, and unbounded Extravagance in every Article of Life: our general Diſregard of Religion, Neglect of publick Worſhip and Violation of the Lord's Day: our Contempt of all Diſcipline, Order, and Authority, as if all our Fences, both civil and religious, were broken down, and all manner of Villainy were growing to an outrageous Pitch of Inſolence among us.

Of this we are ſufficiently convinced from thoſe horrid Adulteries, Robberies, and Murders, with which our daily Journals are ſo frequently filled. Give me Leave to mention too that notorious Bribery and Corruption, which is, perhaps, riſen to a greater Height than ever was known in this Kingdom; and which, where-ever it prevails, never fails to deſtroy the Liberties, and bring on the Ruin, of the moſt flouriſhing People. With regard to our own Conſtitution, this muſt be the inevitable Conſequence, which conſiſting of three Eſtates, all deſigned to be a Check upon, as well as to ſtrengthen and ſupport each other, whenever either of theſe, by Violence or Corruption, comes to have ſo great an Influence over the other, that they are not at Liberty to conſult the good of the Community, but muſt purſue the Meaſures preſcribed to them, the Balance is no longer preſerved; and though the Conſtitution may, for ſome Time, retain its Name and Form, yet is the Foundation of it, in reality, undermined. Though, like *Nebuchadnezzar's* Image, the Head may be formed of Gold, and the Brightneſs may appear excellent; yet it is ſupported only by Feet of Clay.

As Bribery is a Canker, that taints every good Quality in a *private Character*, and deſtroys every thing that is generous and praiſe-worthy in *human Society*; as it poiſons every *honeſt Principle*, and undermines every *valuable Intereſt*, it muſt be deteſted in all the Degrees and Species of it. But of all Sorts of

of Bribery, that by *publick Preferments* is certainly the moſt deſtructive to a Community. When theſe are diſpoſed of, not with regard to *Merit*, ariſing from *ſuperior Talents*, or a *faithful Diſcharge of Duty*; but purely with a View to *private Intereſt*, *party Favour*, or *Election Influence*, or perhaps for engaging in ſuch Meaſures as *Conſcience and Honour* recoil at, the Conſequences muſt be extremely fatal. For will not thoſe who are preferred, endeavour to maintain their Stations by the *ſame Arts* that raiſed them? and will they not be enabled to do more *Miſchief* by being furniſhed with more *Power*? Will not *other Candidates* for Promotion ſtrive to diſtinguiſh themſelves by the ſame infamous Accompliſhments? In the mean Time, Virtue, Integrity, Learning, and every *ſolid Merit*, will lie neglected, the higheſt Offices, when ſo unworthily filled, will become contemptible, and to attain to *Honour*, will be the greateſt *Scandal and Reproach*. *And what will become of ſuch a People in the End thereof?*

I ſpeak not this to gratify a Spirit of Cenſure, but out of Affection to my King and Country, to whom no one is more ſincerely devoted; and out of an honeſt Zeal to point out ſuch Things wherein a Reformation would promote our Happineſs and Safety: And would to God all who are concerned would make the proper Application!

Theſe national Provocations, my Brethren, loudly call for ſome exemplary Judgment upon us. Theſe, theſe are the Enemies, nouriſhed up in our own Bowels, which we have more Reaſon to be afraid of, than of the *Spaniards*, or any other that ſhall eſpouſe their Quarrel. Theſe we muſt all, in our ſeveral Stations, endeavour to ſubdue and conquer, before we can expect any Favour at the Tribunal of Heaven. For though God may in Mercy ſuſpend our Doom, and not at preſent deliver us into the Hands of our Enemies; yet we may depend upon it, without a ſpeedy Reformation, he will *take the Matter into his own*

own Hands, and be avenged of ſuch a Nation as this. Or if no ſignal Judgment be inflicted on us from Heaven, yet muſt our Deſtruction, in a little Time, be the natural Conſequence of our Sins. May theſe ſerious and important Conſiderations effectually prevail with all of us, and excite us with Sincerity of Heart, and the utmoſt Intenſeneſs of Spirit, to deprecate the Anger, and intreat the Protection of Almighty God; bewailing all our private and publick Provocations, and *by turning away every one of us from our Iniquities.* Let *every one* of us correct the Faults of *One*. No one knows how far his particular Amendment may go to preſerve the Kingdom. For if with unfeigned Repentance and hearty Prayer we return unto the Lord, no doubt but he will hear from the Heavens, and maintain our Cauſe. *And happy ſhall we be when we are in ſuch a Caſe; yea, bleſſed ſhall we be when we have the Lord for our God.*

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SERMON,

Preached before

The KING, at *St. JAMES'S*,

On the 11th of *December*, 1748.

ADVERTISEMENT.

THE following Sermon, having given Occaſion to ſome unjuſt Cenſures, the Author has thought proper to lay it before the Public. It now appears, therefore, in its own Vindication; and it is hoped that the honeſt and candid Reader will find nothing in the Sentiments or the Expreſſion of the enſuing Pages, unworthy of the ſacred Function of a Preacher of the Goſpel, or of the ſerious Attention of a Chriſtian Aſſembly.

There is likewiſe another Motive, of more Weight with the Author, for the Publication of it: which is, the Hopes he entertains of doing ſome Service by it to the Cauſe of Virtue and Religion. For though he cannot expect to prevail much againſt Iniquities ſo triumphant: He is willing, however, to do his utmoſt, and leave the Iſſue to God. And if but a ſmall Number ſhould liſten to his Advice: If but one Sinner ſhould be converted by it from the Error of his Ways, he will think himſelf amply rewarded.

Gen. xxxix. 9.

How can I do this Wickedneſs, and ſin againſt God?

THE Hiſtory of *Joſeph*, as contained in this and the following Chapters, though drawn up in the greateſt Plainneſs and Simplicity of Style; yet affords ſo intereſting a Narration, that there are few, I believe, who have not peruſed it with Pleaſure. It is almoſt unneceſſary, therefore, to inform thoſe who now hear me, that theſe Words, *How can I do this great Wickedneſs, and ſin againſt God?* are the Anſwer with which that excellent Pattern of Fidelity rejected the importunate Sollicitations of his perfidious Miſtreſs. They expreſs the utmoſt Abhorrence of the Sin, to which he was here tempted: and, what I intend from them, and from the Example of *Joſeph's* faithful Conduct, is, a Diſſuaſive from the Sins of Immodeſty; which are riſen, perhaps, to a greater Height, and ſpread to a wider Extent, than was ever known in former Ages: inſomuch that the two Sexes ſeem to vie with each other, which ſhall be moſt forward in diſregarding all Rules of Decency, and violating the Sanctions of the Marriage Contract.

It would not become me to mention ſome of thoſe monſtrous and unnatural Obſcenities with which our Land hath been ſtained: they would be offenſive, indeed, to the Ears even of a modeſt Heathen. I ſhall therefore only inſiſt on two, which are plainly and frequently condemned in Scripture: nor any where more expreſſly than in theſe Words, *Whoremongers and Adulterers God will judge*, Heb. xiii. 4.

The heinous Guilt, and deſtructive Conſequences of Adultery, appear ſo ſhocking at firſt Sight, even to Reaſon, unaſſiſted

aſſiſted by Revelation; that, however frequent the Commiſſion of it may be, yet few, I am perſuaded, are ſo hardened and irrational as to become Advocates for it. But ſingle Perſons are too apt to imagine, that all Obligations of Chaſtity are confined to the Marriage Vow. It muſt be confeſſed, indeed, that, in the Inſtance laſt mentioned, the Crime of Impurity is of a deeper Dye, as it is attended with Conſequences more fatal and extenſive: it is a Breach of the ſtrongeſt voluntary Compact, as well as a Tranſgreſſion of that Law of Chaſtity, which Nature has engraven upon the Hearts of all Mankind. Thus *Abimelech* thought it no Crime to take *Sarah* for his Concubine, when he imagined ſhe was eſpouſed to no other Perſon: But no ſooner was he informed of her being *Abraham's* Wife, than he rejected his firſt Deſign with Abhorrence and Diſdain. But whatever Notions the Heathen World might have of theſe Matters, we, who have received the more pure and perfect Law of the Goſpel, are ſufficiently and clearly inſtructed to avoid Impurity of every Kind. We are raiſed to that original Standard of Chaſtity appointed by God in Paradiſe, and taught to reſtrain our Paſſions of this Sort, within the pure and undefiled Limits of conjugal Affection.

If we conſider Fornication with the unprejudiced Eye of Reaſon, before the Paſſions have corrupted the Judgment, I am perſuaded there are few Sins which People condemn more in their own Breaſts; which they commit at firſt with more Reluctance and Recoilings of Conſcience; and which, upon cool Reflection, fills them with more Horror and keener Cenſures of their own Conduct. And would a Man give himſelf Leave to reflect upon the irreparable Injury done to the unhappy female Partner in the Iniquity, it would open ſuch a Scene of Miſery to his View, as would be ſufficient to check the moſt inflamed Appetite of the moſt abandoned Libertine. Alas! that Virgin Innocence, which was once her Comfort

and her Glory, which was her brighteſt Ornament and moſt valuable Dowry, is loſt, irrecovetably loſt; and Shame, Guilt, and Sorrow are to be her continual Attendants. The Perſon who has been the Occaſion of her Ruin, will hardly, (though obliged to it in Duty) deal with her upon Terms of Honour. And who elſe will venture to take her for a Companion for Life, and believe ſhe can be faithful to him, after having been thus falſe to herſelf? It is well if ſhe does not endeavour to ſcreen herſelf from Cenſure, by the Commiſſion of a more dreadful Sin, in the Murder of a ſpurious Infant; and diſcard the Bowels of a Mother, to avoid the Scandal of being known to be one. The beſt and wiſeſt Courſe indeed ſhe can take, is, to endeavour to waſh away the Stain ſhe has contracted, with the Tears of unfeigned Repentance, and to take off her Reproach in the Eyes of the World, by giving the Regularity of her future Conduct as an Evidence of the Sincerity of her Contrition. Would to God this Method were, after ſo unhappy a Step, more frequently taken! but, alas! it is too often for otherwiſe. It is to be feared the firſt Breach of Chaſtity will be followed with a Train of others, and that ſhe will proceed on in Iniquity till ſhe becomes totally abandoned: a Situation almoſt as miſerable in this preſent Life, as that which theſe unhappy Criminals muſt expect in the next. There is no reflecting on ſo wretched an Object, without the deepeſt Compaſſion for her Miſery, as well as the utmoſt Deteſtation of her Guilt. For however light theſe Afflictions may be made of in the Seat of the Scorner, and however the laſcivious Debauchee may flatter himſelf that there was no Injury done, becauſe there was no Violence uſed, as ſhe was conſenting, perhaps, to her own Ruin: Alas! that very Conſent is the Sting of her Afflictions: and if his brutal Appetites had not effaced every Sentiment of Humanity in his Breaſt, he could not think of theſe Things without a bleeding Heart. Exceeding barbarous

barbarous therefore and wicked muſt they be, who, for the Sake of gratifying a low and vile Inclination, ſhall tempt and perſuade a thoughtleſs young Creature, in an unguarded Hour, to an Act which is attended with ſuch a Train of Miſeries, and which ſo evidently leads to her abſolute Deſtruction. It is to be conſidered likewiſe, that young Perſons are the Property of their Parents, who, under God, gave them Being, ſuſtained them in their tender and helpleſs Years, and employed their Induſtry or their Prudence in laying up an honeſt Proviſion for their future Support and Maintenance. Let any Man, then, who has the leaſt Remains of Reaſon and Humanity, though he ſhould be void of all Principles of Religion, lay his Hand upon his Heart, and make the Caſe of ſuch a Parent his own. Let him conſider what Indignation, what Anguiſh he himſelf ſhould feel, under the Weight of ſo afflicting, ſo irreparable an Injury. Few Parents, I am perſuaded, but would rather, much rather, follow their Children to the Grave, than ſee them thus forfeit their own Peace and Happineſs, and bring ſuch an indelible Stain of Infamy upon their Family.

But if the ſenſual Libertine is regardleſs of the Afflictions of others; yet, as Honour is his Boaſt, and Pleaſure his Purſuit, he cannot, ſurely, be unaffected with what concerns the Dignity of his Nature, and the Happineſs of his Life. Let him conſider then, that unreſtrained and criminal Indulgencies of this Kind peculiarly enervate the Body, and debaſe the Mind, and bring him upon a Level with the brute Beaſts, that have no Underſtanding: Reaſon, which was intended by the gracious Creator to direct and govern in the human Frame, is, by theſe Practices, enſlaved to the Tyranny of the moſt contemptible of the Paſſions. When Men are given over to vile Affections, their Underſtandings become darkened; and it is ſeldom that they ever again recover the proper Government of themſelves. The inſatiable Appetite ſtill rages through all

the Infirmities of a diſtempered Body, and is not extinguiſhed even by old Age: if, indeed (which is very uncommon) they ſhould happen to arrive at that Period. For we cannot but obſerve (and theſe Libertines, to their Sorrow, know) that there is a very dreadful Diſeaſe, which almoſt inſeparably attends the Practice of this Sin, and makes them pay extremely dear for their ſenſual Enjoyments: a Diſeaſe, which ſeems deſigned on Purpoſe by Providence, to deter Mankind from the Folly and Danger of thoſe deſtructive Purſuits; which, like a conſuming Poiſon, devours their Strength, undermines their Health, fills them with Pains and Tortures, and often ſends them to the Grave, with the Infirmities of Age, before they have lived out half their Days. Few Confeſſors, in the primitive Times of Perſecution, ever ſuffered ſo much for their Religion, as theſe Martyrs of Senſuality do for their Vices. And if they happen to leave any Children, their Deſcendents, for many Generations, feel the cruel Effects of thoſe ſour Grapes which their Fathers have wantonly devoured.

It were eaſy to multiply Arguments on this Subject: and, conſidering what dangerous and numerous Temptations of this Kind, young Perſons meet with at their firſt ſetting out in the World; how many Seducers, eſpecially in this corrupted City, lie in wait to entice them from the Paths of Peace and Virtue; they cannot be ſecured againſt them by too watchful an Education, nor can we be too earneſt in our Cautions, that they would eſcape, as *Lot* did out of *Sodom*, for their Life. It is the tendereſt Compaſſion for the Souls of Men, to warn them, with our utmoſt Vehemence, againſt a Snare to which they are ſo much expoſed, and from which it is ſo difficult to retreat. As for thoſe who are already engaged in the Practice of this Sin; if the Pains of a diſtempered Body, and the Agonies of a guilty Soul; if neither Miſeries in this World, nor the

the Dread of an avenging God in the next, can reclaim them, it is in vain to hope that any thing elſe will.

Theſe Conſiderations would be ſufficient, one ſhould think, to deter thoſe who have the leaſt Reflection, from this deſtructive Sin. And if the Arguments againſt Indulgencies of this Sort are thus irreſiſtibly cogent, and the Conſequences thus evidently dreadful, in their leſs complicated State of Guilt; with how much greater Force may they reſpectively be urged againſt the Practice of Impurity, when it breaks in upon the ſolemn and ſacred Obligations of the Marriage Vow?

Matrimony was an Inſtitution of God himſelf. The ſupreme Being appropriated the Huſband and Wife to each other, in the State of Innocence. And even before the Delivery of the Law on *Sinai*, this Inſtitution was looked upon, by the Light of Reaſon, as ſacred and inviolable. When the Impreſſions of natural Religion were ſo far defaced, that it was neceſſary to renew them by expreſs Revelation; Adultery was very clearly and poſitively prohibited by that Law which was delivered to *Moſes*, and written by the Hand of God himſelf. Our bleſſed Saviour was ſo far from cancelling this great Prohibition, both of natural and revealed Religion, that he extended it farther, and made it reach not only to our outward Actions, but to our very Thoughts and Conceptions: *Whoſoever looketh on a Woman to luſt after her, hath committed Adultery with her already in his Heart:* the Intent of the Chriſtian Religion being to ſanctify us wholly, and to make us pure as our Father in Heaven is pure.

And great Reaſon there is, that the Marriage Contract ſhould be thus firmly guarded: for when the Heart of a Huſband can ſafely truſt in his Wife, her Price is above Rubies. *Bleſſed is the Man that hath a virtuous Wife, for the Number of his Days ſhall be double* *.

* *Eccluſ* xxvi. 1.

With

With her he can leſſen his Fears, divide his Cares, and ſoften his Sorrows. Her Love and Faithfulneſs yields Balſam to all his Wounds, and a Cordial under all his Afflictions. But when he is robbed of her Affections, that which ſhould have been his Honour and Comfort, becomes his ſoreſt Reproach and Calamity. And as our Saviour ſaid, *If the Light that is in thee be darkneſs, how great is that Darkneſs?* ſo here, if that which was deſigned to lighten a Man's Misfortunes, be turned into the heavieſt Affliction, how ſeverely unhappy muſt his Condition be? To endeavour to alienate the Affections of a Woman from her Huſband, is an Injuſtice complicated with the fouleſt Baſeneſs, and attended with the moſt aggravating Ingredients of Cruelty: an Injuſtice for which no Recompence can poſſibly be made [b]. It introduces a Train of Confuſion, Miſery, and Ruin, into a whole Family; a ſpurious Brood is moſt injuriouſly brought in to ſhare the Patrimony of the lawful Heirs; or perhaps the unhappy Children of this unlawful Love, are altogether neglected, and, without any certain Relation to depend upon, are ſent untutored and unprovided into the World, with a Mark of Infamy, which, though they are not acceſſary to, they can never wipe off. In a word, this Sin is ſo abominable in its own Nature, and ſo tragical in its Conſequences, that there is no thinking of it without Horror; nor is it poſſible to paint it in Colours black enough to ſhew its Deformity.

And as the Injury to Man is irreparable, ſo how odious the Offence is to Almighty God, is evident, from the ſevere Penalties denounced againſt it, both in the Old and New Teſtaments. Nay, ſometimes, this great Wickedneſs hath been puniſhed in an exemplary Manner, by an immediate Vengeance from Heaven, inſomuch, that whole Nations have felt

[b] See *the Religion of Nature delineated.*

the

the diſmal Effects of it. And would it not become us, in order to prevent our Ruin, to enquire, whether the Judgments we of this Nation have lately ſuffered, have not, in ſome Meaſure, been owing to the Increaſe of the Sins of Uncleanneſs, together with thoſe of every other Kind, among us? Whether they be not an awakening Call on us to a general Repentance? without which we have too much Reaſon to expect, that God will be avenged on ſuch a Nation as this. But ſuppoſing no viſible Affliction either from Heaven or Earth, ſeizes ſuch heinous Offenders; ſuppoſing their Wickedneſs to be ſo craftily carried on, that they eſcape in this World with Impunity, except from the Reproaches of their own Conſciences: yet, in the other Life, Vengeance will not fail to attend them, unleſs they avert it by a ſincere and timely Repentance. For, *Be not deceived, neither Fornicators nor Adulterers ſhall inherit the Kingdom of God*; 1 Cor. vi. 9. Can we ſuppoſe, indeed, that Souls ſo polluted, are in a Condition to be admitted into thoſe happy Regions, where all is Innocence and unſpotted Purity? The Goſpel plainly aſſures us, that *without Holineſs no Man ſhall ſee the Lord.* How wretched, how imprudent a Choice do we then make, when, for the indulging ourſelves in the ſinful Gratifications of this preſent Life, which are but for a Moment, we forfeit the Viſion and Enjoyment of the ever-bleſſed God, in whoſe Preſence there is Fulneſs of Joy, and at whoſe Right Hand there are Pleaſures for evermore. Pleaſures as large as our Capacities, and as laſting as our Natures.

Let us then, as we value our preſent Happineſs, and our future Salvation, look (as I hope we all do) with the utmoſt Horror and Indignation on theſe enormous and deteſtable Iniquities; and avoiding all Tendencies towards them, endeavour *to perfect Holineſs in the Fear of God.* An univerſal Chaſtity,

both in Thought, Word, and Deed, is our undoubted Duty; and to guard againſt all Filthineſs both of Fleſh and Spirit, ſhould be our continual Care.

It highly imports us, therefore, to fly all Opportunities and Temptations to Immodeſty. Particularly, it concerns all thoſe who would ſecure their Innocence, and walk worthy of their Chriſtian Profeſſion, to avoid all filthy Communication, and the reading of ſuch Books as are filled with Stories of infamous Gallantry, and to abſtain from ſuch dramatic Entertainments, as are an Offence to good Manners, and inflame the impurer Paſſions: but more eſpecially, to fly from thoſe faſhionable Aſſemblies, which ſeem calculated for no other End, but to promote the Purpoſes of Lewdneſs: Aſſemblies ſo very low and ridiculous, that they are not more a Snare to Virtue, than a Reproach to common Senſe.

The more eaſily to eſcape theſe Temptations, it will be neceſſary to apply diligently to ſome beneficial Employment or uſeful Study: and, God be thanked! there are proper Employments and Studies for every Rank and Station. Did Men purſue their ſeveral Callings with Induſtry and Attention, it would prevent many of thoſe Scenes of Debauchery which are now too common in the World: They would hardly find Leiſure even for impure Thoughts, much leſs to carry them into Execution. But, when they are ſo unhappy as to have Time lie heavy upon their Hands, it is more than probable that their depraved Appetites will find Employment for them.

To Diligence ſhould be added Temperance. Intemperance raiſes and inflames the Paſſions; and not only renders the Appetites more mutinous and untractable, but Reaſon likewiſe leſs able to govern them. On the contrary, a Man who lives in a conſtant Courſe of Sobriety, and occaſionally adds to it religious

religious and prudential Mortifications, will be able to conquer thoſe irregular Appetites, which would otherwiſe grow too ſtrong for Oppoſition:

Eſpecially, if he joins to this an earneſt and frequent Addreſs to God to ſtrengthen his Endeavours, by the Aſſiſtance of his powerful Grace. For we are not to think we are ſufficient of ourſelves, to conquer any vicious Deſire, or to eſtabliſh any Habit of Virtue. But our Help and Confidence is in our Almighty Creator, who has promiſed his Aſſiſtance to thoſe who ſincerely implore it. He will give his Grace to them that aſk it: We ſhould therefore moſt fervently intreat him to make us clean Hearts, and to renew a right Spirit within us.

The laſt thing I would recommend to you, in this Caſe, and which my Text more particularly ſuggeſts to me, is, to live under a conſtant Senſe of the Preſence of God, and an awful Fear of diſpleaſing him. The laſcivious Offender generally retires to Darkneſs for Shelter, and imagines that no Eye ſees him. Miſtaken Man! there is no ſuch thing as Privacy: *God is about thy Bed, and about thy Paths, and ſpies out all thy Ways.* How little then does he gain by concealing himſelf from mortal Eyes? ſince God ſees him, to whom he muſt give an Account, and who will, for theſe his Offences, moſt aſſuredly bring him into Judgment. *A Man that breaketh Wedlock, ſaying thus in his Heart, Who ſeeth me; I am compaſſed about with Darkneſs, the Walls cover me, what need I to fear? Such a Man only feareth the Eyes of Men, and knoweth not that the Eyes of God behold all the Ways of Men.* Ecclus xxiii. 18.

Did we, my Brethren, live under an habitual Senſe of the Omnipreſence of our great Creator; did we remember that our impartial Judge is ever around us, and privy to all our Thoughts, Words and Actions; how careful ſhould we be of offending, tho'concealed in the cloſeſt Retirement? This one Reflection would furniſh us with an unanſwerable Argument againſt all

Sin, at all Times and in all Places. It was by means of this Conſideration, that the faithful *Joſeph* repelled the Temptation. He had juſt Apprehenſions of his Duty to God, was under the full Perſuaſion that he obſerved him, had a pious Dread of offending him, and knew that nothing could countervail his Diſpleaſure; and hence he was enabled to reſiſt and to conquer. *How can I do this great Wickedneſs, and ſin againſt God?* To take off the Force of this Objection no Argument can poſſibly be offered. And may theſe Principles be ſo deeply engraven on all our Hearts, as to conquer every wicked Suggeſtion that may ariſe in them! May the Fear of God be perpetually before our Eyes, and his continual Preſence and Inſpection be ſo lively in our Thoughts, as to inſpire us with a Reſolution like this of faithful *Joſeph*, to maintain an unſpotted Innocence, and to reſiſt every Temptation to Sin and Folly. Which God of his infinite Mercy grant.

The Parable of the TALENTS.

A

SERMON

Preached at the

Pariſh-Church of St. ANN, *Weſtminſter*,

On *Thurſday*, *March* the 24th, 1748;

Before the Governors of the *Middleſex-Hoſpital*, for Sick and Lame, and for Lying-in married Women.

TO HIS GRACE

WILLIAM Duke of *Portland*, PRESIDENT;

The Right Hon. Lord Viſcount *Trentham*,
Sir *Hugh Smithſon*, Bart.
Sir *William Beauchamp Proctor*, Bart.
Sir *Peter Warren*, Knight of the Bath,
} *Vice-Preſidents*;

And the reſt of the Gentlemen concerned in the *Middleſex-Hoſpital*,

This SERMON,

Preached and publiſhed at their Requeſt, with his ſincereſt Wiſhes for the Proſperity of a Charity ſo well contrived, and ſo generouſly carried on for the public Good, is humbly dedicated by

Their moſt Obedient and reſpectful Servant,

EDWARD COBDEN.

MATTH. XXV. 19.

After a long Time, the Lord of thoſe Servants cometh and reckoneth with them.

OUR bleſſed Saviour, the moſt divine and infallible Teacher that ever appeared in the World, who both delivered the moſt uſeful and important Doctrines, and underſtood how to deliver them in the moſt effectual Manner: in Condeſcenſion to the Perverſeneſs of our Tempers, and the Weakneſs of our Capacities, is pleaſed to diſpenſe them to us, under ſeveral very lively and beautiful Reſemblances. He knew the great Averſion and ſtrong Prejudices in human Nature, and how unwilling we are to receive the moſt heavenly Truths when tendered to us in their naked Simplicity, and therefore, repreſents the Almighty dealing with us under the Similitude of Mens dealing with one another; that ſo perceiving the Equity of it in another's Caſe, we may make the Application to ourſelves, and either reform by our own Reproof, or ſtand condemned by our own Sentence. Of this there are two very remarkable Inſtances in the Chapter before us, one in the Parable of the ten Virgins; the other, in this, which I intend for the Subject of my preſent Diſcourſe, the Subſtance of which, it may not be improper, very briefly, to lay before you.

The great Redeemer of the World, in his Diſpenſation of the Grace of the Goſpel, which he ſtyles the Kingdom of Heaven, here compares himſelf to a Lord travelling into a diſtant Country, who committed to his ſeveral Servants, Talents in Proportion to their Station and Abilities, to traffic with, and to make the beſt Improvement they could againſt his Return.

After

After which, he calls every one of them to an Account, how they had employed their reſpective Truſts. Thoſe who had improved their Stock, he receives with Favour, encourages with Applauſe, and diſtinguiſhes with a Reward; and ſuch as had been careleſs and negligent, and made no Improvement of their Talent, he rebukes with due Severity, and conſigns to juſt Puniſhment. The Application of this expreſſive Parable, to our own Caſe, is ſo very plain and eaſy, and the Juſtice of the Procedure ſo evident, that I need not ſpend Words about it. I ſhall only beg Leave to draw and enforce a few Obſervations, which flow from it without ſtraining, and which ſeem to be chiefly intended by our bleſſed Saviour.

Firſt, I would obſerve to you, that we all receive our ſeveral Talents at the Hands of God.

Secondly, I ſhall conſider ſome of the chief Talents which are intruſted to Mankind.

Thirdly, The End for which they are untruſted to us, and the Uſes we are to make of them.

Fourthly, The ſtrict Account we ſhall be called to for them.

Fifthly, and *laſtly*, The Rewards and Puniſhments that will follow our Improvement or Neglect of them.

Our firſt Obſervation is, that we all receive our ſeveral Talents at the Hands of God.

This is the firſt Piece of Inſtruction we learn from the Parable: that our great Lord and Maſter is the Diſpoſer of them, and that he diſtributes them ſeverally according to his Will and Pleaſure, in which he is likewiſe guided by the moſt unerring Wiſdom. For we ſee he diſpoſes of them according to the Capacity and Fitneſs of the Perſons who receive them; had he given the five Talents to the ſlothful and indulgent Servant, what a noble Improvement had been loſt!

We

We, ſhort-ſighted Creatures, may perhaps ſometimes repine and murmur, that we have not enough committed to our Truſt; but God knows our Capacities, and foreſees what our Endeavours will be, and therefore, in great Goodneſs and Compaſſion, with-holds from us ſeveral Bleſſings, that we may not be more inexcuſable, and have more to anſwer for at the great Day of Reckoning.

That we receive all our ſpiritual and temporal Bleſſings, all our Faculties of Soul and Body, all our Opportunities and Powers of doing Good from the Bounty of our Creator, is a Truth, that, I preſume, we have more Occaſion to be reminded of, than informed; it is what no one can be ignorant of, who reads and believes the Scriptures; there we have it frequently inculcated, that God giveth to all, Life and Breath, and all Things. And the Aſſertion of St. *James* is ſo very clear and deciſive, that I need not multiply Quotations to this Purpoſe. [a] *Every good and every perfect Gift is from Above, and cometh down from the Father of Lights, with whom is no Variableneſs, nor ſhadow of Turning.* It is from the Fulneſs of that immenſe Ocean that we all receive our ſeveral Graces and Perfections, from that Sun of Glory we derive all our glimmering Lamps, which may be of Uſe to ourſelves, or of Direction to others. This, the wiſeſt of the Heathens, even ſuch as acknowledged a Providence, were unwilling to allow. They made a Difference between the Bleſſings they received, in this Reſpect, as may be obſerved from *Tully*. "No one, ſays he, ever thought himſelf obliged to the Gods for his Virtue and Goodneſs, but for his Wealth, Honour, and Safety." And in another Place he obſerves, "It is a common Notion among Mankind (*Omnes mortales ſic habent*) that they receive all the Conveniencies and external Bleſſings of Life, from the Favour of *Heaven*; but as to their Improvement in Knowledge, or

[a] Chap. i. 17.

Progreſs

Progreſs in Virtue, for theſe no one thinks himſelf indebted to the divine Bounty." The Reaſon, I conceive, of their making this Diſtinction, might be, that the inward Gifts and Graces of their Mind appeared ſomewhat more in their own Power, τὰ ἐφ' ἡμῖν, as they ſtiled them, (and not altogether ſo contingent and precarious as thoſe external Bleſſings,) of which, therefore, they fondly aſſumed all the Merit to themſelves. But alas! it was but a vain Conceit; for as after all the Toil and Labour of the Huſbandman, after all his plowing and ſowing, the Fruitfulneſs of the Field, and the Plenty of the Harveſt depends upon the Clouds and Weather; ſo, notwithſtanding all our Cultivation and Endeavours, the Improvement of our Souls in Wiſdom and Virtue, depends upon the Influence and Benediction of Heaven.

[b] We ſhould learn from hence not *to ſacrifice to our own Drag*, not to grow proud and conceited of our own Gifts and Graces; but aſcribe all to the divine Bounty. For *who made thee to differ from another, or what haſt thou that thou didſt not receive?*

This ſhould teach us, likewiſe, to depend upon God's Goodneſs for them, and to be earneſt and diligent in our Application to the Throne of Grace, as for all our worldly Comforts and Enjoyments, ſo for all the Gifts and Graces of the Soul, and for all the invaluable Talents which are entruſted to us Mortals.

Some of which I am, in the next Place, to conſider. Among ſeveral that might be ſummed up, I ſhall confine myſelf to four, which ſeem to be the principal.

The *Firſt* I ſhall mention, is *Wealth:* This is what the Metaphor of the Talents is borrowed from, and therefore, itſelf may juſtly come in for a Place among them. As it may likewiſe on the Account of that Value and Regard with which it is entertained in the World; the many Comforts and Ad-

[b] Hab. i. 16.

vantages

vantages it is calculated to procure, and the many excellent Uſes to which it may be applied. This is what engages the Affections, and dazzles the Eyes of a great Part of Mankind, what they contrive and plot, and travail and toil for. For this they will ſtand at no Difficulties, nor decline any Pains or Dangers, it being the great *Diana* which almoſt all the World worſhipeth; and provided it be with Moderation, and a due Temper of Mind, with Submiſſion to the Will of Providence, and by lawful Methods, a Competency of it may well be deſired and endeavoured after; ſince without it, the Conveniences, and even Neceſſaries of Life, are hardly to be obtained: and eſpecially, ſince the Poſſeſſion of it gives us the Power of encouraging the Merit, and relieving the Neceſſities of our Brethren, and doing many conſiderable Acts of Kindneſs and Charity.

Power is another Talent entruſted to us by our great Lord and Maſter; by *whom Kings reign and Princes decree Juſtice*, and from whoſe Throne all the ſeveral Branches of human Authority are derived; whether that of Maſters over their Families, of Governors in their reſpective Provinces, or of Kings and Princes over their People. It is the great Governor of Heaven and Earth that puts the Rod into the Hands of the Parent, as well as the Sword into thoſe of the Magiſtrate: his Subſtitutes they are, to his Will and Inſtructions they ought to conform themſelves, and to him they are at laſt to give an exact Account.

Knowledge and Underſtanding is another glorious Talent entruſted to Mankind. This is more valuable and excellent than the other, as it is the Improvement and Perfection of our better and more exalted Part. This is the peculiar Ornament and Prerogative of Man, and diſtinguiſhes him from the brute Part of the Creation. By this he is enabled to carry his Contemplations beyond either his Sphere of Action, or the

Reach of his Senſes; to conſider and adore the Wiſdom of his Maker in the Structure and Contrivance of this ſtupendous Frame of the Univerſe, to compare the Value and Beauty of Things with one another, to reflect upon their Conſequences, and to look beyond his Point of Duration here, into a boundleſs Futurity. This is a Ray of heavenly Light, which, at the ſame Time it directs his own Steps, he may, in ſome Meaſure, communicate to others without Loſs or Diminution. And although Man, as he was from the firſt Moment of his Exiſtence inſtated in Power and Dominion over the reſt of his Fellow Creatures, might in ſome Senſe be ſaid to be created in the Image of God, yet this gives him a much greater Reſemblance to him. Both of them, doubtleſs, are very extraordinary Privileges, ſince by aſpiring after one, the Angels forfeited Heaven, and by a Thirſt after the other, our Parents loſt Paradiſe.

The laſt Talent I ſhall mention, which infinitely outweighs them all, is that of Grace; without this, the others are but Cyphers of no Signification. It is this alone which gives a Value to them, and makes them bear ſome Figure in the Account. This is that *Pearl of great Price* which is worthy our attaining, though we parted with all the reſt for the Purchaſe. It was chiefly, if not ſolely, with regard to *this*, that our bleſſed Saviour delivered the Parable, as may be inferred from the Beginning of it. The others beforementioned, have in themſelves no *eſſential* Goodneſs, but are good and bad according to the *Purpoſes* for which they are applied; nor are they to be deſired, on their own Account, but purely with a farther View: This has a real intrinſick Virtue, and is to be endeavoured after, with our utmoſt Zeal and Induſtry, merely for its own Sake. Our attaining farther Degrees of the other, unleſs we are guided and aſſiſted by *this* in the Uſe of them, will be of very little Service to us. For the rich Man's encreaſing his Wealth, and adding farther to his Stores, the powerful Perſon's

raiſing his Authority, and extending his Dominion far and wide, the wiſe Man's enlarging his Wiſdom, ſo as to be able to fathom the greateſt Depths of Nature, unleſs they have a religious Diſpoſition of Soul, and the Grace of God to make Uſe of what they attain, will be of no Advantage to them: but every Addition they ſhall make to *this*, will not only be an Encreaſe of Happineſs in itſelf, but improve likewiſe the Value of every other Endowment and Poſſeſſion, by converting them all into real Bleſſings. Though we had all Wealth, and all Power, and all Knowledge, yet unleſs we have the Grace to uſe them, we are as nothing; and it will profit us nothing: our Riches are an Incumbrance; our Power a Snare; and all our Knowledge, Vanity and Folly. For, as I obſerved before, that as it is Knowledge which diſtinguiſhes the Man, ſo it is Grace which diſtinguiſhes the Chriſtian.

Since therefore a right Application of our Talents, is ſo neceſſary to give a Value to them, our third Branch will not be improper, which is to conſider the Uſes to which they are to be applied.

I am ſenſible I now ſpeak to ſome who are eminently diſtinguiſhed with ſeveral of the Talents here mentioned: and I hope too, endowed with Grace for the right Uſe and Application of them. However, it is my Duty, as a Chriſtian Miniſter, to perſuade you to ſtill higher and farther Attainments in *this*, both for your own Advantage, and that of the reſt of Mankind; and that you may render all your other Talents valuable, to exhort you to poſſeſs your Souls with the ſincereſt Love of God and your Neighbour, and to aſpire after the moſt exalted Degrees of Grace and Charity. For when your Boſoms are warmed and enlivened by *this*, it will inſtruct you to lay out the Bleſſings of Fortune, with which Providence hath encompaſſed you, in cloathing the Naked, feeding the Hungry, relieving all the Wants of the Neceſſitous, and all the Afflictions of the Miſerable. It will teach you to to conſider which

which way you can beſt employ the Wealth and Treaſure you are Maſters of, to the Glory of God and the Good of Mankind. Whether by raiſing Workhouſes for the Employment of the Poor and Idle, or Hoſpitals for the Sick and Diſabled, or encouraging Schools for the Advancement of Chriſtian Knowledge; whether in repairing or erecting Churches for the decent Diſcharge of Chriſtian Worſhip, or augmenting ſmall Livings, that the Clergy may be better qualified for their great Employment, and more ſucceſsful in the Execution of it. Theſe, and a thouſand Ways, God be thanked, we have of doing Good in our Generation, by laying out our unrighteous *Mammon*, which our own Thoughts, if we are in good earneſt, will readily ſuggeſt to us. Theſe it imports us well to conſider, and to apply the Subſtance we are bleſſed with accordingly. Do not imagine you are wealthy, only in order to amaſs more Treaſures; your encreaſing your Talent in this Manner, is the greateſt Abuſe and Diminution of it; and your digging in the Earth for more, according to the true Intent of the Parable, is in reality, but hiding what you have.

It will inſtruct thoſe who are poſſeſſed of Power and Authority, to make Uſe of the Power they are entruſted with, for the ſuppreſſing all Profaneneſs and Immorality, and for the promoting Virtue, Godlineſs, and true Religion in the World. It will remind them whoſe Deputies and Miniſters they are, and they will endeavour to obey his Will, and imitate his Example.

All Parents and Maſters will *walk in their Houſes with a perfect Heart, commanding their Children and Houſhold to keep the Way of the Lord.* They will revive the too much neglected Duty of Family Religion, diligently inſtructing the Ignorant, ſeriouſly reproving the Vicious, and daily ſummoning all of them to a ſtated and orderly Devotion in their Houſes, upon which the Virtue and Piety of the World, and the Improvement of the Seed ſown in theſe Places, ſo much depend.

All Magiſtrates, to whoſe Care the Peace, and Tranquillity, and good Order of the Country is committed, will be faithful and upright, vigilant and active in the Execution of their Truſt. Such are the Guardians of the Rights and Privileges of the public Happineſs and Safety of Mankind; and it becomes them to act as with Uprightneſs and Sincerity, ſo with Zeal and Diligence, to curb the Inſolent, and reſtrain the Seditious, and bring the ſtubborn Offender to Puniſhment, *that there be no breaking into our Dwellings, and no complaining in our Streets.*

Thoſe whom indulgent Nature, and a liberal Education have diſtinguiſhed with the glorious Ornaments of Knowledge and Underſtanding, the Goſpel-Grace, and a Chriſtian Charity, will excite to *let their Light ſhine before Men, that they may ſee their good Works, and glorify their Father which is in Heaven.* This will perſuade them to lay out all their Faculties in improving both themſelves and others in a ſolid and religious Wiſdom. They will conſider, that they are not furniſhed with theſe extraordinary Endowments, purely for their own Advantage, and to raiſe the Admiration and dazzle the Eyes of Mankind, but to reflect the Luſtre from whence they derived it, and to direct the Steps of the wandering and uncertain Traveller. They will endeavour, ſtill, by Study and Learning, to advance in Knowledge, but they will temper that Knowledge, and reſtrain their Deſires of it, with the Fear of God, which is the trueſt and the only Wiſdom. They will brighten the Lamp of Reaſon with the more glorious Light of Revelation, and never aſpire to be wiſe above what is dictated by the Holy Spirit of God. They will carefully keep to the Tree of Life, and not taſte of that of Knowledge, in forbidden Inſtances. They will not raſhly intrude into Myſteries, nor cavil at every Thing which they cannot comprehend; well conſidering,

conſidering, that [b] *ſecret Things belong unto the Lord our God, but thoſe Things which are revealed, belong to us and our Children for ever, that we may do all the Words of the Law.*

By this Means, too, they will grow in Grace, the laſt Talent I mentioned. By which I underſtand the divine Influence aſſiſting us in the pious Uſe and right Application of all our Powers and Perfections, and a diligent Endeavour to improve in them all, for theſe bleſſed Ends and Purpoſes. This will inſtruct us to encreaſe the Light we have, by diligently reading the holy Scriptures, meditating frequently upon divine and heavenly Things, and obſerving all the Opportunities of public and private Worſhip; this will excite us to cultivate our Minds with all the particular Graces of the Goſpel, ſuch as the Love and Fear of God, a Truſt in his Power, Wiſdom, and Goodneſs, and a Submiſſion to his Providence under all Diſpenſations. It will teach us an univerſal Love and Good-Will to Mankind, and to have a ſtrict Regard to Truth and Juſtice in all our Dealings; endeavouring *in all Things to have a Conſcience void of Offence toward God and Man:* ſtill labouring after higher Attainments in the Knowledge of our Duty, and a greater Exactneſs in the Practice of it. Nor will the Aſſiſtance of Heaven fail thoſe who thus uſe their faithful Endeavours. They will find their Powers ſtill encreaſing by the Exerciſe of them; and the more Light they ſpread around them, the more will ſpring up within them; and they will be ready, at all Times, to give a good Account of their Talents to their Maſter, at his Return.

Thus have I endeavoured to point out to you, ſome of the Uſes to which the Treaſures we are entruſted with, ought to be applied, and ſhewn you, that all the Faculties of Nature, all the Improvements of Art or Science, all the Gifts of Fortune, and all the Endowments of Grace, are but ſo many Talents

[b] Deut. xix. 19.

committed

committed to our Care, to promote the Glory of God, and the Happineſs of our Fellow Creatures. That is, for the noble Ends of Chriſtian Charity. For they all center in this excellent Duty of Charity; which is the Bond of Perfection and of all Virtues, which is the *fulfilling of the Law*, and the comprehenſive Summary of both Tables; and without which, all our other Virtues and Accompliſhments are to little Purpoſe.

But our Charity muſt not ſpend itſelf in ineffectual Wiſhes: it muſt be exerted in generous Actions and uſeful Deſigns. For this Purpoſe, ſeveral happy Methods and Schemes have been zealouſly promoted in this Kingdom, inſomuch that if any thing gives us a comfortable Proſpect of our Country, in this Declenſion of its Glory, and extreme Depravity of Manners, it is, that it hath pleaſed Providence to raiſe up ſo many exalted Spirits, who ſeem to make it their Study and Employment to contrive and ſupport theſe excellent Ways of Beneficence. And although we can hardly flatter ourſelves, that what is wiſely expended in Charity, comes up to what is ſquandered away in our Follies and Vanities; yet do the Streams of it riſe to ſuch a Height, and flow to ſuch an Extent, that it is ſurprizing from what Sources it ſhould be ſo conſtantly ſupplied. May this ſtand in the Gap for us, and ſave our ſinking Country from Ruin! for, be we well aſſured, that whoever with a moral Life is moſt eminent in Works of Piety and Beneficence, is not only the beſt Chriſtian, but the trueſt and moſt generous Patriot.

But to draw ſomewhat nearer to my Point. Among many other Methods of Charity I have hinted at, that of raiſing and encouraging Hoſpitals for the Sick and diſabled Poor, may be juſtly ſpoke of with Honour and Approbation.

The Arguments by which theſe are in general recommended, have often been diſplayed with great Variety and Strength of Eloquence. As that they are a happy Means of improving

improving the Skill of Phyſic and Surgery, which contribute ſo much to the Health and Eaſe of Mankind, Bleſſings of ſo much Conſequence, that without them we can have little Enjoyment of any thing here below.

That by our uniting what we can ſpare, in one common Stock, inconceivably more Relief may be afforded, than could have been, were it diſpoſed of in a private Manner. Inſomuch, that the Principal, even in a *literal* Senſe, encreaſes Ten-fold, and the Intereſt in a *ſpiritual* one, is invaluable, and will never fail. As when ſeveral Streams join together, they riſe to a River, and enrich a Country till the Ocean receives them, but in ſeparate Channels ſoon dry up and flow but little beyond the Fountain.

That in a private Way of relieving the Sick and Infirm, for want of diſcerning particular Caſes, and underſtanding the Power of Medicines, more Harm than Good is often done by ſuch as intend well. Whereas *here*, Men, eminently qualified by Study and Experience, in every Art of Healing, are at hand, to adminiſter the beſt Aſſiſtance, with united Counſel and Advice, and the moſt Indigent are as well preſcribed to, as the moſt Wealthy can be at their own Houſes.

Then the Appointment of proper Food, that the Phyſic may have a ſpeedier and more beneficial Effect, is as neceſſary as the Phyſic itſelf. I need not mention what exact and diligent Care is here taken in this Particular; if the good *Samaritan* (whoſe Praiſe is in the Goſpel, and will laſt to the End of this World, and whoſe Reward will reach beyond it) could have carried the wounded Traveller to an Infirmary of this Kind, inſtead of an Inn, how much of his Care and Concern might have been eaſed? He might then have ſpared his Injunction to *take Care of him*, and the Charges he was at to reſtore him, would not only have been more ſerviceable to the immediate

Object

Object of his Charity, but would have extended, at the ſame Time, to the Benefit of many others.

We are ſufficiently ſenſible, what a Satisfaction it is to a generous Mind to diſpoſe of its Bounty on proper Objects; and whereas, in our private Benefactions, we are often impoſed upon, by falſe Pretences, from ſuch as conſume in Intemperance what they gain by Hypocriſy, it would be an Abſurdity to ſuppoſe that any will apply here for Relief, who are not real Objects of Compaſſion, becauſe they cannot eſcape an immediate Diſcovery; and the Aſſiſtance here afforded, were their Complaints without Truth, would give them no preſent Pleaſure, nor future Advantage.

How many miſerable Creatures, how many real Objects of Compaſſion, languiſh and periſh for want of Relief, by being unable to attain it thus readily, and without Expence? Whereas, here is a *Betheſda*, alway open to thoſe who labour under the greateſt Infirmities, as far as the Pool can contain (and it is a great Pity but it ſhould be farther enlarged) and a good Angel, as it were always ready to move the ſalutary Waters.

And that the Soul may not be neglected, while the Diſtempers of the Body are taken Care of, a proper Chaplain is provided to preach and read Prayers, at ſtated Seaſons, and to give them private Inſtructions, ſuitable to their Condition and their Neceſſities; which, we may juſtly expect, will have a greater Influence with them, when they are ſoftened by Calamities, and ſequeſtred from all worldly Concerns. Then the Preſcriptions of our divine Phyſician in the Goſpel, may be effectual to heal their wounded Conſciences, and raiſe their Thoughts to that Place where Pain and Sickneſs are for ever excluded; and the Impreſſions they receive, when melted down by Affliction, may continue through the remaining Part of their Lives: by which Means, thoſe two Branches of our Saviour's Commiſſion to his Diſciples, *to preach the Goſpel, and to heal*

the

the Sick, will be at once fulfilled: and ſurely that Charity very well deſerves Encouragement, which is thus calculated to preſerve the Body, and to ſave the Soul.

Theſe important Advantages, which are common to *others*, the Infirmary I am *now* recommending, is as fairly entitled to, as any whatſoever; being ſituated in a healthy Air, conducted with great Order and Oeconomy, and extremely well accommodated for every Purpoſe of relieving thoſe whom Infirmity or Sickneſs (joined with Poverty) have diſabled.

And there is an additional one, *peculiar* to *this*, which juſtly demands your tendereſt Care and Compaſſion; which is a Proviſion for indigent Women drawing near the Time of their Travail.

The Caſe of ſuch, without the Neceſſaries of Life to ſupport them, without any Accommodations for them, and without proper Aſſiſtance at hand to ſuccour them, when the Terrors of Death encompaſs them, and the Pains of Travail take hold of them, is perhaps as deplorable as human Nature, in it's utmoſt Diſtreſs, can preſent us with. The critical Seaſon of Child-birth is commonly ſo painful and dangerous, that it juſtifies our tender Mother the Church, in providing a particular Office of Thankſgiving for ſuch as are delivered from it: and when the Scriptures would expreſs any extraordinary Inſtance of Torture and Peril, they often compare it to the Pangs and Agonies of a Woman in her Travail.

This is juſt, even when they are ſurrounded with all the Conveniencies of Fortune, and all the Aſſiſtance of Skill; but where they are deſtitute of theſe, it muſt exceedingly aggravate the Miſery. A lively Repreſentation of ſuch an unhappy Scene, would be too ſhocking, even for our Imagination.

This Affliction, ſo peculiarly entailed on Woman, we ſhould be utterly at a Loſs how to account for, did not the faithful Hiſtory of *Moſes* inform us, that it was inflicted as a Penalty

on all the Daughters of *Eve*, for their Mother's fatal Tranſgreſſion in Paradiſe. And to me it appears as evident a Monument of the Fall, as the Diſorders on the Face of the Earth are of the univerſal Deluge.

This certainly affords a very urgent Call for our Compaſſion, and muſt excite our utmoſt Endeavours to alleviate a Puniſhment, which is owing not to the immediate Crime, but to the Misfortune of the Sufferers; at leaſt to take off thoſe additional Aggravations of it, with which it is attended in extreme Poverty.

For this Purpoſe, we cannot be inſenſible how neceſſary it is, that thoſe who have the Care of them at ſuch a Time, ſhould be well acquainted with the curious Texture of the human Frame, *which is ſo fearfully and wonderfully made*. For how many intricate Caſes frequently occur, and how many diſmal Conſequences often ariſe, from forward Empirics in this Buſineſs? How many Lives (both of Infants and Mothers) are often loſt for want of diſcerning the critical Seaſon, and a proper Knowledge of our admirable Compoſition? And where the Lives are ſpared, many miſerable Creatures linger out their Days in Torture, from the Wounds and Bruiſes they receive from unſkilful Hands [a].

To remedy, as much as poſſible, theſe Calamities, juſtly demands the Concern of every Daughter of *Eve*, who muſt have a deep Senſe of them, as being born *liable* to the ſame: and of every Son of *Adam*, out of Gratitude to Providence for being ſo kindly exempted from them, notwithſtanding he came into the World by them, and out of Pity to thoſe tender Softners of his Cares, and Companions of his Life: and both ſhould with united Hands and Hearts promote a Charity ſo well contrived for the Preſervation of two Lives at once.

Go on then, my Brethren, with Reſolution, and may the Bleſſing of Heaven attend you, in the Purſuance of an Under-

[a] See the Author's Poems, p. 117.

taking you are ſo generouſly engaged in. Go on, in raiſing this Foundation to greater Perfection, which, though it has made a Progreſs, and relieved Numbers beyond Expectation, yet it may be ſaid to be almoſt in its infant State, and therefore implores your Aſſiſtance: and, as it is calculated for ſo many excellent Ends of Charity, extremely deſerves it; eſpecially as it is the only one deſigned to redreſs one of the greateſt Grievances in Life.

May we, with Bowels of Compaſſion, hear (and what Chriſtian can hear them without Compaſſion) the Mournings of the Mothers in their Affliction, and with the moſt flowing Liberality deliver the Children as it were appointed unto Death, and may the Light of your good Examples ſtir up a holy Emulation in others, thus to lay out the Talents they are entruſted with to the beſt Advantage.

To encourage your Zeal and Perſeverance in this excellent Duty of Charity, I ſhould now proceed to the two laſt Branches of my Diſcourſe; which were to ſhew, that we ſhall all one Day be called to an Account for our Talents, and be either puniſhed or rewarded for our Neglect or Improvement of them.

But having already, I fear, treſpaſſed upon your Patience, I ſhall only obſerve to you, that Reaſon and Scripture ſufficiently aſſure us, that ſuch a Day of Accounts will infallibly come. *We muſt all give an Account of what we have done in the Body, whether it be Good or Evil*[b]. And that our bleſſed Saviour, who is to be the Judge of Quick and Dead, in deſcribing the Proceſs of that important Day, inſiſts particularly on ſuch Acts of Charity as we are at this Time met together to encourage: [c] *I was hungry, and ye gave me Meat; thirſty, and ye gave me Drink; I was a Stranger, and ye took me in; naked, and ye cloathed me; I was ſick, and ye viſited me.*

[b] 2 Cor. v. 10. [c] Mat. xxv. 36.

And God grant, that by our being unwearied in this Labour of Love, and not defective in any other Duties of Chriſtianity, we may all of us receive that welcome Sentence---- *Come ye Bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World*-----through Jeſus Chriſt our Lord.

To whom with the Holy Ghoſt, &c.

A Diſ-

A

SERMON,

Preached before

The KING, at *St. JAMES'S*,

December 8th, 1751.

Being the laſt he preached before his MAJESTY.

To the PARISHIONERS of *ACTON*, and of ST. AUSTEN and ST. FAITH.

My dear Neighbours,

AS I feel the Infirmities of Age growing faſt upon me, and muſt expect in a little Time to be diſabled from delivering my Inſtructions from the Pulpit, methinks I would gladly put ſomething into your Hands, that might be a Token of my Affection for you, and of my Zeal for the excellent Church of which we are Members: I could think of nothing more ſeaſonable at preſent, than this Diſſuaſive from Popery, which, though inconſiderable, I hope, on the Account of our Relation, will be accepted with the ſame Kindneſs with which it is offered. My ſincere Deſire is your eternal Happineſs, and upon that Account that you may continue ſtedfaſt in the Chriſtian Faith, as profeſſed by the Church of *England*, believing it to be the moſt agreeable to the Scriptures of any whatſoever: in which I hope you are too well grounded ever to

to liſten to the Seducers from *Rome*. But give me Leave to remind you, that whatever Aſſurances of Salvation a corrupt Church may give you, while you retain your Sins; yet that the pureſt Religion in the World will not ſave you, without a good Life, without a conſtant Attendance on its Worſhip, and a careful Obſervance of its Doctrine. I am,

My BRETHREN,

Your faithful and affectionate Paſtor,

and moſt obedient Servant,

EDWARD COBDEN.

PREFACE.

A Clergyman, I think, needs no Apology at any Time for appearing in Defence of his Religion; eſpecially at ſuch a Time when his Silence would be almoſt criminal; when he is aſſured that many grievous Wolves are entered in, not ſparing the Flock; and that the *Romiſh* Miſſionaries are wafted over in Shoals, compaſſing Sea and Land to make Proſelytes; as if they intended to gain the Kingdom by Fraud, which our Enemies have in vain attempted by Force. It is evident that the Papiſts have of late appeared with more Aſſurance than formerly, in aſſembling, by Troops, at their idolatrous Chapels, which the Scripture ſtyles --- *Harlots Houſes*; when they have no Reaſon to expect ſuch Indulgence, conſidering what cruel Treatment

Treatment the Proteſtants at this very Time receive in the Dominions of Popery. Notwithſtanding this, I am far from thinking that the Increaſe of their Proſelytes is anſwerable to the Boaſts they make, or that the Harveſt is at all in Proportion to the Number of the Labourers; being well aware, that the boaſting of their Numbers is one of their chief Artifices to increaſe them; yet, when there are ſo many who lie in wait, and at the ſame Time uſe ſo many Stratagems to deceive; that ſeveral may fall a Prey to them there is no queſtion. But if they do gain any Ground, this we may be pretty confident of, it is not by dint of ſolid Argument: for, as there never was a weaker Cauſe, ſo no Cauſe was ever more weakly defended, than that hath been ſince the Days of King *James* the Second. The Truth is, they were then ſo totally routed and beaten out of the Field of Reaſon, that they have not been able ſince to rally what little Forces they have: and we need not be under any Concern from that Quarter, while the Bible, *Chillingworth*, *Tillotſon*, *&c.* are permitted to be read with Freedom among us. Reaſon and Scripture are ſo entirely againſt them, that they in vain endeavour to bring even the Shadow of them on their Side.

If Reaſon be ſo evidently againſt them, how then ſhall we account for the Increaſe of Papiſts among us? This is a Queſtion lately propoſed in one of our public Papers; and there appears to be but little Difficulty in reſolving it. Every intelligent Perſon cannot but perceive, that the true Reaſon of it is the too great Lenity of the Government, and the Remiſſneſs of our Magiſtrates in not putting thoſe Laws in Execution, which were wiſely contrived and enacted, by our Anceſtors, for our Security. This the Emiſſaries of *Rome* ungratefully take the Advantage of, and are very aſſiduous in their Applications to three Sorts of Perſons; the Ignorant, the Indigent, and the Profligate; among whom, I am perſuaded, they have the greateſt Succeſs.

Succeſs. The Ignorant they delude by romantic Legends and lying Wonders, by Tales of Miracles and pretended Cures from Relicts, holy Water, conſecrated Wine, Crucifixes, and ſuch low Artifices; which no Promoters of any Religion would make uſe of, but of ſuch a one, as conſiſts of ridiculous Pomp and Pageantry, and whoſe very Doctrines tend to lead the Ignorant into more Ignorance. I queſtion not but the *Glaſtonbury* Waters, whoſe medicinal Effect they have aſcribed to the Aſhes of their Monks and Friars, may have been of ſignal Service to them; not to mention the extraordinary Doctor at *Birmingham*.

The Indigent they prevail with by large Bribes and Gratuities, which they are ſupplied with by their bigoted Devotees, inſomuch that we are informed the Price of changing Religions is almoſt reduced to a certain Standard, and the Hire of a mercenary Conſcience is much raiſed ſince the Time of *Judas*. St. *Peter's* Anſwer might be juſtly applied in this Caſe---*Thy Money periſh with thee*. One of their common Stratagems, we are told, is, the hiring Proteſtant Servants into Popiſh Families, where all Engines are ſet at Work to pervert them; and, if they gain their Point, they bind them with ſhocking Oaths and Imprecations never to deſert. If ſome of them turn out more expert and tractable, they are proper Inſtruments to be employed for the decoying others.

The Profligate they ſeduce, by their Offers of very eaſy Terms of Salvation; by the effectual Abſolution of the Prieſt on a Death-bed. By great Allowances from that Bank of Merit, which the Romiſh Saints have laid up from an Overplus of good Works, and an Exceſs of Duty, which they call Works of Supererogation. By Commutation of Penance for a religious Life; exchanging Virtue and Godlineſs, which are profitable for all Things, for bodily Exerciſe, of little Value either with God or Man: and by that grand Fund and Maga-

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zine of Indulgencies and Pardons from the Pope, which he is ready to diſpenſe, not only for all their former Sins, but for all they ſhall commit hereafter. One would really ſtand amazed, that any in this enlightened Nation ſhould ſeriouſly give any Credit to, or in the leaſt depend upon, ſuch Devices. In ſhort, I know of no Perſuaſion to be compared to Popery, for making the Paſſage ſmooth to Heaven for an abandoned Sinner, without ſincere Repentance.

Such are the glorious Conqueſts they boaſt of!

The Reader will excuſe me if I add a Paſſage from the Author, publiſhed formerly in his Volume of Poems, it being appoſite to the preſent Subject. See his *Ode on the Rebellion*, with the Notes; one of which runs thus ----" Whether Charity be a Mark of the Church of *Rome*, " may be eaſily determined, when we reflect on the Martyrs " here in Queen *Mary's* Reign, and the Inquiſition in other " Countries, which may be ſtyled the School of Cruelty, where " Heretics (and ſuch with them are thoſe who profeſs Chriſti- " anity, and are not Papiſts) are murdered by ſlow Degrees, and " to be conſumed by one Fire would be deemed Compaſſion: " where burning and racking Inſtruments are applied to every " Part, to make them confeſs what their Conſcience abhors; " and Phyſicians are employed, not to heal and relieve, but " to give Notice when the languiſhing Wretches are puniſhed " as far as Nature can go, that their miſerable Lives may be " reſerved for another Round of Tortures. See *Daily Adver-* " *tiſer*, *Nov.* 8, 1745. Indeed the Cruelties of that Church " are ſo notorious, that this Conſideration alone, one would " think, ſhould diſcourage any from becoming Proſelytes to " it: for how ſhocking is the Reflection?---If I become a " Convert to it, I muſt renounce the ſtrongeſt Obligations of " Duty and Nature: I muſt be a Rebel to my King, a Trai- " tor to my Country, and be ready to lend a helping Hand to

" deſtroy my deareſt Friends and Relations, whenever the In-
" tereſt of that Church, or her Emiſſaries require it. Whoſe
" Underſtanding is ſo weak, as to be deluded into ſo uncha-
" ritable a Religion? Whoſe Conſcience is ſo venal, as to be
" bribed into ſo barbarous a Service? And how deteſtable is
" their Faith, whoſe conſtant and moſt prevailing Method of
" making Converts, is, Bribery when *out* of Power, and Per-
" ſecution when *in*. The Chriſtian Religion is all over Love
" and Tenderneſs; and be it the Glory of the Church of *Eng-*
" *land* always to excel in it!"

The Author of this Diſcourſe hath thus thrown in his Mite for the common Good, and is in Hopes that the publiſhing it at this Seaſon may be eſteemed an Evidence of his Zeal for Religion, and Concern for his Country, and that the preaching it formerly will appear an Inſtance of his Fidelity, in the Diſcharge of an Office he had the Honour of for above Twenty two Years.

N. B. *As this Diſcourſe was firſt compoſed with a View to the Fifth of* November, *there are ſeveral Expreſſions in it relating to that Day, which were omitted before his Majeſty, but are here continued, in hopes they may be of Service; as the* Powder-plot *was a memorable Inſtance of the Doctrine contained in it. The Expreſſions may be eaſily diſtinguiſhed by the Reader.*

MATTH. X. 34.

Think not that I am come to ſend Peace on Earth; I came not to ſend Peace but a Sword.

THESE are the Words of the merciful and compaſſionate Saviour of Mankind, the everlaſting Prince of Peace, whoſe coming into the World was attended with a Choir of Angels; *a Multitude of the heavenly Hoſt praiſing God, and ſaying, Glory to God in the higheſt, and on Earth Peace, Good-will toward Men*; and upon a curſory View of them, nothing can appear more inconſiſtent with that glorious Character, or more directly contrary to that ſolemn Introduction of the Seraphin. But upon a cloſer Peruſal of them, this ſeeming Inconſiſtency will immediately vaniſh: for the one has a Relation to the principal Deſign and Intent of his coming into the World, than which nothing can be more true, than that it was to bring an Ambaſſage of Peace and Love, and to reconcile Men not only with an offended God, but with one another, and to make this World a Scene of Harmony and Concord, to inſpire the Souls of Men with the Love of Charity, and Meekneſs, and brotherly Kindneſs, and enrich them with the happy Fruits and Bleſſings with which they are attended. The other has a Relation to the accidental Conſequences, and occaſional Effects, which would follow upon the publiſhing his Goſpel; and that though in its own Temper it breathed nothing more than Love and Good-will, yet would it be the unhappy Occaſion of the greateſt Animoſities and Diſorders, of War, and Blood, and Confuſion. The Truth of which likewiſe has ſufficiently been confirmed by woful Experience. *Think not*---As if our Saviour had ſaid to

his Apoſtles, You may poſſibly ſuppoſe, that I am now putting you upon a very eaſy and gentle Employment, and that wherever you come, Men will not be ſo averſe to their own Happineſs, and ſo unwilling to receive the glad Tidings of Peace and Salvation, but that they will entertain your Meſſage with Kindneſs, and your Perſons with Reſpect and Gratitude. But let not ſuch fond Hopes and flattering Expectations deceive you. The Buſineſs, I am now employing you in, will expoſe you to many Difficulties and Hardſhips, to the ſevereſt Cruelties and Perſecutions, and even to Death itſelf. You are to *wreſtle with Principalities and Powers, and ſpiritual Wickedneſs in high Places.* You are to oppoſe the Power of the Prince of this World (who has long had it in Subjection, and therefore will with Difficulty be dethroned from an Authority he has ſo long uſurped.) *You are to be brought to human Tribunals, to anſwer before Kings and Emperors for my Name Sake, for a Teſtimony againſt them.* You are to contend with all the inveterate Prejudices, which bigotted Zeal, trained up in Ignorance and Error, can inſpire. You are to ſtem the Tide of all the prevailing vicious Habits, and all the corrupt Luſts and Paſſions of ſinful Men.

Theſe are the Difficulties you are to encounter; againſt which you are to arm yourſelves with no other Weapons but thoſe of Innocence and Simplicity, and a firm and unſhaken Faith, which yet, in the End, will bring you off with Succeſs, and make you more than Conquerors.

And who now can reflect upon this Commiſſion, thus nakedly and ſincerely delivered to the Apoſtles, ſo readily and chearfully undertaken, and ſo ſucceſsfully executed by them, in Defiance to the greateſt Difficulties and Dangers, with the Proſpect of no other Aſſiſtance but what was inviſible, and no other Reward but what they were to receive in a future World, without looking upon it as a Proof of their own Integrity, and

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one of the beſt Evidences of the Truth of their Doctrine, that it is poſſible for any Religion to receive? That they ſhould enter upon ſuch a diſcouraging Undertaking with ſuch Reſolution, and diſcharge it with ſuch Triumph, can be imputed to nothing leſs, than that divine Power with which they were ſupported, and which they were aſſured would attend them in all their Labours and Travels.

My Endeavour, at this Time, ſhall be, to make out the Truth of theſe two Obſervations:

I. That Peace and Good-will is one of the principal Ends and Deſigns of the Goſpel.

II. That War and Cruelty is the occaſional Event of it. After which I ſhall make one or two Inferences to direct our Practice.

I. That Peace and Good-will is one of the principal Ends and Deſigns of the Goſpel.

And this will ſufficiently appear from our Saviour's Example, from the expreſs Declarations of the New-Teſtament, and from the general Tendency of the Doctrines there delivered.

From our Saviour's Example; who truly anſwered the Character given him by the Prophet, *a bruiſed Reed ſhall he not break, and ſmoking Flax ſhall he not quench*; and of whoſe Life you have an excellent Abſtract in that comprehenſive Sentence of the Apoſtle, *He went about doing Good.* For if ever Tenderneſs and Compaſſion, if ever the moſt ardent Love, and the moſt extenſive Benevolence, took up their Reſidence in human Breaſt, and appeared with the utmoſt Luſtre in human Converſation, it was in that of our bleſſed Saviour. As St. *John* tells us, that God is Love; ſo did our gracious Lord copy after his heavenly Father exactly in that amiable Perfection; the ſurpaſſing Goodneſs of his Life, joined with the amazing Greatneſs of his Miracles, afforded ſuch a Demonſtration of his divine Miſſion as one would ſuppoſe could not be reſiſted;

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nor can we more approve ourſelves his Diſciples than by imitating that Kindneſs and Charity he diſcovered through all his Converſation. He was ſo far from having any ambitious Views, or entertaining any Deſires of ſecular Greatneſs, which are the great Springs from whence moſt of the Contentions and Diſturbances, which infeſt this World, proceed; that he choſe to appear in the loweſt Condition of human Life: he who *was in the Form of God, made himſelf of no Reputation:* he who was Lord of the Univerſe, and by whom all Things were created, was ſo meek and lowly, that he often wanted the neceſſary Accommodations for his Eaſe, and comfortable Subſiſtence. And when his Diſciples could not get out of their Heads their deceitful Hopes, but perpetually fed themſelves with fond Expectations of temporal Grandeur, and that their Maſter would ſometime aſſert his Right, and appear with all the Luſtre and Majeſty of an earthly King; he ſtill checked their aſpiring Thoughts, and plainly told them, that the Fate he was to meet with, was to be deſpiſed and perſecuted; that the Son of Man would not have where to lay his Head. Nay, when they were at Variance among themſelves about Precedency, and diſputed who ſhould be the greateſt, he aſſured them, that the Way to Greatneſs in his Service was, by endeavouring to be accounted the leaſt. *Matth.* xx. 25. *The Princes of the Gentiles exerciſe Dominion over them, and they that are great, exerciſe Authority upon them; but it ſhall not be ſo among you, but whoſoever will be great among you, let him be your Miniſter.* In the laſt Scene of his Life, when he was apprehended, and the warm Apoſtle, out of an honeſt though miſtaken Zeal for his Safety, drew his Sword, he required him to put it up; and though he could have commanded more than Twelve Legions of Angels in his Defence, yet ſuffered he himſelf to be led as a Lamb to the Slaughter, without the leaſt Clamour or Reſiſtance.

Thus

Thus we perceive that our bleſſed Saviour, by his Example, recommended to us Love and Benevolence, and a peaceable Temper. I proceed to ſhew that his Goſpel every where expreſſly teaches the ſame Principles: This it does ſo fully and copiouſly, that they run through the whole Body of it, and are legible almoſt in every Page; inſomuch that if I were to repeat to you all the Texts that require it, I ſhould give you almoſt a Tranſcript of the Goſpel, wherein they are clearly delivered. Thus in the firſt Sermon he delivered, *Matth.* v. 7. *Bleſſed are the Merciful, for they ſhall obtain Mercy.* And again, ver. 9. *Bleſſed are the Peace-Makers, for they ſhall be called the Children of God.* And, that it might never ſlip out of their Memories, in the Prayer which he gave his Diſciples for their conſtant Uſe, this is one of the Petitions, *Forgive us our Treſpaſſes, as we forgive others their Treſpaſſes.* At the End of which, to make ſtill the deeper Impreſſion on their Minds, he tells them, if *they did not forgive others, they would not be forgiven themſelves. Into whatſoever Houſe ye enter firſt, ſay, Peace be to this Houſe.* And whereas it was the Method of other Maſters of Sects, and Leaders of Opinions, to have ſome particular Habit, or ſome diſtinguiſhing Motto, by which they might be diſcerned from the reſt of the World; he tells them, that the Badge and Mark, by which his Diſciples ſhould be known and diſtinguiſhed, ſhould be that of Love and Charity. *By this ſhall all Men know ye are my Diſciples, if ye have Love one to another.* Nor was this Love and Charity to ſpend itſelf among themſelves, but to be extended to all Men, to thoſe at the greateſt Diſtance, and to thoſe who leaſt deſerved it; even to Strangers and Enemies: *I ſay unto you love your Enemies.* Nor do the Epiſtles of the inſpired Writers teach any other Doctrines.

The Principles of Peace and Quietneſs, of Love and Charity, are ſo clearly diſplayed, and ſo ſtrongly and frequently enforced

enforced in the *New Teſtament*, that were they but as conſtantly obſerved, as they are clearly taught, it would almoſt make a Heaven upon Earth, and render this World as delightful a Scene of Concord and Happineſs, as Imagination could poſſibly frame. The Doctrine of the Goſpel, like *Eliſha's* Salt, thrown into the Waters of *Jericho*, purifies and ſweetens the Fountains from whence theſe troubled and bitter Waters flow. *For whence come Wars and Fighting among you; come they not hence, even from your Luſts?* Whereas the Goſpel teaches us to quiet our unruly Luſts, and allay and ſubdue our tempeſtuous Paſſions. And whatſoever Virtues there are, which have the leaſt Tendency to promote Peace and Good-will in the World, and to make People eaſy and happy with one another; theſe our Religion inſtructs us in, and exacts at our Hands; ſuch as Humility and Meekneſs, Patience and Submiſſion, and Contentedneſs with our Condition; and whatſoever elſe is kind and gentle, whatſoever is Praiſeworthy and of good Report, we are to think of and practiſe thoſe Things.

But notwithſtanding the Goſpel ſo clearly and fully teaches theſe heavenly Doctrines of Love and Peace, that there is ſcarce a Page of it in which they are not enjoined; yet that it would be the unhappy Occaſion of War and Diſſenſion, and all the Confuſions and Cruelties which the State of this World is liable to, is what I am next to ſhew you. This our Saviour ſufficiently forewarned his Diſciples of in the Text: And a little before, he ſays, *the Brother ſhall deliver the Brother to Death, and the Father the Child; and the Children ſhall riſe up againſt their Parents, and cauſe them to be put to Death, and ye ſhall be hated of all Men, for my Name ſake*, ver. 21, 22. *Nation ſhall riſe againſt Nation, and Kingdom againſt Kingdom; then ſhall they deliver you up to be afflicted, and ſhall kill you.* Matth. xxiv. 9. And in the Parable of the Vineyard, *the Huſband-*

men took the Servants and beat one, and killed another, and ſtoned another, ch. xxi. 35. And many other Predictions there are of his to the ſame Purpoſe. And what he thus foretold was fully made out in his own Perſon; and his immediate Diſciples, as well as thoſe of after Ages, ſufficiently experienced the Truth of this Prediction: for, not to inſiſt on particular Circumſtances, and all the Sufferings and Indignities he underwent when he aſſumed our Nature, how was his whole Life, from his humble Birth in the Manger, to his bitter Death on the Croſs, but one continued Scene of Contempt and Cruelty? And, that his firſt Diſciples too drank deep of that bitter Cup, which he drank of, the Account we have of their Lives and Sufferings ſufficiently informs us. *Some had Trial of cruel Mockings and Scourgings, yea, moreover of Bonds and Impriſonment; others were ſtoned, were ſawn aſunder, were tempted, were ſlain with the Sword; they wandered about, being deſtitute, afflicted, tormented, of whom the World was not worthy.* And although thoſe ſevere Trials are now over, and thoſe furious Flames, which blazed ſo much in the early Ages of *Chriſtianity*, are now in ſome Meaſure abated, at leaſt in theſe Regions where the Profeſſion of it is eſtabliſhed, and encouraged by human Laws; yet whoever ſhould now endeavour to propagate it, as the Apoſtles did, in thoſe Countries where it has yet taken no Root, he would, I am perſuaded, meet with the ſame fatal Oppoſition, and be ſoon convinced of the Truth of thoſe Predictions which foretel it.

That ſo heavenly a Doctrine, which breathes nothing but Love and Sweetneſs, ſhould meet with ſuch Oppoſition, and the Promoters of it ſuch Troubles and Perſecutions, ſeveral Reaſons, which I have already hinted at, may be aſſigned: as firſt, the Power and Influence of infernal Spirits; it tending ſo directly to aboliſh their Worſhip, and deſtroy their Authority, they would undoubtedly make all the Head they could,

and raiſe all their Artillery againſt it. Hence the Apoſtle, *We wreſtle not againſt Fleſh and Blood, but againſt Principalities and Powers, againſt ſpiritual Wickedneſs in high Places:* and to their Malice and Influence in the World, the firſt glorious Aſſerters of the Cauſe of *Chriſtianity* do frequently aſcribe the cruel Treatment they received.

Another Reaſon may be aſſigned; the Prejudices of another Religion. There is ſo much Self-conceit in the Hearts of Men, and ſo over-weening an Opinion of their own Judgment and Underſtanding, that there is hardly any thing they are with more Difficulty brought to, than an Acknowledgment that they are in the wrong; and then to own themſelves in the wrong in ſo important a Point as that of their Religion, is ſuch a Reflection upon them, as what very few Tempers, and thoſe more noble than ordinary, can ſubmit to. There is no Perſuaſion People embrace ſo cloſely, and are ſo unwilling to part with, as that which they have entertained concerning Things ſacred; and when they once conceive they are ſtruggling *pro aris*, (for their *Altars*) the Contention is uſually very ſharp and bitter; which, by the by, is Argument ſufficient to ſhew how natural Religion is to the Soul of Man, ſince even the Miſtakes of it take ſuch faſt hold there. No Rage ſo furious as that which a holy Zeal inſpires, nor are there any Barbarities ſo ſavage and brutal, but what Men will allow themſelves in, when they are promoting the Cauſe of their God. Hence many of thoſe cruel Outrages againſt the firſt Diſperſers of *Chriſtianity*, both from *Jews* and *Heathens*. Hence was St. *Paul*, Acts ix. 1. himſelf a Perſecuter and Blaſphemer. Hence he breathed out Threatnings and Slaughter againſt the Diſciples of the Lord; and *was exceedingly mad againſt them, and verily thought with himſelf he did God Service by it:* and when he is recounting to the *Jews* the Qualifications that might recommend him to their Favour and Eſteem, he tells them his

Zeal

Zeal was ſuch, *that he perſecuted the Church of God.* It was what he knew they valued themſelves upon, and could not but look with a favourable Eye on one who was diſtinguiſhed by the ſame fiery Temper.

Another Reaſon was the corrupt Luſts and Paſſions of Mankind. The great Things which the Generality of the World purſue with Diligence and Ardor, are temporal Riches, Honour, and Pleaſure; *the Luſt of the Eye, the Luſt of the Fleſh, and the Pride of Life*, as the Apoſtle ſums them up. Now the Doctrines of *Chriſtianity* being ſo directly oppoſite to theſe, it is not to be wondered at, that thoſe, whoſe Hearts and Affections are engaged with ſuch Objects, are ſo averſe to thoſe Doctrines, and ſo unwilling to receive them: *Chriſtianity* earneſtly recommends to us, the ſetting our Affections on Things above, our deſpiſing theſe earthly Advantages and Allurements, and in lieu of them propoſes only the Rewards and Glories of a future State. It earneſtly inculcates the mortifying our ſenſual Luſts and Paſſions, and the Doctrines of the Croſs; and, therefore, no wonder if its Profeſſors are made Examples of it. Hence the Ambition of *Herod* prompted him *to ſtretch forth his Hands to vex certain of the Church*, Acts xii. 1. Hence, when *Paul* and *Silas*, ch. xvi. 19. had caſt out of a Maid the Spirit of Divination, they were barbarouſly treated by her Maſters, becauſe they *ſaw the Hope of their Gain was gone.* The ſame Love of Gain and Intereſt inflamed *Demetrius* againſt the Apoſtle, and though he ran in with the popular Cry --- *Great is Diana of the Epheſians*, yet it was the Silver Shrines he was more concerned for, than he was for the Honour of the Goddeſs.

The laſt Reaſon I ſhall offer for the Diſſentions and Cruelties, which the Goſpel has unhappily been the Occaſion of, is the miſtaken Notions which ſome, even of its Profeſſors, have entertained of it, and extracted from it. Thus a Belief

of the Neceſſity of blending the *Jewiſh* Religion with the Chriſtian, and of obſerving all the Rites and Ceremonies of the *Moſaic* Law, occaſioned a ſharp Diſpute between the two great Apoſtles, St. *Peter* and St. *Paul:* and thus, in after Ages, what Quarrels and Confuſions did ſome darling Opinions, taken up without Foundation by ſome warm and fanciful Men, occaſion in the Church of *Chriſt?* For when they had once eſpouſed an Opinion, though never ſo diſtant from Truth, and though of never ſo trifling Conſequence, they would defend it as warmly, as if the whole of their Salvation depended on it, and ſacrifice the very Life and Subſtance of *Chriſtianity* in its Defence; forgetting in the mean while the grand Duties of Peace and Charity, of the cleareſt Obligation, and of the utmoſt Importance. And, to come a little nearer to our own Times, and the Occaſion of this Day's Solemnity, what erroneous Doctrines hath the Church of *Rome* entertained, and with what Violence and Barbarity has it maintained them? Inſomuch that there hath been ſcarce ſo much Chriſtian Blood ſpilt by the ten heathen Perſecutions, as there hath been by that tyrannical and ſavage Church, if that may be termed ſuch, where the Foot-ſteps of Charity, which is the diſtinguiſhing Mark of *Chriſtianity*, are hardly to be diſcerned. As if whatever Part of the bleſſed Apoſtle St. *Peter's* Example they omitted, they were reſolved to follow him in his miſtaken Zeal, and his Readineſs to draw the Sword. As if they thought themſelves exempted from the plain Precepts of our Saviour, which require Peace and Charity, but were the very Perſons who were peculiarly concerned to execute his Prophecies of Blood and Confuſion. Thus, what Miſchief hath that arrogant and blaſphemous Doctrine, for I think we can ſcarce give it too hard a Name, occaſioned in the World, of the Biſhop of *Rome's* being King of Kings, and Lord of Lords? And upon that Foundation, aſſuming to himſelf the Power of depoſing Princes,

Princes, and abſolving Subjects from their Allegiance. There is no need of demonſtrating from Reaſon, the tragical Conſequences of ſuch an Opinion, which have been found too true by diſmal Experience: As if our Saviour had delegated to St. *Peter*, and his Succeſſors, the Kingdoms of this World, which he himſelf diſclaimed, and had authorized his Servants to deſtroy whatever ſtood in their Way. Whether it were to this Doctrine, or to another as pernicious, that the black Deſign of this memorable Day is owing, I ſhall not take upon me to determine. The other Doctrine I mean, is that of aſſigning all to Damnation, who are not in the Boſom of their Church, and of the ſame Opinion with themſelves. The depoſing Doctrine is what, perhaps, ſome of that Communion at this Time of Day are almoſt aſhamed of; but it is what the Popes have aſſumed to themſelves for many Ages, what many crowned Heads have ſuffered the fatal Effects of, and what they actually endeavoured to execute upon this Nation, under the glorious Reign of our firſt Proteſtant Queen: And if they do not now ſend out their depoſing Mandates, it is becauſe their Hands are ſhortened, and they think it will do their Cauſe but little Service. But that there is no Salvation out of their Church, is a Tenet conſtantly maintained among them: the Conſequence of which is, in their Opinion, that if they cannot convert us by gentle Means, then all the Severity and Cruelty they can ſhew to our Bodies, is but a happy Method of ſaving our Souls. Then the *Smithfield* Flames are kindled out of pure Love and Kindneſs, and all the barbarous Treatments of their bloody Inquiſitions, are Expreſſions of holy Zeal, and fervent Charity. Then the killing thoſe who will be ſo obſtinate as not to believe manifeſt Abſurdities, and groſs Contradictions, nor act contrary to the plaineſt Rules of Duty, will be thought the doing God the greateſt Service, and the beſt Way to advance his Kingdom in the World. Then the Fire, which was in-

tended for the tragical Train of this Day of Thankſgiving, will be thought to be fetched from Heaven, and the Perſon who brought it judged worthy to be canonized. But, good God! that ever a miſtaken Zeal for the Chriſtian Religion, ſhould ſo blind their Eyes, and infatuate their Minds, as to efface the plaineſt Principles of common Humanity! That ever the pure and peaceable Doctrine of the Bleſſed *Jeſus* ſhould inſpire Men with ſuch Rage and Fury, as to murder and deſtroy their Fellow-creatures! To ſuch we may apply that Saying of our Saviour to his Apoſtles, who would have called down Fire to deſtroy the *Samaritans: Ye know not what manner of Spirit ye are of.* And the Reproof given to St. *Peter* will be ſuitable to his pretended Succeſſors: *Get thee behind me, Satan; for thou ſavoureſt not the Things that be of God*; hardly indeed the Things that be of Man; for they are ſuch Things as are ſhocking to human Nature. For ever bleſſed, therefore, be the divine Goodneſs, which hath not given us over for a Prey to the Teeth of ſuch mercileſs Enemies; but hath likewiſe vouchſafed us a ſecond Deliverance upon this joyful Day, by a glorious Inſtrument of the divine Providence, from this furious and perſecuting Spirit.

Give me leave to make one or two ſhort Inferences, from the ſeveral Branches of this Diſcourſe.

One is, that ſince the general Deſign of our Saviour was to promote Peace and Good-will among Mankind; and ſince the whole Doctrine of the Goſpel breathes nothing more than Love and Charity, that we endeavour principally to cultivate and enrich our Minds with theſe Graces, and not be forward to promote our Religion by Force and Cruelty; for that is to promote it by what undermines the very Foundation of it. The Chriſtian Religion wants nothing but to be underſtood, and ſtands in no Need of ſuch Methods to advance it; it comes powerfully recommended to the Underſtanding of Mankind,

and

and has Arguments from Reaſon, which cannot be reſiſted. The true Way of propagating it, is to endeavour to perſuade Men of its Truth and Goodneſs, and to convince their Judgments, by giving them *a Reaſon of the Hope that is in us*; but to call in the Aſſiſtance of the Sword, to compel Men to embrace it, is to diſparage it, as well as to deſtroy and contradict it: Mildneſs and Meekneſs, Gentleneſs and Compaſſion, are the principal Graces of the Goſpel; and without theſe there is no contending for the Faith delivered to the Saints, becauſe theſe are the chief Ingredients of it, and without them we are contending for we know not what. I would not be underſtood, as if I thought it unlawful for Governors to uſe their Authority to ſupport what they account the true Religion in Peace, Unity, and Perfection; I mean ſo far as to appoint Places convenient for the Diſcharge of its public Worſhip, to make a competent Proviſion for its Miniſters, and to give ſuch temporal Rewards of Honour and Profit to the Profeſſors of it, as may invite others to conſider and embrace it, and endeavour to bring them to it by all the Motives of Favour and Encouragement, and all the gentle Means of Argument and Perſuaſion. This I am ſo far from thinking unlawful, that I am perſuaded it is their principal Duty, and ought to be their chief Care. But when this is done, I am not for proceeding to Severity, unleſs in ſuch Points where the Peace of the State is affected: Let them not endeavour to convince Men's Judgments by the Sword, and to gain them over by Fire and Faggot, and inhuman Inquiſitions. But let this be a fixt and undoubted Maxim, that that Religion is the moſt Chriſtian, which breathes moſt of the Spirit of Charity; which is no where more conſpicuous than in the Church eſtabliſhed among us.

Another Inference I would make, is, that though we are not to promote Perſecution ourſelves, yet that we ſhould not be ſurprized at it in others; ſince our bleſſed Saviour has ſo expreſſly told us, that this is what would happen. Whenever it does

does happen, let it be ſo far from ſurprizing or diſcouraging us, as to make us hold our Religion the faſter; ſince it gives a farther Confirmation to the Truth of it, by fulfilling ſo plain a Prophecy of our Saviour. He has told us, that *he came not to ſend Peace upon Earth, but a Sword*; and that we are not to expect Eaſe and Quiet, but Troubles and Perſecutions. And although theſe Prophecies had an immediate Regard to the primitive Times of *Chriſtianity*, and were remarkably compleated then, when hardly a Preacher of it came to his Grave in Peace; yet are they applicable, and have been verified in all ſucceeding Ages, and probably will be to the End of the World. We are not to think that our Saviour has deſerted his Church, or is unfaithful to his Promiſe, though he ſuffer it to be ſometimes under a Cloud, and his ſincere Diſciples to be barbarouſly treated by their Fellow-creatures. Nor let the ill Treatment we receive from them, ſo exaſperate us againſt them, as in our Turns to repay them in their own Uſage. Let other Religions riſe and increaſe with the Blood of its Oppoſers; but let the Chriſtian only by that of its own Profeſſors. And let us alway remember, that we follow a Saviour, who prayed for his Perſecutors, and ſuffered and died to make them happy; and that it is our Duty *not to be overcome of Evil, but to overcome Evil with Good.*

To conclude. I thought it proper at this Seaſon to lay theſe Things before you, and to remind you, though it is what you can hardly be ignorant of, what the Spirit of *Popery* is. At this Seaſon, I ſay, when though we are but lately delivered from a Rebellion, which filled our Hearts with Terror; yet the Emiſſaries of *Rome* ſtill ſwarm like Locuſts in our Land, uſing all their Arts to ſeduce the Ignorant, and enſnare the Unwary. As nothing creates in me a greater Averſion to *Popery*, than that Spirit of Perſecution it breathes to all who diſſent from it: ſo God forbid I ſhould ever be influenced by ſuch

ſuch a Spirit. May thoſe who are trained up in its Errors, if they ſtudy to be quiet in the Land, enjoy the Liberty of their own Perſuaſions, and be convinced by Argument, but not compelled by Terror, to renounce them. But when Popery is ſo deſtructive to all our Intereſts; when thoſe who are made Converts to *Rome*, are infallibly at the ſame Time made Rebels to our King, and Traytors to our Country, it muſt ſurely be great Supineneſs to ſuffer the Enemy to continue ſowing his Tares, not in the Night only, but in the open Face of Day. I could wiſh our Attention were not ſo much taken up in Expedients to ſecure the higheſt Stations: and that in our eager Contentions to ſit near the Helm, we did not quite loſe the Direction of the Veſſel, and grow careleſs whether it ſtrike againſt a Rock, or fall into the Hands of the Enemy. We ſeem to be in a profound Sleep with Regard to the Progreſs of *Popery*, which yet we are told makes ſuch haſty Advances as muſt give Concern to every ſerious Proteſtant, and to every loyal Subject in the Kingdom. And as Infidelity prevails too much among us, the Tranſition ſeems not at all improbable from thence to Superſtition. When our Liberties, our Lives, our Religion, in ſhort, every Bleſſing valuable to *Britons* is at Stake, Charity will certainly juſtify, and Prudence requires, that we put our Laws in Execution, in ſuppreſſing all Schools and Seminaries of that Religion: that we baniſh thoſe Betrayers of Conſcience, that Peſt of Society, the Jeſuits, deteſted even by thoſe of their own Communion; and all foreign Emiſſaries, who turn Religion into Rebellion, and Faith into Faction; leſt they poiſon his Majeſty's Subjects, ſeduce them from the true Worſhip of God, and the juſt Honour of our King: and that we take all neceſſary and lawful Meaſures for the Security of our Country, and the Welfare of our Poſterity. If we reflect on our great Immoralities of all Kinds, of which Notice hath been graciouſly taken from the Throne [a]. Our general

[a] See his Majeſty's Speech laſt Year to the Parliament, juſt before this was preached, 1750.

Bribery and Corruption, our Indulgence in thoſe Liquors which deſtroy their Thouſands and ten Thouſands; our unbounded Luxury, and our daring Impiety and Profaneneſs: theſe Articles are enough to ruin a ſtronger Conſtitution than that of this Kingdom, even from their natural Conſequence. And will not God likewiſe viſit for theſe Things? He hath indeed evidently ſhewed his Diſpleaſure, by warning as with uncommon Judgments; ſuch as a dangerous Rebellion, a fatal Diſtemper among our Cattle, which ſtill rages, and for which, after all our Efforts, we can find no Remedy; ſeveral dreadful Shocks of an Earthquake, and now lately by depriving us of two of our firmeſt Pillars [b], on which we depended for Safety.

May theſe Conſiderations animate our Zeal and Affection for the preſent happy Eſtabliſhment, which, under the divine Providence, is our only Security for the Bleſſings we enjoy: may they excite us to amend our Lives, and walk worthy of thoſe extraordinary Means of Grace we are afforded; in order to reconcile our offended God, and avert the dreadful Judgments which threaten us. Or if, for the Wickedneſs of theſe Nations, which is exceeding great, Puniſhment be reſerved for us, which we muſt with deep Remorſe acknowledge to be juſtly due; let us humbly and earneſtly apply to the Throne of Grace, entreating that we may fall into the Hands of God, and not into the Hands of Men. Into the Hands of God, whoſe Corrections are Kindneſs, and not into the Hands of thoſe Men, whoſe Mercies are cruel.

Now to God the Father, &c.

[b] The Prince of *Wales*, and Prince of *Orange*.

The

A

SERMON

Preached in the

Pariſh-Church of Chriſt-Church, *London*,

On *Thurſday* MAY the 16th, 1754:

Being the Time of the YEARLY MEETING of the Children educated in the Charity-Schools, in about the Cities of *London* and *Weſtminſter*.

EPHESIANS vi. 4.

Ye Fathers, provoke not your Children to Wrath; but breed them up in the Nurture and Admonition of the Lord.

IT is no unuſual Thing with the Apoſtle St. *Paul*, in the Beginning of his Epiſtles, firſt to clear up ſome principal Point of Doctrine, in order to direct and confirm the Faith of thoſe *Chriſtians* to whom he wrote, and after that, without much Concern for Order or Method, to ſcatter ſeveral excellent Precepts of Morality, for the Improvement of their Behaviour and Manners. Of this we have an Inſtance in the Epiſtle before us. For having, in the foregoing Part, rectified the Judgments of the *Epheſians*, which were perverted by the corrupt Notions of ſome early Hereticks, he afterwards lays

before them many uſeful and general Inſtructions; and then deſcends to direct them in their Carriage as to thoſe reſpective Duties by which they ſtood obliged in their particular Relations. This Chapter begins with Admonitions to Children *to yield Obedience to their Parents*; *(for this*, ſays the Apoſtle, *is right*; this is what Reaſon and Equity exacts at your Hands, as a Recompence to thoſe to whom you are in ſome Meaſure indebted for your Exiſtence) and to pay them Honour, not only out of a Regard to former Benefits received from them, but for the Proſpect of thoſe which God hath promiſed; *that it may be well with thee, and thou mayeſt live long on the Earth.* The Almighty Governor of the World ſtands engaged for the temporal Felicity of thoſe who are thus dutiful and reſpectful.

After this ſhort Admonition to the Children, that the Parents likewiſe might not go without their proper Leſſon, the Apoſtle tells them, how they ought to demean themſelves toward their Offspring. *Ye Fathers, provoke not*, &c. which Words may be underſtood as containing two diſtinct Precepts, one Negative, the other Poſitive: but I ſhall concern myſelf no farther with the former, than as it concludes a Direction for the more gentle and ſucceſsful Method of performing the latter.

My Deſign is, from theſe Words, to diſcourſe to you of the Religious Education of Children: I am perſuaded, that the deplorable Corruption of the preſent Times is, in a great Meaſure, owing to the too common Neglect of Children, at their firſt ſetting out. They are generally foſtered up with great Fondneſs under the Parents Wing, the Reins are thrown looſe upon them for many Years, and they are allowed to do juſt what is right in their own Eyes. Ungovernable and vicious Paſſions, in the mean Time, take the firſt Poſſeſſion of them, till they deſpiſe Authority, are impatient under all Diſcipline, and Correction comes too late to do any good. This too, I am perſuaded,

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is a general Failure among Perſons of ſuperior Rank and Fortune, and is the principal Occaſion that there is ſo much Extravagance, and ſo little Regard to Authority, in thoſe eminent Seats of Learning, the Univerſities, the beſt fitted for Education of any in the World. It is in vain to hope that a Youth ſhould improve much in Piety, Virtue, or Learning, who never knew what Correction or Reſtraint was before he came into thoſe Places; and, while he continues in them, is plentifully ſupplied with a ſecret Fund to ſupport him in every Humour and Vanity. And if a conſcientious Tutor ſhould offer to check him in his Career, the Pupil knows how to appeal from his Authority to a Tribunal, where the partial Fondneſs of the Judges will readily decide in his own Favour. If we expect the Current ſhould run clear, we ſhould endeavour to purify it at the Fountain-head *.

But to omit this at preſent. It is too viſible that there is a great Decay of Piety and Virtue among us; and it is as evident, that this Decay is very much owing to the Want of a ſtrict Education at firſt. Give me Leave, therefore, to recommend this Subject to your preſent Meditation: what I have to ſay upon it I ſhall reduce to theſe three Heads;

I. *Firſt*, I ſhall endeavour to inform you wherein this Duty conſiſts.

II. *Secondly*, I ſhall give you the beſt Directions I can, how it ought to be performed. And,

III. *Thirdly*, lay before you ſome weighty Motives to incite you to it.

I. *Firſt*, Then I am to ſhow wherein this Duty of the *Religious Education of Children* conſiſts. The Care that Parents ought

* How far this Evil might be remedied, were all the Governors of the Colleges united in a ſtricter Diſcipline, according to the Advice of one excellent Pattern, lately removed into a better World, it may not be improper for them to conſider.

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to have for the Religion of their Children begins almoſt from their Nativity. For although, at our firſt Entrance into the World, we are compelled to work through a long gloomy Paſſage to the Glimmerings of Reaſon; though the Weakneſs of our Bodies diſables us from performing the Commands of the Goſpel, and by the Darkneſs of our Underſtandings we are incapable of knowing them; yet has the merciful Providence of God, in this early Infancy, vouchſafed us Acceſs, by Baptiſm, to all the ineſtimable Privileges of the Goſpel. At the *Laver of Regeneration* we are freely admitted, nay, by *Chriſt* himſelf invited, to the Covenant of Grace.

It highly therefore concerns all Parents not to omit the firſt Opportunity the Church affords, of entitling them to all the Means of Grace and Hopes of Glory, by that divine and ſacred Ordinance. Methinks they ſhould be very diligent, as ſoon as poſſible, to waſh away that Stain of original Pollution, which was propagated together with their Nature. For although it belongs not to us raſhly to determine of the State of thoſe Infants that die unbaptized; yet why ſhould we run a Hazard of ſuch Conſequence, when it may be ſo eaſily avoided? For, ſays our Church, at the End of the Office of public Baptiſm, "It is "certain by God's Word, that Children which are baptized, dy-"ing before they commit actual Sin, are undoubtedly ſaved." In Confirmation of which Doctrine, we may obſerve, that St. *Paul* tells us, 1 *Cor.* vii. 14. *Now are your Children holy.* By which Holineſs we cannot (as learned Commentators obſerve) well underſtand any thing elſe than their Admittance, or their Right to an Admittance, to the Goſpel Covenant. And if they have a Right to it, and are by the Ceremony of Baptiſm actually admitted, who ſhall refuſe them the Privileges of that Covenant? For as no one, I think, can juſtly *forbid Water that they ſhould not be baptized*, who are holy as well as we; ſo no one can reaſonably deny the Bleſſings of the Goſpel,

ſuch as Pardon of Sins and everlaſting Life, to ſuch as are both baptized and ſanctified. So that you ſee there is a joyful Aſſurance on the Side of the earlieſt Communication of this ſacred Rite, and nothing but Darkneſs and uncertain Hopes on that of neglecting it.

As Children advance in Age and Diſcretion, forget not to take early Poſſeſſion of their Thoughts, with pious Admonitions; neglect not this happy Seed-time of inſtilling good Principles into them betimes, and making them gradually ſenſible of all the excellent Commands of our moſt holy Religion. Pour theſe Leſſons into them, as they are able to receive them, *Line upon Line, and Precept upon Precept*, that their Improvement in Virtue may keep Pace with their Stature, and their Piety riſe in Proportion to their Years. [a] *Thou ſhalt teach them diligently unto thy Children, and talk of them when thou ſitteſt in thine Houſe, and when thou walkeſt by the Way, and when thou lieſt down, and when thou riſeſt up.*

Eſpecially ſince the Wiſdom of our Church has compriſed, what is neceſſary for a *Chriſtian* to believe and practiſe, in an eaſy compendious Catechiſm. This you ſhould make your Children get however by heart, that they may learn what a ſolemn Promiſe they made at their Baptiſm; and may be both *able* and *willing* to take upon themſelves, at Confirmation, thoſe Obligations they heretofore entered into by their Sureties. And let me here obſerve, that Confirmation, as it is an antient Uſage, handed down to us from the Beginnings of *Chriſtianity*, and inſtituted even by the Apoſtles themſelves; ſo it is very fit and neceſſary it ſhould be ſtill continued in the *Chriſtian* Church; that when we arrive to Years of Diſcretion, we may ſeal ourſelves that beneficial Covenant, which in our Infancy we were by Proxy engaged in. And as it is very fit and neceſſary we ſhould thus, at ſome proper Seaſon, take upon us our Profeſſion, ratifying it with our own Conſent, and making it

[a] Deut. vi. 7.

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our own Act and Deed, ſo is it likewiſe, that we ſhould in ſome Meaſure underſtand the Nature of that Profeſſion, and the Terms and Conditions of the *Chriſtian* Covenant, before we thus ſolemnly engage ourſelves in it.

For the improving our Underſtandings in this Point, and the promoting this Knowledge, the pious Care of our Church hath made a very full and plentiful Proviſion. And all Parents, Maſters, and Sureties, all thoſe to whom the Care of the Education of Youth is entruſted, will be inexcuſable if they do not inſtill into their Minds thoſe firſt Principles of *Chriſtianity*, with which they are ſo readily and eaſily furniſhed; if they do not inſtruct them in the Nature of their baptiſmal Vow, what Mercies are offered on God's Side, and what Duties are required on theirs, and what they muſt believe and do in order to Salvation; and by this Means fit them for the Laying on of the Biſhop's Hands.

Theſe plain Rudiments of ſacred Wiſdom, Parents ſhould make their Children repeat every Night and Morning, together with ſome ſhort and proper Prayers, agreeable to their Condition and Memory.

Make them pay a ſerious Regard and Obſervance to the Lord's Day. Debar them, at that Seaſon, of their uſual Diverſions: Let them underſtand, that it is a Day more immediately dedicated to the Worſhip of God, and the Offices of Devotion. Make them read ſome ſmall Portions of holy Writ, the *Whole Duty of Man*, or other good Books. Oblige them to a conſtant Attendance on the public Service of the Church, and to a reverent Demeanor when they are there: and, when any Part of the Catechiſm is expounded, that they be then ready to anſwer what Queſtions ſhall be propoſed to them, and to give diligent Heed to what is explained. After the Buſineſs of this Place is over, it will be convenient for you to call them to ſome Examination; and ſee what Account they can give of their

their Improvements. This will fix what they have heard deeper in their Memories, and make them yield greater Attentiveneſs for the future.

Let it be your Care to inculcate all thoſe Virtues which are moſt agreeable to their Condition. Such as Submiſſion to their Teachers and Governors, and a dutiful Behaviour to yourſelves. Imprint in them Diligence and Modeſty, and an attentive and teachable Diſpoſition. For this is the fitteſt Seaſon of laying the Foundation, and theſe are the proper Groundwork upon which thoſe other Graces of a Chriſtian State are to be raiſed. It is to be confeſſed, that there is a happier *Εὐφυία*, a *genuine Towardneſs* in ſome Children more than in others. But thoſe who have the leaſt, and thoſe who have the largeſt Share of it, are capable of Improvement. Should you obſerve any thing in their Diſpoſitions tending to Revenge or Cruelty, endeavour to ſweeten their Tempers and ſoften their Paſſions, and infuſe into them a Tenderneſs of Nature, agreeable to the Spirit of the *Chriſtian* Religion. Never indulge them in the barbarous Pleaſure of torturing Animals purely for their Diverſion *.

Let it be your continual Care to preſerve them from thoſe Vices to which they are addicted by the Rawneſs of their Years, or the Bias of their natural Inclinations; ſuch as obſcene Diſcourſe, ſwearing, ſtealing, or quarreling with their Companions. Theſe are Sins ſoon learned, and Children are forward to practiſe them, and I am afraid this diſſolute Age is not void of Tutors to corrupt them. But above all, labour to break them of that common, but abominable and impudent Cuſtom of Lying; which is very incident to thoſe Years, as

* Much leſs any of their own Species, as is ſhockingly reported of the *Weſt-Indian* Children, whence they acquire a Savageneſs of Temper. It were much to be wiſhed too, that ſome of our *Shrove-Tueſday* Paſtimes were aboliſhed.

they frequently endeavour to palliate one Fault with another, to ſcreen themſelves from Puniſhment by framed Pretences; and if they once perceive, that they not only eſcape by theſe little Falſities, but that their Parents are delighted with them, thinking them pretty Inventions, and Arguments of a ſpritely Wit, that there is yet no great Harm in them, and that they may be remedied at Pleaſure, they will then be encouraged to an habitual Uſage of ſinning. They will commit thoſe Faults which pleaſe themſelves, and then diſguiſe them with freſh Pretences to delight their Parents. Perhaps be guilty of the former Tranſgreſſions, for the very Pleaſure of delighting others with the latter. And by ſuch Connivance at the Beginning, many have gone on beyond Reſtraint, and it may be at laſt to their hearty Sorrow, who gave the firſt Encourrgement, and no leſs to the Hazard of both their immortal Souls.

You have the Opportunity (and it concerns you not to neglect it) of ſeeing where is their greateſt Danger of tranſgreſſing, which is their weakeſt Side, and where the Enemy's Attacks are likely to prove moſt ſucceſsful. Endeavour all you can to fortify with Art, what is thus unguarded by Nature. Call in all poſſible Aſſiſtance, implore the divine Grace for their Security, and inſtruct them to do the ſame. For though we cannot by any human Strength maintain our Ground, yet there are thoſe Succours at our Requeſt, that are ſufficient to defend us. When they arrive at a maturer State, let them not imagine they are exempted from your Authority, nor do you ſuppoſe yourſelves excuſed from the Care of them. Still with Vigilance and Diſcretion make uſe of the Influence you have over them; which is frequently exerciſed to encourage and direct them in the Management of their temporal Concerns. Enjoin them to a ſteddy Continuance in thoſe virtuous Paths wherein you have hitherto conducted them, and that they frequent that moſt beneficial and heavenly Inſtiution of the Sacra-

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ment of the Lord's Supper; than for the Obſervance of which there is no Command in Scripture more peremptorily delivered, and to which our Obligations are of greater Moment. *Remember the Sabbath Day to keep it holy*, is an Injunction not more clearly [e] delivered, than, *Do this in Remembrance of me.* But I ſhall proceed no farther upon this firſt Head of my Diſcourſe, than only to remind you, that your Concern and Endeavours for their eternal Happineſs ought to begin as ſoon as they are born, and not wholly be laid aſide till they or you deſcend into the Grave.

II. I come, *Secondly*, to give you the beſt Directions I can, how this Duty ought to be performed. And there are two Methods intimated to us in my Text. The Word παιδεία, which is tranſlated *Nurture*, ſignifies more properly *Diſcipline* or *Correction.* Thus *Heb.* xii. 5. παιδεία Κύριε, ſignifies *the Chaſtening of the Lord*; and *ver.* 11. and in many others Places it has the ſame Meaning. *Rev.* iii. 19. So here, *Breed them up in the* Diſcipline *and Admonition of the Lord.* By the firſt I underſtand the Method of Severity, by the latter that of Gentleneſs. Of both theſe as briefly and plainly as I can.

As a Phyſician that would arrive at any Perfection in his Art, muſt not only underſtand the different Virtues of his Remedies, but muſt alſo ſtudy the various Conſtitutions and Tempers of Bodies; ſo ought Parents, by long Experience and diligent Obſervation to examine the Genius of their Offſpring, and then apply that Method which they perceive will operate ſooneſt, and prove moſt beneficial. Some Children are of that generous Spirit and compliant Nature, that they are ſooneſt moved and fartheſt drawn by the Cords of Love and Kindneſs; whereas others are of ſuch a ſullen and untractable Diſpoſition, that nothing will prevail with them, but rigorous and auſtere Uſage. Nay, the ſame Methods will ſometimes be ineffectual with the ſame Perſons. However, this I ſhall affirm, that

[e] Luke xxii. 19.

in all Inſtances where Gentleneſs will avail, Prudence, as well as Affection, will diſſuade us from Severity. And when you require from them the Performance of any religious Exerciſe, ſuch as reading, praying, or ſaying the Catechiſm, it is adviſeable to bring them to it chiefly by Intreaties and Encouragements; and reſerve the Rod rather for the Puniſhment of Tranſgreſſions; otherwiſe they may reflect upon the Smart when they remember the Duty; and when they are ſecure from the former become averſe to the latter, merely on the Account of thoſe Terrors which the Parent injudiciouſly planted round it. Some Parents are of that moroſe Diſpoſition, that they always affect Sourneſs and Auſterity, and ſtudy to appear with a Countenance of Terror; contrary to the Apoſtle's Advice---*Provoke not your Children to Wrath.* In *Col.* iii. 21. he repeats the ſame Advice, and confirms it with a Reaſon, *leſt they be diſcouraged*, leſt they faint and deſpair of ever pleaſing you, μὴ ἀθυμῶσιν, leſt they loſe all their Life and Spirit, and become mere paſſive Underlings, as thoſe are frequently obſerved to be, who are confined under too ſtrict Diſcipline. It debaſes the Man, inſtead of improving the *Chriſtian.* They either forget all their Courage, or, if the Reins come into their own Hands, they are ſo tranſported, that they ruſh headlong to be undone, with as much Speed, and as little Thought, *as a Horſe to the Battle.* There is, farther, this Inconvenience in too frequent Puniſhments, that the Deſign of them will be defeated, and their very Nature deſtroyed, by being at laſt undervalued. Thoſe who at firſt might have been governed by the Threatning of the Laſh, will, by often Experience, come to deſpiſe the Infliction. If at any Time they perform any religious Duty, or avoid any Crime to which they had evident Temptations, be ſure not to withhold from their juſt Commendations, and ſome agreeable Reward. This

will induce them to perform their Duty chearfully and freely, to which otherwiſe they will have but little Inclination.

But as ſome Parents are too auſtere, ſo on the other Side ſome are as unreaſonably mild. It requires no ſmall Share of Diſcretion and Grace, to keep a ſteddy Hand from either Extreme, where our Affections have ſo large an Intereſt. We muſt take all the Pains, and uſe all the alluring Methods we can think on, to entice, and cheat them as it were, into Goodneſs. We muſt perſuade and intreat, command and promiſe, reward and threaten, and rejoice, if by any inoffenſive Stratagems we may gain ſo noble a Victory. But if that cannot be obtained without inflicting ſevere Chaſtiſement, we ſhould not timorouſly abſtain even from that. If they are deaf to all our Conjurements, Injunctions and Reproofs, we muſt then betake ourſelves to harſher Uſage, and *not ruin the Child by ſparing the Rod.* [c] *He that ſpareth the Rod hateth his Son, but he that loveth him chaſtens him betimes.* Where *Kindneſs* cannot *invite*, let *Authority compel.* Do not, by an imprudent and *cruel* Fondneſs, ſuffer them to perſiſt in a ſtubborn unruly Courſe; but mould and transform them now they are moſt ductile, leſt they grow ſtiff and incorrigible. [d] *Chaſten thy Son while there is Hope, and let not thy Soul ſpare for his crying.* To be unwilling to hurt them, by reclaiming them from a vicious Habit; is like letting a Man fall down a Precipice, for fear of tearing his Garment by a Reſtraint. [e] *Thou ſhalt beat him with a Rod, and ſhalt deliver his Soul from Hell.* Conſider that Deſtruction, and the bottomleſs Pit is open before them, and then out of meer Tenderneſs and Compaſſion, you cannot but correct them. And when you do give them any Correction, let it be moderate, proportioned to the Offence, and with an impartial Intent only for their Benefit; and make them as ſen-

[c] Prov. xiii. 24. [d] Prov. xix. 18. [e] Prov. xxiii. 14.

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ſible as you can that this is all you deſign. To chaſtiſe a ſmall Tranſgreſſion of theirs with an extravagant Paſſion of your own, is like caſting out Devils by *Beelzebub*. You muſt love and pity, even while you puniſh, and then your Puniſhments will be the tendereſt Demonſtrations of your Love; copying after your heavenly Father, who though glorying in thoſe darling Attributes of Mercy and Goodneſs, yet [e] *chaſtens thoſe he loves, and ſcourges every Son whom he receives.* We may, and ſhould allure them, by telling them of an Almighty Being, that will make them rich and great if they are but good, and if they faithfully ſerve him, will make them happy for ever; but yet the gratifying them with a preſent Trifle, will have a greater Influence than all the Aſſurances of eternal Bliſs; and the immediate Sight and Senſe of the Rod will more prevail, than an endleſs but diſtant Puniſhment. Alas! are not too many of riper Years childiſh in this Reſpect? Do not ſome temporal Afflictions make a deeper Impreſſion upon them? Do not Riches and Honours more affect them, which are but Toys in Compariſon, than the certain Proſpect of eternal Happineſs?

There is one thing more I would remind you of, which is, that Children have a wonderful Proneneſs to imitate. Upon which Account it ſhould be your Care to admit them to the Sight of as much good and as little bad as poſſible *.

It concerns you to have a watchful Guard upon all your Words and Actions in their Preſence, who are ſo inclined to copy out what they obſerve in others. Your Sins will ſoon become theirs, and therefore doubly yours. Reſtrain them from mixing with the rude unnurtured Crew; allow them to aſſociate with thoſe only, who have the like religious Educa-

* Heb. xii. 6.

[e] *Nil dictu fœdum viſuve hæc limina tangat*
Intra quæ Puer eſt. JUVENAL.
"Let nothing immodeſt be ſeen or heard in the Preſence of Youth."

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tion with themſelves. The Contagion of Immorality is very apt to ſpread, eſpecially in youthful Blood; and you ſhould keep them from vicious Company, as you would do from thoſe who are infected with the Peſtilence. Set before them the Examples of thoſe early Converts to Piety, young *Samuel*, to whom God revealed himſelf in his Childhood; young *Timothy*, who had known the Scriptures from a Child, and the Evangeliſt St. *John*, who was the youngeſt and the moſt beloved of all the Apoſtles; aſſuring them, that the ſooner they become our Saviour's Diſciples, they will have the greater Share in his Love. And while you recommend to them the Patterns of others, above all Things, forget not to ſhow them a good One of your own.

III. The better to encourage you to this Care and Pains in the Education of your Children, I come, in the laſt Place, to lay before you the various and weighty Motives you have to it. And here I might offer to your Conſideration, the Obligation of Duty, of which my Text is a ſufficient Evidence.---If your Parents gave you a Religious Education, you are bound in Juſtice to repay it to your own Offspring.---If not, Pity ſhould conſtrain you, when you are ſenſible of the Misfortune of the Want of it.---This is likewiſe the beſt Atonement for your own Ignorance, and the cleareſt Demonſtration you can give, that it was not in your Power to avoid it.---I might raiſe your Emulation with the brave Examples of religious Men in Scripture: Of *Noah* and *Abraham*, *Iſaac* and *Moſes*, *David* and *Solomon*. All who have had any Senſe of Piety themſelves, have carefully tranſmitted it, as the beſt Patrimony, to their Poſterity.---I might intreat you by thoſe yearning Bowels, that affectionate Tenderneſs Nature has implanted in you; which calls upon you to aſſiſt them in this their infirm and helpleſs State, and to conſider the extreme Danger they are expoſed to, if you are negligent: this being a Seaſon when their Paſſions are in their full

full Career; when their Minds are ſuſceptible of any Impreſſions; when there are ſo many ready to ſeduce them into the Paths of Deſtruction; and when the Devil is moſt active and vigilant: ſo that if you ſleep, the Enemy will have an Opportunity to ſow his Tares, and I am afraid the Product will be too ſure in a Soil ſo fertile.---I might invite you with the Probability of Succeſs; *Solomon* aſſures us, *Train up a Child in the Way he ſhould go, and when he is old he will not depart from it.*---I might recount to you the exceeding Advantages of an early Piety: the dedicating the Firſt-Fruits of their innocent Years reſembles the Sacrifice of a ſpotleſs Lamb, which will be acceptable to God. And Innocence itſelf is a Quality ſo amiable, that where it is, it engages our Concern to preſerve it.---The whole Voyage of Life is now before them, and if they ſet out wrong at firſt, a long and toilſome Pilgrimage will but carry them to a wider Diſtance from their happy Reſt.---I might remind you, that Myriads may ſpring from the Loins of one, and the Inſtruction of a numerous Poſterity may depend on theirs, and by training up one Child in the Ways of Religion, for aught we know you may propagate Piety to many Generations. And what need I, or can I ſay more? Shall I invite you with its Reputation and Credit? What can be more lovely and commendable, than a modeſt well behaved Youth, who is no ſooner arrived to the Uſe of Speech, but he is able with it to *give a Reaſon of the Hope that is in him*, and has made ſome Progreſs in Piety in the very Dawn of his Underſtanding? The virtuous Education of ſuch an one reflects a Luſtre upon thoſe from whom he derived it; whereas [h] *an ungodly Wretch cauſes Shame and brings Reproach.*

Shall I propoſe to you the Comfort and Satisfaction you will reap from it, and then eſpecially when you will moſt want it,

[h] Prov. xix. 26.

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at your approaching Diſſolution? *A wiſe*, or religious *Son, makes a glad Father; but a fooliſh*, that is, a wicked *Son, is the Heavineſs of his Mother* *. And even in your languiſhing Moments, with what Gladneſs will it raiſe your Souls, to ſee a dutiful Iſſue ſurround your Bed, and with joint Petitions addreſs Heaven for your preſent Eaſe and your eternal Happineſs? Behold how good and joyful it is for Children to be thus inſtructed by their Parents in Piety! This doubtleſs is like the precious Ointment, which was poured upon *Aaron's* Head, and ran down to the Skirts of his Clothing, and diffuſed around it Perfume and Pleaſure. Shall I attract you with the powerful Temptations of Intereſt and Advantage? For, not to mention extraordinary Calamities, you are to remember, that you yourſelves have a ſecond State of Childhood before you; and who then ſo likely to deſpiſe you as thoſe who are undutiful? Who more undutiful than thoſe that are ungodly? Who will be more willing to aſſiſt you in that infirm Condition, than they who have a conſcientious Regard to the Leſſons of Obedience, Juſtice, Gratitude, and Charity? Who will ſooner repay the Fatigue and Expence of their own Nouriſhment, than thoſe who are ſenſible, that their Parents not only gave them Being and Subſiſtence here, but have put them into the Road, and entitled them to the Hopes of an immortal Bliſs? Shall I repreſent to you the Unhappineſs it would be to ſee them falling into the Grave before you, to be deprived of them, ere they arrive at the State of Manhood, leaving thoſe Poſſeſſions which you have long ſince deſigned and enlarged for them, and fondly delighted yourſelves with the Proſpect, that they would one Day be inſtated in them?

And is not this the ſureſt Method to prevent it? Is not the *firſt Commandment with Promiſe* made to pious and obedient Children? And is not long Life and temporal Felicity particularly expreſſed in that Promiſe? Did we exhort you to ſuch

* Prov. x. 1.

a difficult Trial of your Obedience, as was laid upon *Abraham*, you might well undertake it with ſome Reluctance: but this is quite otherwiſe. Here your filial Duty to your heavenly Father, and your parental Affection to your earthly Offſpring, may go Hand in Hand; and when you make them an Offering to God, after the Manner I adviſe you to, you then conſult moſt effectually, both their preſent and future Preſervation. But leaving the Enlargement on theſe Motives to your private Meditations, as they affect your Circumſtances or Tempers, I have ſomewhat more to inſiſt on.

I hope you all firmly believe that your Souls are immortal, and that Heaven or Hell will certainly receive them. Now allowing that you are unblameable in other Reſpects, yet if you are guilty of ſuch unnatural Injuſtice, as to deprive your Children of that Suſtenance which is neceſſary for their Soul's Welfare, the inſupportable Load of this is enough to ſink you for ever. And conſider, I intreat you, ſhould you come into that Place of Torment (which God forbid) how will it increaſe your unſpeakable Miſery, to behold your own unhappy Offſpring (who probably, for want of better Education, will follow you thither) to behold them, I ſay, languiſhing under the ſame eternal Pains? To hear them continually upbraiding you, that it was through your Neglect, or Fondneſs, or Folly, that they are tormented in thoſe Flames?---How will the Reflection on their Miſeries aggravate your own; and how infinitely will the Conſciouſneſs that you were the Occaſion of them, imbitter thoſe Reflections? If *Dives* expreſſed ſo much Concern for his *five ſurviving Brethren*, leſt they alſo ſhould come into that Place of Torment, what Pangs and Agonies muſt we ſuppoſe, would have rent his very Soul aſunder, had he left behind him *as many Children* following his Pattern, and likely to ſhare in his Fate?

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But ſuppoſing that by a deep and hearty Repentance, you obtain Pardon for this heinous Neglect; that after this Life, you partake of the Inheritance of the Saints in Light; yet would it not be ſome Damp, ſome Allay, (if that happy Place admits of ſuch) to reflect that your own Bowels, as it were, are on the other Side the unpaſſable Gulf, condemned through your Careleſſneſs to Tortures without End, without Intermiſſion?

But then, this Suppoſition more, and I have done:---Should you educate them in the Fear of God, and by your pious Admonitions and good Example, obtain Heaven yourſelves by conducting them thither? Bleſſed God! what a tranſporting Satisfaction will it be at the Reſurrection of the Juſt, to appear before your Almighty Creator, with a glorious Retinue of Deſcendents, there to receive Admittance to everlaſting Joy? What Rewards will a gracious God give you, or rather what will he not give you, for thus advancing the Honour of his Name?

What Thanks will not thoſe happy Creatures return you for being inſtrumental to their Salvation? And how will their Happineſs, and the Thoughts that you promoted it, enhance your Fulneſs of Joy and Pleaſures for evermore? And what a raviſhing Employment will it be, with one Voice to ſing the Praiſes of the great King, the Lamb, and the bleſſed Spirit, to everlaſting Ages? Lo, *ſuch Children are an Heritage and Gift that cometh of the Lord; they are like Arrows in the Hand of the Giant, and happy is the Man that hath his Quiver full of them.*

Great and unſpeakable are the Advantages which would accrue to the preſent and future Generations, were Children thus generally bred up by their Parents *in the Nurture and Admonition of the Lord.*

And may we not congratulate *theſe little Ones*, who though deſtitute of Parents to whoſe Care they may be recommended,

or whoſe Parents are deſtitute of Subſtance to ſupport them; yet that it hath pleaſed God to inſpire ſo many generous Benefactors to become, as it were, Fathers to them, by raiſing and maintaining charitable Seminaries, where theſe our tender inexperienced Brethren (whoſe Bodies are compoſed of the ſame Materials with our own, and whoſe Souls are equally capable of immortal Happineſs) are trained up in their Infancy in the *Way they ſhould go*; that their Bodies may become uſeful to the Society they belong to, and their Souls fitted for that eternal State of Glory for which they are intended? And from ſmall Beginnings, not many Years ago, to what a noble Pitch this Charity is riſen, the goodly Appearance of many Thouſands at preſent teſtify. Like a Grain of Muſtard, the leaſt of all Seeds caſt into the Ground, it is grown up to a ſpreading Tree, and the Fowls of the Air lodge in the Branches of it. Whoſe Senſes have not been charmed, whoſe Heart is not enlarged, by ſo delightful a Spectacle? God forbid our very Charity ſhould puff us up, or that we ſhould become guilty of any unſeemly Oſtentation; but, in order to provoke Emulation, it may be ſometimes proper to *let our Light ſhine before Men, that they may ſee our good Works, and glorify our Father which is in Heaven.* Theſe helpleſs Objects are recommended to our Compaſſion by our bleſſed Saviour, and are living Repreſentatives of Him by his own Appointment; and being maintained and inſtructed agreeable to his Commands, ſurely we may without Vanity affirm, that their humble and orderly Proceſſion is more edifying, than the Hoſt or a Crucifix carried through the Streets in pompous Solemnity for a ſuperſtitious Adoration.

And are not, I beſeech you, theſe Seminaries more beneficial to Mankind, and therefore more agreeable to God, than thoſe boaſted Foundations of Popery, calculated for Lazineſs and blind Devotion, and to invite People to retire from the World as ſoon as they are capable of doing Service in it? Whereas

Whereas theſe are intended to train up Youth for the Offices and Employments of Civil Life, that they may perform their Duty in that State to which it ſhall pleaſe God to call them; and be the better qualified for this World as well as the next. Can *thoſe* ſtagnating and *polluted Pools*, be compared to *theſe living Fountains*, whoſe Streams are perpetually flowing, to refreſh and enrich the Land?---And may they continue flowing till Time ſhall be no more, till they are ſwallowed up in the Ocean of boundleſs Love! and I queſtion not but every ſerious Proteſtant will ſay, *Amen*. For, notwithſtanding the Cavils of the Enemy, (which have been ſolidly confuted from this Place, and are every Day more and more confuted by Experience) there is no Room to doubt but they are a providential Bleſſing to our Country, and, of ſignal Service to Religion and good Manners: and, corrupt as this Nation is, I am perſuaded it would be much more ſo without them. Nor can we impute it to any thing ſo much, as to this and other extenſive Charities, that, though our Provocations have been crying like thoſe of *Sodom*, the divine Vengeance is ſo long ſuſpended, that we are ſtill a Nation, and not yet abandoned to Deſtruction.

To the Children themſelves it muſt undoubtedly be of great Benefit thus to be inſtructed in the Knowledge, and trained up in the Practice of their Duty. And if in ſome Inſtances they have not anſwered the Ends of their generous Benefactors, it is, I fear, owing to the groſs Negligence of their Parents, or thoſe who have the Management of them at Home; who ought to join their beſt Endeavours, and ſet them good Examples, that the Education here ſo generouſly beſtowed, may not be thrown away; that they may not forfeit their preſent and future Happineſs, which they are ſo kindly put into the Way of obtaining. For the promoting of which excellent Ends, who, that hath any Tenderneſs of Nature, any Bowels of Compaſſion, or the leaſt Senſe of Religion, can with-

hold his Bounty, whenever Collections are made for them? When Charity, the moſt glorious of all *Chriſtian* Graces, preſents herſelf to us thus, in her brighteſt Colours, and in her nobleſt View, he muſt be ſtupid and ſenſeleſs, who is not warmed and affected by it. When you have an Opportunity of doing good to the Souls and Bodies of your Fellow-Creatures, of reſcuing them from being not only a uſeleſs Burthen to the Earth they tread on, but a Nuſance and Scandal to all around them; not only from Ignorance, and Miſery, and Contempt in this World, but from Death and Damnation in another; and of ſecuring your own eternal Happineſs by promoting that of theirs; who, I ſay, can forbear opening his Hand and Heart, and at the ſame Time, cloathing the Naked, feeding the Hungry, inſtructing the Ignorant, reclaiming the Sinful, giving Wiſdom to the Fooliſh, and making happy the Immortal?---Theſe, theſe are the noble Deſigns we exhort you to promote, theſe are the Ends and Views we would perſuade you to lay out your uncertain Mammon for: the Excellency of which, itſelf, cannot but influence all, who are endowed with Reaſon and Reflection; and for your Reward we have to offer you, upon the beſt Security, the infallible Promiſe of God, Treaſures in thoſe Manſions, *where the Ruſt cannot corrupt, and where Thieves cannot enter.*

As for you who are Parents, I might conjure you by that Tenderneſs which Nature has implanted in you towards your own Offspring, not to be wholly negligent and careleſs, how it fares with that of others; wiſely conſidering, that had it not been for the peculiar Indulgence of Providence, your *own* might have appeared in the *Condition*, and ſupplied *the Room* of *theſe*. Nor is any one's Station ſo ſecure in this World, but Poverty may yet fall to his Lot. Whether therefore in Gratitude you look backward, and conſider the Bleſſings you have received; or forward, and think on the Hazards you are expoſed

poſed to, there is the greateſt Reaſon to expend ſome Part of your Poſſeſſions, as our gracious God plainly enjoins you, for the Relief of the Neceſſitous; whom, for the Trial and Exerciſe perhaps of our Charity, he has made Objects of our Compaſſion, and placed in ſo low a Condition. Can you behold yourſelves ſurrounded with temporal Bleſſings, and be unwilling to beſtow ſome Portion of them at the Requeſt of your great Benefactor? Can you behold the Wants and Misfortunes of others, and not be excited, by the Frailty of your own State, if not from a Tenderneſs to their Miſeries, to relieve them?

Oh! do not, I beſeech you, confine all your Care and Kindneſs to thoſe of your own Blood, or within the narrow Limits of your own Families. Do not think you impoveriſh your own Dependents by what is beſtowed for the Support and Inſtruction of theſe your Brethren. So far from it, that by a wiſe and generous Bounty, on truly Religious Principles, you enrich them, and contribute moſt effectually to their Proſperity. You engage the Providence of God on their Side, and incline the great Governor of the World, and the Almighty Preſerver of Mankind, abundantly to recompence what is thus expended in Obedience to his Commands, and out of Love to him, and theſe his Repreſentatives. You engage his Faithfulneſs to make good to you thoſe Promiſes he has made to the Charitable, which extend even to future Generations. *The Righteous is merciful, and his Seed is bleſſed.* So that if you would advance and ſecure your own Poſterity, let it be your Care to afford your Pity, and extend your Kindneſs, even to *theſe*.

As for you who have not theſe Olive-branches round about your Table, who have no Poſterity to take Care of, I will not aſk what *Excuſe*, but what *Pretence*, or even Colour of an Excuſe, you can have, for not contributing, to the utmoſt of your Power, to the Aſſiſtance of your Fellow *Chriſtians*? In theſe Schools

Schools you have a glorious Opportunity of adopting Children into your Care, of becoming Patrons to the Diſtreſſed, and Fathers to the Fatherleſs.

Fathers, without that Trouble and anxious Solicitude which often attends that Relation; and Mothers, without the uneaſy Pain and Travail: although there is, no doubt, in the Breaſt of every tender *Chriſtian*, ſome Care and Concern, ſome Pain and Uneaſineſs, for the Safety and Welfare of theſe their Brethren.

But do I ſay Fathers and Patrons? Nay, you have it in your Power to become, as it were, Guardian Angels and I had almoſt ſaid, Gods and Saviours to your Fellow Creatures. You lend, as it were, a helping Hand to the great Buſineſs of the Creation, while you are Preſervers and Improvers of the nobleſt Part of it here below; the Epitome of the ſix Days Labour, in which the Almighty comprized and ſummed up all his Works.

You brighten and imprint afreſh the lovely Image of your Creator, in Wiſdom, and Goodneſs, and Sanctity; which otherwiſe, it is to be feared, would be extremely defaced by Vice, Folly, and Ignorance.

May theſe, and ſuch like important Arguments, encourage the Governors and Truſtees to perſevere in the ſame Zeal and Integrity they have hitherto exerted, in this Labour of Love, and excite them to contrive, if poſſible, to make theſe Nurſeries as uſeful, by the Induſtry and Exerciſe of the *bodily Faculties* of the Children, as they are fitted for the *Improvement of their Minds:* and may they effectually prevail with all of us, whenever Opportunities ſhall invite us, to be liberal, to the utmoſt of our Power, for the Support of theſe pious Foundations.

May thoſe whom Providence hath bleſſed with Riches and Plenty, conſider whoſe Stewards they are, and contribute freely in Proportion to their Bleſſings. May thoſe of lower Rank

Rank and narrower Circumſtances, for even ſuch are not exempted from this Duty, caſt in what Mites they are able, for the Good of Mankind, and the Glory of their Creator. You can hardly do it on greater and more preſſing Occaſions, and where you are ſure it will turn to a better Account.

But above all, may every one of us ſeriouſly conſider that awful and ſolemn Time, when the impartial Judge of the World ſhall make the great Diviſion of Mankind, and have a particular Regard to ſuch Works of Charity, and to the Degree of Good we have done in our Generation: When, if we have been griping and covetous, cruel and unrelenting, if we have had neither Love for God, nor Compaſſion for Man;---then---*Go, ye Curſed, into everlaſting Fire.*

But, if we have received one ſuch little One in our Saviour's Name, he will acknowledge we have received him; if we have been kind and beneficent to the leaſt of theſe his Brethren, he will graciouſly place it to his own Account; and if we perſevere in Faith, and Charity, and good Works, he will pronounce that welcome Sentence----*Come, ye bleſſed Children of my Father, inherit the Kingdom prepared for you, from the Beginning of the World.*

Which Sentence, that every one who hears me this Day, may receive, *God of his infinite Mercy grant: To whom, with the Son and Holy Ghoſt, be aſcribed all Honour and Glory, Might, Majeſty and Dominion, now and for ever.*

SACERDOTII *Delegatio, Officium, et Dignitas.*

CONCIO

ad CLERUM LONDINENSEM,

Habita in Eccleſiâ Parochiali Sancti ELPHEGI, juxta COLLEGIUM SIONENSE, xi. Cal. Maii, Anno Domini MDCCLII.

PRÆSIDI DIGNISSIMO,

E T

DOCTISSIMIS SOCIIS

SIONENSIS COLLEGII LONDINI.

Reverendi et Dilectiſſimi Fratres,

EXTREMUM hoc Munuſculum ab Archidiacono veſtro annis jam provecto, et tantum non Septuagenario, veſtræ Felicitatis ſemper ſtudioſo, eâdem Benevolentiâ quâ offertur accipere ne dedignemini: Munuſculum, ut ſpero, non ingratum, ob Argumenti ſaltem delectum, etſi minime pro dignitate tractati.

Majores noſtri, celeberrimæ hujus civitatis Paſtores, quo animos Diffidentium ad unitatem reducerent, juncto quaſi umbone ceteras Eccleſiæ Anglicanæ Conſtitutiones optimè defenderunt: in illorum autem venerando Volumine, ſi recte memini, deeſt

adhuc *Epiſcopalis Ordinis Vindicatio.* Hos magni nominis viros quanquam non paſſibus æquis ſequimur, placuit tamen illorum veſtigiis e longinquo inſiſtere; atque hoc deſideratum pro facultate meâ quantulâcunque, ſi non ſupplere, at certè aliquid ſupplementi tentare.

Votum quod ante concionandum Deo effudi, pace veſtrâ liceat hic iterare: Scilicet *ut nunquam deficiant Sionenſi Collegio Viri et Pietate et Doctrinâ inſignes, ad Dei Gloriam, Eccleſiæ Defenſionem, et Reipublicæ Ornamentum!*

Hoc toto animo vovet veſter indigniſſimus Præſes nuper, et humillimus Frater,

EDWARDUS COBDEN.

In Epiſtolâ ad Hebræos, Capite quinto, Commate quarto, ſic ſcriptum eſt,

Οὐκ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ ὁ καλούμενος ὑπὸ τοῦ Θεοῦ καθάπερ καὶ ὁ Ἀαρών.

Neque ſibi quiſquam ſumit hunc honorem, ſed qui vocatur a Deo ſicut et Aaron.

SACRI auctoris in hac illuſtri Epiſtolâ videtur fuiſſe propoſitum, Judæos evangelium amplexos, et idcirco ab infidelibus fatribus male tractatos, ad patientiam excitare, et in fide confirmare, quam ob inſtantia pericula metus erat ne deſererent. Defectioni tam fatali quo melius occurreret, Evangelii eminentiam ſupra Legem Moſaicam eleganter exponit; quod cum propter varias rationes, tum præcipuè ob incomparabilem excellentiam Jeſu Chriſti, divini ejus fundatoris, commendat. Cujus perſonæ majeſtatem extollit, à naturæ perfectione, qua erat indutus, et ab officiorum, quæ ſuſtinuit, dignitate. Et

cum

cum in capitibus præcedentibus illum *expreſſam imaginem et characterem paternæ gloriæ* ſublimi ſtylo aſſeruiſſet; in eſſentiâ, quantum ſuperaret ſummam et perfectiſſimam creationis partem, beatos Supremi throni ſatellites; in officio quantum Moſi præcelleret, eminentiſſimo in terra miniſtro: in hoc capite oſtendit præſtantem cæteris omnibus excellentiam reſpectu *Muneris Sacerdotalis:* quæ ex hoc patuit, quod ſacerdotium ejus erat *immutabile*; fœdus *æternum* et victima *efficaciſſima*; ſingula Judaicæ diſpenſationi oppoſita, in quâ *multi* erant ſacerdotes, fœdus *abolendum*, et cujus ſacrificiis peccatum *expiari non* potuit. Antequam autem pergat ad præſtantiam in ſacerdotali munere fungendo, viſum erat regularem ejus per januam introitum oſtendere; neque contentus in univerſum aſſerere quod *nemo hunc honorem ſibi ipſi aſſumit*, ergo neque Chriſtus; demonſtrat illum præſertim ad illud muneris deſignatum fuiſſe Prophetæ prædictione, *Tu es ſacerdos in æternum, ſecundum ordinem Melchizedec*, et ejuſdem verba *Tu es filius meus, ego hodie genui te*, ad ſolennitatem conſecrationis ejus refert.

Omiſſo vero hujus ſententiæ longiori examine, quatenus Salvatorem noſtrum ſpectat, conſiderandam,

I. Imprimis proponimus, hanc generalem aſſertionem, tam in Evangelio, quam in Lege, perſpicuam: quod nemini ſit licitum honorem ſacerdotii (i. e. in ſacris publicè miniſtrandi) *ſibi ipſi arrogare.*

II. Oſtendere quando a Deo ad hoc munus ſimus vocati.

III. *Dignitatem ejuſdem depingere* his verbis concluſam,—*Hunc honorem.*

I. Primo, quod non liceat cuiquam ſacerdotium ſibimet arrogare. Hoc ſatis liquet, 1. *Ab exemplo Chriſti.* 2. *Quod alios inſtituerit.* 3. *Quod rationi ſit conſentaneum.* 4. *Quoniam ſine hac regulâ confuſio non poſſet evitari.*

1 Ab

1. Ab exemplo Chriſti. Si enim quiſquam hujus legis immunis eſſe potuiſſet, illius dignitas perſonæ juſtiſſimam excuſationem admiſiſſet. Si illius a Deo vocatio, qui erat ipſe Deus, ſilentio fuiſſet prætermiſſa, quis hanc omiſſionem in ſacra Scriptura denotaſſet; vel illius auctoritatem in dubium ideo vocaſſet? Sed ut illius veſtigiis inſiſtamus, docemur, illum ſupernè vocatum, ab æterno Spiritu unctum, et illius admiſſionem voce cælitus miſſâ confirmatam fuiſſe. Hoc exemplo ſatis retunduntur homuncionum audaces animi, ne tam ſacrum officium ſibi aſſumant. Et Apoſtoli argumentum merito inverti poteſt. Quandoquidem enim ille affirmat quod *nemo*, ergo *non Chriſtus*: certò licet concludere quia *Chriſtus non* arrogavit, ergo *nemo alius* hunc honorem ſibi debet arrogare.

Non autem in *exemplo Chriſti* ſolummodo, ſed et in *inſtitutione aliorum* ad idem munus ab eo factâ hæc veritas elucet. Ille enim *ſuper fundamentum Apoſtolorum* Eccleſiam ſuam conſtruxit, quos a ſæculari commercio avocavit, et ad peculiare ſui miniſterium dedicavit. Ille mandavit *ut irent et diſcipulos ex omnibus nationibus facerent, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti.* Poſtea illis Auctoritatem ad hoc munus obeundum tribuit, et illis *ſolis*. (Delegatio enim quorundam ad aliquod officium, neceſſario omnes alios ab eodem excludit.) Et vires ad exequendum ſufficit, afflando illis Spiritum Sanctum, *Joh.* xx. 22. Et ut nunquam deficerent columnæ ad ſuſtinendum ædificium quod ipſe extruxerat, illis plenam poteſtatem impertiit alios ſubſtituendi his verbis, *Sicut Pater miſit me, et ego mitto vos*, i. e. Eandem auctoritatem, quam ipſe accepi ad Evangelium propagandum, vobis delego. Jam vero cum auctoritas *ordinandi alios* erat ipſius Chriſti miſſionis pars, et tunc temporis ab illo exercita, neceſſario ſequitur eandem in Apoſtolorum munere eſſe concluſam. In alio loco adfirmat *Se cum illis adfuturum uſque ad conſummationem ſæculi.* Hinc, ſicut Petrus oſtendit, promiſſum iſtud—*Non patiere ſanctum tuum corruptionem*

ruptionem videre, ad Meſſiam pertinere, in Davide ſcilicet patriarcha non expletum, utpote cujus ſepulchrum illo tempore Hieroſolymis extiterit: Ita ipſis Apoſtolis vita defunctis promiſſum illis factum non aliter quam *reſpectu officii* adimpleri potuit. His congruit Apoſtolorum vitæ tenor. Hanc enim eximiam auctoritatem qua erant dotati ubique exercebant. Illorum ſucceſſores eandem aliis tranſmittebant, *precibus* et manuum *impoſitione* eos ad evangelium diſpenſandum aſſignantes. Et hæc methodus (velut lampas iſtorum manibus tradita) a multis retro ſæculis ſucceſſione non interrupta ad nos uſque defluxit. Quicunque igitur eos defendit, qui hanc auctoritatem ſibimet arrogant, divinam inſtitutionem nihili reddit; et qui ſuperiore modo admiſſis auctoritatem denegat, promiſſum Domini noſtri proculcat.

Quam vero rationi ſit conſentaneum cuivis æquo rerum arbitro facile apparebit. Nullus etiam mediocris pater-familias ferret ſervum in inferiora domûs munera, nedum in ardua negotia, ſe ingerentem. Affectare hoc in ſervo ſummæ eſſet arrogantiæ, permittere in patre-familias ſummæ imprudentiæ. Num igitur putandum eſt Chriſtum in ſuâ familiâ intruſores ejuſmodi paſſurum? Num quicunque ſe idoneum exiſtimat vel ad docendum vel ad regendum, in ea Eccleſiâ quæ humilitatem ſpirat et modeſtiam imprimis exigit, idcirco idoneus eſt, et ob meritum confidentiæ admittendus? *Intruſio erga homines*, ait Chryſoſtomus, *eſt injuria, erga Deum vero ſacrilegium.*

Quanta autem confuſio ſequeretur, ſi quiſque ſuæ dignitatis eſſet arbiter, neminem, opinor, latet. Si a nobis noſtræ ſtationes eſſent aſſignandæ, nulla foret ſubordinatio, et ſine illâ nulla tranquillitas; et eccleſiæ ſtatus talis futurus eſſet qualem minime approbaret *Princeps pacis.* Confuſio enim evitari nequaquam poſſet, et illius confuſionis conſequentiæ tam evidenter forent pernicioſæ, ut non opus ſit huic parti immorari. Unum ſufficiat innuere, nempe quod hoc ſtatu poſito Evangelii veſtigia

brevi

brevi tempore vix eſſent conſpicua. Sicut enim ſuperioritas ad pacem et ordinem, ita pax et ordo non tantum ad ſocietatis ſalutem, verum etiam ad eſſentiam ſunt neceſſaria. Huic argumento quam maxime congruit Apoſtoli diſputatio, 1 Cor. xii. 17. *Si totum corpus eſſet oculus, ubi auditus? Si totum eſſet auditus, ubi odoratus? Nunc autem Deus conſtituit membra ſingula ſigillatim in corpore ſicut voluit.* Si omnes eſſent doctores, ubi auditores? Si omnes paſtores, ubi greges? In hac autem uniformi œconomia omnia decenter et concinnè ordinantur, omne membrum apte connexum eſt ad totum eccleſiæ corpus ædificandum.

Unum tantum huic argumento videtur addendum. Quod non licet ſilentio præterire ſine contextûs ſacri injuria, conſenſus nempe Judaicæ Religionis cum præcedenti diſpoſitione.

Aaron Primus Sacerdotalis ordinis, hic memoratus, immediate a Deo erat conſtitutus, et ſacerdotium ejus, Deo jubente, hæreditario jure ad filios deſcendebat. *Elegit illum Deus ex omnibus, et ſemini ejus æterno fœdere hunc honorem addixit.* Nemini autem fas eſſe ſtolam gloriæ illius induere niſi ipſi et filiis illius, tremendis docemur judiciis. Quando enim Corah et rebelles ejus ſocii in illum conjurarunt, vidit Dominus, et excanduit, et in irâ ejus hiatu terræ conſumebantur. Rex Uzziah inſanabili leprâ tactus eſt ob parem temeritatem. Verba quibus ſacerdotes ſacrilegio ejus reſtiterunt, adeo perſpicua ſunt et appoſita, ut longiorem orationem non admittant, 2 Chron. xxvi. *Non eſt tui officii, Ozia, ut adoleas incenſum Domino, ſed ſacerdotum, hoc eſt filiorum Aaron, qui conſecrati ſunt ad hujuſmodi miniſterium. Egredere e ſanctuario, ne contempſeris, quia non reputabitur in gloriam hoc a Domino Deo.*

Ingreſſus eſt, ut bene obſervat Chryſoſtomus, *ſacerdotium uſurpare, et regnum amiſit. Adeo periculoſum eſt intra limites vel honoris vel ſcientiæ, quos Deus aſſignavit, non contineri.* Quod ſi ne regi quidem, neque ſemel, nec unam partem officii ſacer-

ſacerdotalis conceſſum ſit invadere; qualis eſt illa, quæſo, arrogantia privatorum hominum, per ſeriem annorum, totum officium ſibi aſſumentium?

II. Summa autem Argumenti difficultas in ſecundâ propoſitione continetur, nempe *Quæ ſit propria a Deo vocatio?*

Ad abſolutam vocationem quædam *interna*, quædam autem *externa* videntur requiri. Interna ad nos ipſos, externa ad alios ſpectant. *Per internam vocationem* non intelligo eximiam aliquam mentibus noſtris exhibitam revelationem, vel monitionem nos eſſe peculiari Numinis favore ad hoc munus deſignatos. Fruſtra ſimus ſi expectemus divinam lucem animos noſtros ſingulariter irradiantem, et ſubitum e cœlo quaſi fulgur, ſicut in *Pauli* converſione factum, ad nos illuminandos miſſum. Talis expectatio rationis defectum magis, quam incrementum gratiæ argueret. Hæ ſtupendæ illuminationes jampridem evanuerunt, hæc interna oracula jampridem ſiluere.

Hodie ſufficiat, ſi non ſordidi lucri aut gloriæ ſtimulis impellamur: ſi in ſuſcipiendo hoc munere præcipue de Dei gloria, et promovenda fide ſincero animo ſimus ſolliciti, ad vires ſtrenuè exerendas parati, Providentia Divina freti, et illius auxilium in exequendo munere implorantes. Hæ ſunt internæ diſpoſitiones, ſine quibus nemini fas eſt tam arduum, tam oneroſum munus affectare. Si ante ſuſceptum hoc opus cuiquam neceſſe eſſet de meritis ſuis quam optime exiſtimare, nemo verecundus ſuſciperet: ſi cuiquam inepta opinio ſui meriti jus ad hoc officium daret, impudentiſſimus quiſque aſſumeret: et illi, quibus animi dotis ſpectatiſſimæ, a tali arrogantiâ quam maxime abhorrerent: Stabilitâ autem hâc regulâ hiſce utrinque incommodis obviam itur. Quiſquis re ſerius perpenſâ doctrinâ Chriſtianâ et bonis moribus inſtructus, et ingenuas artes eruditus ad hanc vitæ conditionem, et officium in ea præſtandum, parati eſt animi, illi incumbit ſe adprobare iis quibus auctoritas commiſſa eſt *operarios in vineam immittendi.*

Atque hoc nos recta ducit ad propoſitum—Quid per *externam vocationem* intelligamus. Quæ procul dubio eſt officii derivatio a legitima auctoritate. Summa autem quæſtionis hinc oritur—Quibuſnam hæc auctoritas ſit commiſſa?

Provida mater eccleſia Anglicana, ut in aliis omnibus, ita in hoc, inſiſtens veſtigiis primorum et puriorum ſæculorum hanc eſſe prærogativam poteſtatis epiſcopalis aſſerit. Quam ſententiam tuendam proponimus, probando epiſcopalem ordinationem eſſe Apoſtolicam, et ſecundario ſenſu, ut obſervat doctiſſimus Sanderſonus, Juris divini: et proinde nulla contra clamante ratione etiam nunc eſſe obſervandum. Ad hanc ſententiam ex Sacra Scriptura firmandam non opus eſt ut alio recurramus quam ad Epiſtolas ad Timotheum et Titum ſcriptas, in quibus Apoſtolus perſpicuam et copioſam argumentorum ſeriem ad hoc probandum nobis ſuppeditat. Ibi enim hos duos epiſcopos claris mandatis inſtruit quomodo rectè implerent hoc ſacrum ordinandi munus: et graphicè depingit eos quos ad ſancta miniſteria admitterent; præcipiens illis ſpeciatim ordinare quos invenirent doctrina, pietate, et bonis moribus conſpicuos. Cur autem, quæſo, ſi hæc æquè eſſet Preſbyterorum provincia, hos ſilentio præteriret Apoſtolus? et epiſcopis tantum ordinationem mandaret? Cur moneretur Timotheus, *ne temere manus cuiquam imponeret*, ſine ulla Preſbyteri mentione? Quare Titus audiret ſe *in Cretâ ordinandi cauſa relictum*, ubi multi proculdubio erant Preſbyteri, ſi illorum pariter hoc eſſet munus? Quod per ſeptem Eccleſiarum Aſiaticarum *Angelos* ad quos ſcribit Sanctus Johannes, deſignati ſint illarum *Epiſcopi*, doctiſſimi ſcriptores evidenter demonſtrârunt: et *Prideauxius*[a], nunquam ſatis laudandus, rationem perſpicuam reddit quare ita nominentur.

Si ſcripta patrum antiquiſſimorum fide aliqua digni ſint, et ſi probabile ſit (quod certe maxime probabile eſt) conſuetudines Apoſtolicas in illorum paginis inveniri poſſe, *Clemens* et *Ignatius*, *Irenæus* et *Cyprianus* una voce teſtimonium afferunt ad

[a] Vide *Connex.* p. 385. Vol. i. Octavo.

hanc

hanc litem dirimendam. Quin et Hiſtoria Eccleſiaſtica ſeriem Præſulum Hieroſolymæ, Romæ, Alexandriæ, Antiochiæ, ab Apoſtolico ævo nobis tradit.

Concedit etiam ipſe Hieronymus vir cætera præſtantiſſimus, ſed ordini epiſcopali paulò infenſior, *Quid facit epiſcopus, excepta ordinatione, quod Preſbyter non facit*[b]? Nonne hoc eſt invito animo herbam dare? nonne hæc adverſarii conceſſio Epiſcopalem prærogativam in hac parte clariſſime vindicat! Teſtimonia primævorum patrum in hac cauſa ſunt adeo nota, ut non ſit opus; adeo numeroſa, ut temporis eſſet diſpendium, ea citare. Neque hæc ſingulorum tantum erat ſententia, ſed rata et ſtabilita unanimi generalium conciliorum ſuffragio. Unum exemplum proferre ſuffecerit.—Cùm in primo generali concilio Byzantino, proximo poſt Nicenum, moveretur quæſtio—*An ordinatis a ſolis Preſbyteris ad priorem ſtatum redeundum eſſet*, in affirmativo ſic concluſum eſt. *Adeo apud omnes conſtat, ut nemo ea de re diſputandum putet.*

Vix autem ſupponendum eſt ſanctos iſtos et prudentes, quos ſupra citavi, viros, quorum aliqui Apoſtolis erant coætanei, alii coætaneorum diſcipuli, imo totam Chriſti Eccleſiam, adhuc quaſi in infantia, conſenſiſſe in mutatione regiminis ab Apoſtolis accepti, ſine illorum conſenſu et mandato. Incredibile eſt omnes ſilentio adeo obſtrictos fuiſſe, ut mutationis tanti momenti ne ſignum quidem relinquerent: tot eſſe errori adeo addictos, ut opinionem ſuam de neceſſitate iſtius regiminis vel ſanguine obſignarent, quod vere affirmari de illis poteſt qui Epiſcopatum ingreſſi ſunt in ſummis periculis, flagrante perſecutione; qui officii eminentia ſe inimicorum minis et cruciatibus expoſuerunt; quæ omnia in obſcuriore loco poſiti facile evitâſſent. Hìc provocare licet ad ipſos adverſarios, utrum jus divinum, fortunæ, potentiæ, et honoris commodis ſuſtentatum fuerit, tunc, quando epiſcopatus erat gradus ad crucem, et conſecra-

[b] Vide Binghamii *Origines*, l. ii. c. 3.

tio ad martyrium certa deſignatio. Aliquam fortaſſe diſputandi anſam præbeat quæſtio—An ab initio *Preſbyteri* titulo *Epiſcoporum* deſignarentur, et duo iſta vocabula promiſcuè eſſent uſurpata: Nullam vero dubitationem admittit, diſtinctionem inter illa ſtatim factam etiam ævo Apoſtolico: cum certum ſit, ubicunque eccleſia eſſet rite conſtituta, ibi Epiſcopum fuiſſe ab Apoſtolis *regendi cauſa* præpoſitum (cum Preſbyteris et Diaconis ſubminiſtris) atque adeo diſtinctâ et ſuperiori poteſtate inſignitum. Hoc ſacra Scriptura et faſti eccleſiaſtici citra controverſiam ponunt; et conſtantem ſeriem et ſucceſſionem eorum ſingulæ conſervant eccleſiæ. Siquis hos epiſcopos contendat etiam *Preſbyteros* interdum appellari; dummodo de re certiſſimè conſtat, nempe unum in quavis civitate cum auctoritate ſupra cæteros conſtitutum fuiſſe, de nomine aliis litigandum relinquo[s].

Hoc itaque ordine ſacerdotium Chriſtianum videtur proceſſiſſe.

Dominus noſter *omnem poteſtatem ſibi datam affirmat*. Ordinandi munus *Apoſtolis* delegavit: Apoſtoli *epiſcopis* tradiderunt: unde liquet quæcunque poteſtas iſtiuſmodi nunc rite vindicetur, ut ab iſto fonte, ſic per hos rivos deduci oportere. Niſi forte in *extrema neceſſitate*; aut ubi Deus *immediate* peculiarem auctoritatem conferre dignetur.

Quibus autem in caſibus neceſſitas ejuſmodi contingat non audeo definire, nec quatenus inſtitutionem mutari permiſſurus ſit Dominus, neque qualis ſit illa neceſſitas, quæ juris conſtituti violationem excuſaverit. Abſit autem ut, dum noſtram conſuetudinem defendimus, alias eccleſias a ſalutis terminis excludamus! Sed tamen neceſſitas iſta ſimulata tantum videtur, ubi negligetur occaſio ad primitùs inſtitutum et Apoſtolicum morem revertendi. Hinc colligimus quam maximè optandum eſſe ut in noſtris in Americâ coloniis epiſcopi clero præficiantur, qui candidatos indigenas, ſine moleſtia et ſumptu tam longi itineris,

[s] Vide Pearſoni *Vind. Ignat.* partis ii. capite 13.

ad

ad ſacros ordines admittant, et eccleſias illic conſtitutas juxta normam primævam gubernent.

Ubi vero Deus dignatur *immediate* ad officium ſacrum vocare, et vires per Spiritum Sanctum ſufficere, de miſſione non magis, quam de auctoritate mittentis eſt diſputandum. Oportet autem vocatos teſtimonia ſuæ miſſionis clara oſtendere, et legationis titulum ſigillo omnipotentiæ obſignatum proferre. Sin minus, a culpa procul erimus in illorum rejiciendo miniſterio, qui non alia teſtimonia adferant quam ſuas ipſorum commendationes.

III. Pergamus, tertio, ſacerdotalem dignitatem repræſentare, his verbis concluſum—*Hunc honorem.*

Quali pompâ et magnificentiâ externâ Deus Aaronem inſigniri voluerit, et quanta reverentia obſervari, ex capite *Eccleſiaſtici* xlv. ſatis notum eſt. Hoc ornamenta veſtium, *Exod.* xxviii. et immenſi reditus evidenter demonſtrant. Et ſecundum hanc divinam deſignationen officium ſacerdotale ſummâ obſervantiâ et honore a Judæis excipiebatur.

Quod ſi ſacerdotium Aaronicum adeo venerabile et honorandum erat, quanto illuſtrius eſt illud Meſſiæ[d]? *Si mortis miniſterium fuit glorioſum, multo magis miniſterium juſtitiæ abundat gloria*, 2 Cor. iii. 7. Ad Salvatoris noſtri dignitatem ſacerdotalem, ſic ut oportuit, deſcribendam vel Apoſtoli ſtylo, vel Angeli facundiâ opus eſſet. Hoc non eſſe hyperbolice dictum arguunt verba quæ ſequuntur—*Chriſtus non ipſe ſibi hanc gloriam tribuit ut fieret pontifex.* Quæ innuunt etiam ipſi Chriſto, ut Pontifex fieret, glorioſum videri potuiſſe. Hæc eſt ſtyli ſublimitas. Quod niſi a ſacro auctore hoc eſſet affirmatum, vix putâſſemus Dei filium, æternum gloriæ principem, majeſtatis incrementum a ſacerdotio mutuari vel voluiſſe vel potuiſſe. Quis non potius putaſſet illum ornaſſe ſacrum Ephod, vel id

[d] "Quæ de Sacerdotio Judaico in ſacris literis proferuntur elogia, ea facilè "intelligitis ad Sacerdotium Chriſtianum cumulatiori cum laude transferri poſſe." Doctor Berrimannus, in elegantiſſimâ Concione ad Cler. Londin.

aſſumendo,

aſſumendo, quam illud decori et gloriæ fuiſſe æterno *Regi Salem?* Et quamvis arrogantiam nimis ſaperet, ſi ordinarii eccleſiæ paſtores ſe conferrent cum magno illo *animarum epiſcopo*, vel cum Vicariiſejus ab illo miſſis, et *virtute ex alto indutis*, paucos tamen radios ejuſdem gloriæ, qua illi reſplenduerunt, etiam ad hos tranſmitti, agnoſcet, qui vel delegationem eorum, vel negotium, vel præmium perpenderit.

Auctoritatem enim habent ab origine ipſa, et fonte omnis veri honoris: Nuncii ſunt Supremi Domini, et quaſi fæciales cœlorum regis; quod certe non mediocre munus et relationem minime contemnendam indicat. Non debent quidem cum Paulo gloriari—*An non ſumus Apoſtoli? an non Dominum vidimus?* At licet leniter ſummonere—*Sic de nobis reputet homo ut de miniſtris Chriſti, et diſpenſatoribus myſteriorum Dei.* Fas iis ſit etiam, illa verba Chriſti ad ſe quodammodo referre—*Qui vos aſpernatur, me aſpernatur; et qui me aſpernatur, aſpernatur eum qui miſit me*, Luc. x. 16. *Et qui recipit vos, me recipit*, Mat. x. 40.

Res in quibus verſantur ſunt ſacræ et divinæ. Peculiare eorum negotium eſt docere et perſuadere, benedicere et orare, paſcere et dirigere, et ſacramenta illa immortalis vitæ pignora miniſtrare; laborum ſpes et propoſitum eſt animarum ſalus æterna, et humanæ naturæ ad ſummam gloriam et perfectionem exaltatio. Hæc nihil ſordidum neque quod contemptum meretur habent; non infimas virtutes, non vulgares animi dotes, deſiderant: non nihil certe benevolentiæ et reverentiæ conciliare debent.

Ad præmium quod ſpectat: ſi, ut Chriſtus aſſerit, in domo patris ſunt multæ manſiones, ſi ſtella a ſtella differt in claritate: Illi proculdubio qui pietate et charitate in terris præſtiterunt, parem gloriæ proportionem et præſtantiam obtinebunt in iſtis lucis regionibus, et felicitatis, cujus ne imaginem quidem, dum *per ſpeculum in ænigmate videmus*, animis noſtris concipere poſ-

ſumus. Illi *quorum operâ multi ad juſtitiam erudiuntur, prophetæ præmium accipient, et fulgebunt ſicut ſtellæ in perpetuum.* Omnis anima ad beatum iſtum quietis portum illorum exemplo et ductu appellens, novum gaudii fontem illis quoque ſuppeditabit; et alienæ felicitatis contemplatio, ſuam cujuſque in æternum augebit.

Illationes ex ſupra poſitis ducendas veſtra benevolentia liceat memorare; et imprimis vobis, Fratres laici.

Si per epiſcopos ordinatio divinam hanc originem ſibi jure vendicat, et proinde illis ſolis competit legitima miſſio qui auctoritate epiſcopali muniuntur; obſecro vos ſeriò penſitare utrum illi patrocinium mereantur, qui ſeſe huic primitivæ inſtitutioni opponunt, an potius factionis et ſchiſmatis fautores reputandi ſint, qui pacem et unitatem eccleſiæ conturbant, officium ſibi ſine jure arrogant, et legem a Chriſto ſancitam violant? Nonne hoc eſt humilitati renunciare, primario evangelii præcepto, et maximo religionis noſtræ ornamento? An hâc gratiâ neglectâ doctores agnoſcendi ſint, ſine quâ ne diſcipulis quidem eſſe liceat?

Contra, nonne illi qui ab epiſcopis ordinantur, quorum jus ad divinam miſſionem tam clarè aſſeritur, auſcultandi ſunt atque obſervandi, illius ſaltem gratiâ cujus nomine ad vos legati veniunt? *Nomine Chriſti legatione fungimur, velut Deo vos exhortante per nos: obſecramus Chriſti nomine reconciliamini Deo,* 2 Cor. v. 20. Nihil vehementius quærimus quam veſtram ſalutem. Vota noſtra et labores eo collimant, ut vos quam maximè bonos, ſapientes, et felices reddamus. Veſtram cauſam agimus cum de hac obſervantiâ nobis debitâ differimus; de qua minus eſſemus ſolliciti, niſi ſciremus, quanti ea res eſſet momenti ad promovenda veſtra commoda, et ad miniſterium Domini noſtri melius et felicius exequendum.

Sentio me vos hortari ad virtutem quandam his temporibus exoletam, et his terris dudum evaneſcentem. Generoſum enim

et

et magnanimum jam videtur Clerum odio et contumeliis proſequi, et quicquid ſacrum eſt ludibrio habere. Si quis angeli dotibus et virtutibus ſit ornatus, quales in aliâ vitæ conditione poſito admirationem et favorem conciliarent, huic *ſacerdotis* nomen imponas, vili ſtatim pendetur propter opus ſolum, quo nihil eſt revera amabilius, vel honorificentius.

Nobis autem, fratres reverendi, quid prius ſit quam quoniam officium tam ſublime ſit et honorandum ut omnes nervos intendamus quo ſpartam quam nacti ſumus ornemus; et muneris dignitati, prudentia, fide et diligentia in exequendo ſatisfaciamus: Nunquam obliviſcamur gregis Chriſti curam nobis incumbere, et ſalutis animarum ſtudium in cordibus noſtris penitus infigi oportere: licet nec pectorale nec Ephod pro monitoribus feramus[a], *Exod.* xxviii. et xxxix. capita. Egregia noſtræ eccleſiæ liturgia officium hoc honorificum, at grave eſſe ſimul docet, et difficultatem honori ex adverſo reſpondere. Cura animas immortales ad æternam felicitatem ducendi, nobis mandata, eſt certe maximi momenti fidei commiſſum, et ſi vel una per noſtram negligentiam intereat anima, Dominus a nobis eam requiret, atque hujus ſocordiæ ratio ad ſummum ejus tribunal erit reddenda. Quod niſi Dei nobis ſuccurreret gratia et ignoſceret miſericordia, de tanto munere implendo vel deſperaremus, vel id omnino non ſuſciperemus. *Quis* enim *ad* hæc idoneus? Partes nobis agendæ ſunt non eruditorum ſolum non bene moratorum hominum, ſed etiam Chriſtianorum, ſed etiam excellentium Chriſtianorum, quorum cum vita tum doctrina alios tam exemplis incitare quam præceptis inſtruere debet. Omnibus quidem qui Chriſto nomina dederunt in hac vita ſem-

[a] Pectorali inſertæ erant duodecim gemmæ, quibus totidem tribuum nomina inciſa erant; unde didicit Pontifex quam charæ ſibi eſſe debebant tribus, illæ, quarum nomina pectori cordique ſuo Dei juſſu applicata erant. Sed et Deus etiam humeralibus et ephodo tribuum nomina inſculpi voluit, ut quorum ipſe curam maximam in ſe ſuſceperat, eorum nomina in ſanctuario quaſi oculis ſuis obverſarentur, idque, ut docent ſacræ literæ, recordationis ergô. Quo ſymbolo ſe ſuorum omnium ſemper memorem fore ſignificabat. *Outram*, l. i. c. 5.

per

per eſt militandum; undique circumſtant hoſtes, et *luctæ eſt non tantum adverſus carnem et ſanguinem, ſed contra mundi impetus, contra inſidias diaboli*: Nobis autem præcipue qui *altari deſervimus*, velut anteſignanis et prima acie collocatis, panoplia evangelica, a beato Paulo commendata, *Eph.* vi. 11. aſſumenda, eſt, ne tædio languidi, ne metu debiles, ne pretio corruptis ſtationem deſeramus; utque fideli conſtantiâ tandem victore non ſolum ob hoſtes domitos, verum etiam ob cives ſervatos coronâ potiamur. Nobis renunciandum eſt deſideriis noſtris, affectus moderandi et crux ſæpe ſubeunda. Ad quæ opus eſt aſſiduâ ſacræ Scripturæ lectione et meditatione pene perpetuâ. Hinc incitamenta et ſubſidia petenda ſunt, ut ad bene agendum et male patiendum paratiores ſimus. Evolvenda etiam nobis ſcripta, et mores imitandi, veterum epiſcoporum et martyrum, terræ hujus inania deſpicientium, et ad cœleſtia ſemper anhelantium[e]. Eadem crimina in nobis plus arguunt malignitatis quam

[e] Quantum o diſſimiles horum ſunt illi, de quibus in aliquot regionibus audivimus, Prælati, quorum tota vita eſt lucri et honorum commercium! Qui ſemper tranſlationibus inhiant, et in una Cathedra vix collocati in alium per ſaltum tranſeunt, irrequieti donec ad ditiſſima emolumenta perventum eſt? Quanto melius Chriſtianæ Religioni conſultum fuiſſet, quanto felicius Eccleſia Anglicana floruiſſet, ſi unaquæque Diœceſis velut uxor eſſet per vitam ducenda: vel ſaltem ſi divortia et permutationes quam rariſſimè acciditſent? Utinam etiam a ſuperbis titulis (ab Evangelii genio abhorrentibus, *Matth.* xx. 25. xxiii. 8. *Luc.* xxii. 26.) et a *ſecularis* dominatûs libidine abſtinuiſſent ſacerdotes. Hinc etenim dolemus nihil ponderis, nihil auctoritatis, *in ſacris* jam illis relinqui. Quamvis enim Epiſcoporum primarium ordinem aſſerimus, non tamen ideo aut faſtum patimur aut avaritiam laudamus. Et ſi futuri præſules rei augendæ ſe totos devovebunt ſi judicium proſtituent, ſi ſuffragia plurimò licitanti venum locabunt; ſi meritis ſuſque deque habitis, in Filios, in Nepotes, neque doctrina eminentes, neque Paſtorali cura exercitos, et vix vineam ingreſſos, dignitates non tantum a ſe collatas, ſed obſequio in miniſtros corruptiſſimos a regibus impetratas, ſine jure, ſine modo, ſine modeſtia cumulabunt, næ periculum erit ordinem ipſum brevi, ſub odio communi hinc rurſus exulaturum. Sed, o patria, o primæva Fides! quid aliud de nobis liceat promittere, ſi veniente ſæculo ſummæ in eccleſia dignitates ad illorum nutum erunt conferendæ, quibus nihil regis, nihil reipublicæ curæ erit: ſed unica tantum ſollicitudo ſuffragia captandi, et ſe ipſos in infami honore et laſcivâ potentiâ ſuſtentandi? Hæc mala procul a nobis amandet Deus!

in populo. Noſtra ignorantia pene creſcit in perfidiam, et defidia crimen læſæ majeſtatis divinæ aliquatenus ſubit. A nobis expectatur veritatis ubique defenſio; quam ſi timide celemus, vel humanæ libidini blandientes dolosè torqueamus, ſigna reliquimus.

En hi labores ſunt ſuſcipiendi, hæ tibi erunt artes, evangelice paſtor! Deus det ut in his vivamus, et in his moriamur.

Diligentia in doctrina, et vitæ ſanctitas, his temporibus ſunt magis neceſſariæ, in quibus impietas et nequitia dominantur; in quibus tot ſunt accincti non tantum noſtram auctoritatem oppugnare et nos contemnere, verum etiam Evangelio et Chriſto ipſi noſtræ religionis fundatori maledicere: Evangelio, abſolutiſſimæ inſtitutioni, et Chriſto, ſplendidiſſimo omnium virtutum exemplari. Argumenta quæ a ratione mutuari præ ſe ferunt, ſunt parvi ponderis et millies refutata: Sed a malis moribus evangelium prædicantium audaciam probabilius ſumunt, et victoriam ſibi confidentius ſpondent. Et detur verbo venia (quamvis hunc eruditum cœtum, quod dicturus ſum, nullatenus attingit) unus ſacerdos vel in fide non ſanus, vel in vita non ſanctus, plus detrimenti Chriſtianæ cauſæ affert, quam mille infidelium phalanges.

Denique honor nos ad officium fideliter exequendum excitet, et officium fideliter expletum honorem conſervabit. Sed quicunque in hoc miniſterio vel labori parcet, vel morum ſuorum curam inſuper habet, iſte venerandum hoc officium contemptui, religionem dedecori, aliorum animas periculo, et certo certius ſuam perditioni exponit.

Deo omnipotenti, Patri, Filio, et Spiritui Sancto, ſit gloria, in ſæcula ſæculorum. Amen.

P. S. Operæ pretium fortaſſe erit conſulere quid Hugo Grotius et Iſaacus Caſaubonus de hoc argumento ſenſerint, ex teſtimoniis a Johanne Clerico citatis in libello *De eligendâ ſententiâ* ad finem Grotii *De Veritate Religionis Chriſtianæ* edito. Quibus ipſe ſuum quoque Judicium adjunxit his verbis—"Qui ſine præjudicio legerunt quod "ſupereſt Scriptorum Chriſtianorum antiquiſſimorum, "ſatis norunt priorem diſciplinæ formam, quæ epiſcopa-"lis vocatur, qualis eſt in Magnæ Britanniæ parte Meri-"diana, ubique proximo poſt Apoſtolos ſæculo obtinuiſſe; "unde eſſe inſtitutionis Apoſtolicæ colligere licet." J. Clerici liber *De el. Senten.* p. 351.

A CHARGE to the CLERGY OF The CITY of *LONDON*,

April 22, MDCCXLVI.

To which is added,

A SHORT CHARACTER OF The late Rev. Dr. *ROPER*.

WHEN I drew up theſe Papers, I had little Thought of making them more public, than by ſpeaking them at the Time of our Meeting: But upon reviewing them ſince, and ſhewing them to ſome particular Friends, whoſe Zeal for their King and Country, as well as for the Advancement of Piety and Religion, is unqueſtionable; and whoſe Approbation may be eſteemed an Honour; they were of Opinion, that I ought to venture them farther into the World. When I was ſatisfied of this, as perhaps I might be too eaſily, all other Conſiderations ſoon gave way. I am ſenſible, I ſhould not have taken this Step, had I conſulted my own temporal Advantage. But I hope, when Duty appears concerned, no worldly Proſpects will ever move me. Indeed I own I could not be eaſy in my own Mind, without contributing my Mite for the public Benefit, at ſo critical a Seaſon. As this Motive of doing Good influences your Deſigns and Actions, ſo, I humbly preſume, you will allow it to be a ſufficient Plea in,

GENTLEMEN,

Your moſt affectionate Brother,
and Obedient Servant,

EDWARD COBDEN.

A CHARGE to the CLERGY

OF

The CITY of *LONDON*.

AFTER the Terrors we have been alarmed with, and the Diſtractions and Depredations our Country hath lately ſuffered, by an inſolent and dangerous Rebellion; it well becomes us, my Rev. Brethren, with grateful Hearts to offer up our Praiſes to Almighty God, that ſome Stop was put to its Progreſs, and that thoſe black Clouds which threatened us, tho' not quite diſſipated [a], are yet removed to ſome farther Diſtance; and that we are allowed the Privilege of meeting once more, in a peaceable Manner, within theſe ſacred Walls. For had our Enemies proceeded with the ſame amazing Rapidity they began, and our Armies fled before them with the ſame Cowardice and Infatuation as at the firſt, I need not repreſent to your Imaginations the Miſeries we muſt, before this, have really ſeen and ſeverely felt. Our Lives and Liberties, and every temporal Bleſſing we enjoy, had been at the Mercy of our Enemies. And what, I queſtion not, is of more Value with this Aſſembly, our excellent Religion we had probably been deprived of, at leaſt of the public Exerciſe of it.

But theſe fatal Conſequences are ſo viſible, that I have no Occaſion, in this Audience, to enlarge upon them. I have no Occaſion, indeed, upon another Account, which is, that you yourſelves have already diſplayed them to your Congregations

[a] This was written juſt before we received the News of the providential Victory, obtained by our Forces at *Colloden*, under the Conduct of our Royal Commander.

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in the moſt lively Colours. Like vigilant Watchmen, you have loudly ſounded the Trumpet, when you beheld your Country in ſuch imminent Danger. Not unworthy your Predeceſſors in the laſt Century, and animated by the Conduct of our excellent Dioceſan, you have made the beſt Defence in your Way, by Argument and Perſuaſion, *pro aris et focis*. You have, in a great Meaſure, opened the Eyes of the Kingdom, and inſpired even thoſe, who have too little Affection for the pureſt Profeſſion of Chriſtianity, at leaſt with a juſt Abhorrence and Deteſtation of what is the moſt corrupt Part of it, and, I verily believe, the moſt cruel and ſanguinary of all the Religions in the World. Its Barbarity we have been ſufficiently convinced of, by dear-bought Experience. The Terrors and diſmal Apprehenſions of Popery were apparently, under God, in this Day of our Diſtreſs, our greateſt Stay and Security; and it was, I believe, chiefly owing to the Labours of you, my Brethren, and the reſt of the Clergy, and I congratulate you upon it, that the fatal Conſequences of it were ſo well underſtood, and thoſe Terrors became ſo univerſal. This is what our Enemies reproach and threaten us for, and our Friends and Superiors have openly acknowledged; nay, it has been graciouſly acknowledged by his Sacred Majeſty on the Throne: Which may He and his Poſterity fill with Honour, throughout all Generations, for the Preſervation of this excellent Church eſtabliſhed among us! Had it not been for this, it is more than probable, that Inſurrections might have happened in ſeveral Parts of the Kingdom, and particularly in this great Capital; which might have involved us all at once in Blood and Confuſion. In this then, as we have wiſely provided for our Safety, ſo have we honeſtly, and in the Sight of all Men, diſcharged our Duty. And I truſt, we ſhall be always ready to uſe our beſt Endeavours for the Preſervation of our Religion, and in the Defence of our Country.

Permit

Permit me, I beſeech you, to offer a few Things, which appear to me conducive to theſe Ends.

The two great Enemies to the Peace of our *Sion*, the chief Obſtructions to our Happineſs and Security, are evidently, our violent Diviſions, and our national Sins and Provocations.

Diviſions we have, and every ſerious Chriſtian, every true Lover of his Country, cannot but lament them, both in our Civil, and in our Religious Affairs.

It might indeed have been expected, that, after ſo critical and public a Trial, in which the Nation ſeemed to combine, as one Man, againſt the common Diſturbers of our Peace, in behalf of our preſent Government, that this at leaſt would have been the happy Conſequence of our Misfortunes, that all our little Animoſities and Diviſions in State Affairs ſhould intirely ceaſe, and all odious Names of Reproach, and Party Diſtinctions, ſhould henceforth be buried in eternal Oblivion; and that this ſhould be the only Conteſt amongſt us, who ſhould moſt promote the real Intereſt of our King and Country. To which, I conceive, we may be ſtrictly faithful, tho' we ſhould not approve of every Step of a Miniſtry. And ſuch as evidently concur in theſe glorious Ends, ſhould not be ſtigmatized as Enemies, notwithſtanding they differ ſomewhat in the Methods of advancing them. But, alas! pitiable is the Condition of this languiſhing State, if, after all our Struggles and Revolutions, if, after all we have felt and ſuffered, mean and private Views ſtill get the better of the Public: If Factions and Parties ſhall ſtill prevail among thoſe who wiſh well to the ſame Cauſe, and are liſted under the ſame Banner; and, to ſupport them, the worſt of Means, Bribery and Corruption, and even the worſt ſort of Bribery [b], that by Promotions and Offices of Power, ſhall be

[b] I call this the worſt ſort of Bribery, becauſe what is Pecuniary, tho' big with Guilt and Ruin, may be ſtyled innocent with regard to this: As this diſcourages all Virtue and Merit, and gives a fatal Blow to all laudable Emulation: As it employed

employed in the very Seaſons of our Fears and Dangers. If proper Talents and ſuperior Merit, adorned with every Virtue, are of little Conſideration; and all are ſacrificed to the grand Idols of Avarice and Ambition; unhappy would be the Fate of this Proteſtant Church, which we fondly Term the Stay of the Reformation, if, after having ſupported itſelf with Honour for near two Centuries, and confuted its Adverſaries with invincible Reaſon, it ſhould now become a Prey to its own Emoluments, and ſink by its own Dignities; which muſt be the inevitable Conſequence, if ever they are proſtituted to the mean View of ſecuring Votes in Parliament. Nor can thoſe who have evil Will at *Sion*, contrive a more effectual Way to *down with it, even to the Ground*, than by rendering its ſuperior Paſtors contemptible. And Honour cannot long ſupport itſelf, if there is no Merit at the Bottom. If ever Promotions run in ſuch a Chanel, it is eaſily foreſeen what Accompliſhments will ſoon diſtinguiſh the Fathers of the Church, and what a noble Emulation to copy them will ariſe among the Sons who are ſtruggling to ſucceed. For the moſt melancholy Reflection in ſuch Caſes is, that Merit is, as it were, diſqualified. Becauſe thoſe who are endowed with it, will not give themſelves leave to apply to thoſe Methods which are requiſite to advance them; and their not doing ſo, is one Evidence of it. It is this fatal Partiality and Corruption, which has been growing among us for ſeveral Years, and lately carried to a moſt enormous Pitch,

places thoſe in Honour and Power, who will probably proſtitute to baſe, and wicked Ends, what they gain by mean and unworthy Arts. Beſides, pecuniary Corruption may be tranſacted in ſo ſecret and ſilent a Manner, that no one may be apprized of it but the guilty Wretches who are immediately concerned, and the Influence of it may not reach farther. Whereas, when a very unworthy and unqualified Perſon is advanced to a Dignity of Truſt and Importance, this is a public Inſult on Honour and Juſtice, an open betraying of the Intereſt of our King and Country; gives juſt Scandal and Offence to all who are not liſted after the ſame infamous Manner, and too great Encouragement to all who are.

which has reduced the Kingdom to the unhappy Condition of Miſery and Infamy which it now labours under. The ſad Effects of which have more than once been felt in the Courſe of this deſtructive War. But this is a very tender Point; and it may be thought impertinent in us to meddle with it. I freely own, I cannot bring my ſelf to be of this Opinion; I wiſh I could, for it is much the eaſieſt and moſt profitable. But it appears to me not agreeable to Reaſon and Duty; for what affects the very Vitals of our Conſtitution, what deſtroys all Liberty, perverts all Juſtice, and debauches the Morality of Mankind, cannot ſurely be thought a Topic improper for a Clergyman to declare his Sentiments upon. This is undoubtedly one of the greateſt Sources of all our Misfortunes. *Hæc eſt fundi noſtri Calamitas.* Here lies the greateſt Danger of our Ruin; and the Watchmen are appointed to little purpoſe, if they are not to give notice where the greateſt Danger lies. If we fear God, if we honour the King, if we have any Tenderneſs to our Countrymen, or any Regard for our Safety, it appears to me a Duty to cry aloud againſt it; and we ſhould be unfaithful to our Truſt if we did it not. It is indeed out of our Power to redreſs it. This muſt be recommended to our Legiſlators, as worthy their Wiſdom and Juſtice to accompliſh. But it becomes every honeſt Man to declare againſt it; and perhaps we may contribute ſomething toward it, by remonſtrating openly againſt it, by holding faſt our own Integrity, and not letting our Hearts reproach us for any ſordid or unworthy Compliances, for the Sake of Preferment, and by our earneſt Prayers to God, to inſpire the Minds of thoſe, who are principally concerned, with a true patriot Zeal to regard chiefly the public Good, to act with Impartiality, and without parliamentary Views to make choice of the fitteſt and moſt deſerving Perſons for every important Truſt, both in Church and State. This, I am perſuaded, would be one of the moſt effectual Means, not only of ſaving

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the Nation, but of raiſing it again to its antient Reputation; and without this, all other Expedients are to little Purpoſe. I cannot but be heartily in earneſt on this Point, as I am thoroughly convinced that our very Being, as a free and Proteſtant Nation, depends upon it. And who can tell but ſuch a weak Inſtrument as myſelf, while I am diſcharging my Conſcience with Sincerity, may, by the Bleſſing of God, be of ſome Service toward it? At leaſt I may excite ſome abler Pen to do Juſtice to this affecting Argument, and to repreſent the Malignity and fatal Conſequences of this Iniquity, in ſo clear a Light, as may raiſe a Deteſtation of it in every *Britiſh* Breaſt, and baniſh it with Confuſion out of our Country; which wants nothing elſe but the Concurrence of Providence, to reinſtate it in Peace, Honour, and Security.

As to our religious Differences and Conteſts, would to God I could find Arguments to reconcile them, or Lenitives to allay them! But, alas! all that can be done by Learning and Reaſon, by Entreaty and Perſuaſion, was undeniably performed long ago, by the moſt eminent Divines of this City. Whoſe unanſwerable Writings, are a laſting Monument of their Zeal and Abilities for the *Chriſtian* Cauſe, and for that eſſential Branch of it, Union and Agreement among the Profeſſors of it. Which is ſo frequently enjoined, and ſo earneſtly recommended, by our bleſſed Saviour and his Apoſtles, that it appears of more Value and Importance, than all thoſe Things which are contended for. They have indeed effectually confuted almoſt every Plea for Separation; and if there was any Deficiency, it ſeems to be lately well ſupplied by the Labours of a worthy Author[a], who has managed his Argument with ſuch Learning, Judgment, and Temper, as I hope will have a proper Influence upon our Diſſenting Brethren; and contribute to bring us all *into one Fold under one Shepherd.*

[a] Mr. *White's* Letters.

Notwithſtanding which, it will be incumbent on us, to uſe our beſt Endeavours, by Writing and Converſation, by Zeal and Meekneſs, by Charity and Prudence, to reſtore the ſtraggling Sheep; and to perſuade them to the Communion of a Church, againſt which they have not yet been able to produce one material Objection: And which all Parties have, at different Times acknowledged, may be complied with, without committing Sin; ſince there is nothing in it required, which is forbidden by the Scriptures.

The moſt popular and common Argument, againſt Conformity with our eſtabliſhed Church, which hath been offered of late Years, is, I think, becauſe it is eſtabliſhed and ſupported by human Laws. Juſt as if a Perſon ſhould diſlike his Wife, and labour for a Divorce, not for any Fault he can find in her, but purely becauſe he is tied to her by the moſt ſacred Obligations. The Foundation of this Objection, I hope, will always laſt. But the Objection itſelf, is certainly that of a wild and irregular Imagination, and only ſhews what Inconſiſtencies Prejudice will have Recourſe to, rather than give up a favourite Error. For, ſuppoſing a *Roman* Emperor had been converted by the preaching of St. *Paul*, and had confirmed the Church then collected by an imperial Edict, can we imagine the Apoſtle would have rejected ſuch a Favour, and that Communion with ſuch a Church had been, upon that Account, unlawful, or leſs neceſſary? This would be to make the Church abſolutely dependant upon the State, by a ſort of counter Doctrine, and render it unlawful to obey, only becauſe we are under a double Tie to Obedience. And it would be in the Power of the Magiſtrate to deſtroy Chriſtianity, not by perſecuting and oppoſing, but by protecting and maintaining it. This is ſuch a way of Arguing as appears extremely ſurprizing. Happy had it been for the primitive *Chriſtians*, if their Enemies had made uſe of this Method only of exterminating *Chriſtianity*. All who have any Religion

Religion at Heart, and wiſh well to *Chriſtianity* in general, cannot but perceive the Neceſſity there is of putting an End to theſe fatal Separations, and uniting all their Forces, which are little enough when united, leſt we be all ſwallowed up by our common and moſt implacable Enemy. If thoſe who ſeparate from us will not be invited into the Boſom of a Church, whoſe Rule of Faith is the Word of God, it is to be feared, they may be compelled into that where the Dictates of a fallible Man muſt be ſubmitted to with an implicit Obedience. May the God of Peace and Concord inſpire us all with Wiſdom, that we may conſider, before it be too late, what muſt be the inevitable Fate of ſuch a divided Kingdom!

Our many national Sins and Provocations I have hardly Time at preſent to enumerate, much leſs to enlarge on: And there is little Need of it, they are ſo notorious: Few ſeem very ſolicitous to conceal them: Many rather take a Pride in them, and glory in their Shame. And tho' good Men, in all Ages, have complained of the Iniquity and Corruption of the Times, and perhaps not without ſufficient Reaſon, ſince human Nature was ſo depraved by the Fall; yet I think it can hardly be denied, that the Wickedneſs of this Kingdom, both in Principles and Morals, hath made prodigious Advances, even within our own Memories. And were our Vices but equal to thoſe of other People, we are ſo much the more inexcuſable, in that we oppoſe the cleareſt Light, and degenerate under ſuch extraordinary Means of Improvement. It is too evident, that Iniquity abounds among all Orders and Degrees of Men; and a Zeal for Party and Power ſeems to have ſwallowed up all Regard for Virtue and Religion. The whole Head is ſick, and the whole Heart is faint.

If we go to and fro in the Streets of *Jeruſalem*, the Men of low Degree are extremely profligate and abandoned. If we get us unto the great Men, ſuppoſing they have known the

Way of the Lord and the Judgment of our God, alas! they have altogether broken the Yoke, and burſt the Bonds.

And from theſe bad Examples in high Stations, Wickedneſs, like a Torrent, has come pouring down into the Valleys beneath, and ſwept away all Piety and Morality before it. How open and barefaced is Profaneneſs, and what frequent Oaths in common Converſation, and Perjuries in the Courts of Juſtice, do we meet with, as if in Defiance of the great Governor of the World? What an intolerable and profeſſed Lewdneſs and Drunkenneſs every where prevails, and unbounded Extravagance in every Article of Life? What a Want is there of Probity and Integrity in Diſcourſe, and in Men's dealing with one another? What a general Diſregard for Religion, Neglect of public Worſhip, and Violation of the Sabbath? What a Contempt of all Order, Diſcipline, and Authority, as if all our Fences, both civil and religious, were deſtroyed, and all Manner of Villainy were contending which ſhould riſe to the higheſt Degree of Inſolence among us? Our Crimes are riſen to ſuch a Pitch, that they ſeem to be ripe for Judgment, and call aloud for divine Vengeance. For when a Nation becomes extremely profligate, their Sins not only by a naturally Tendency lead to Deſtruction, but God Almighty frequently takes the Matter into his own Hands to be avenged of it. Of this we have not only the Hiſtory of the *Jews*, which was written for our Admonition, but of other Kingdoms recorded in Scripture, to inform us: and likewiſe to aſſure us, that unleſs we repent we ſhall all likewiſe periſh.

I wiſh the Calamities we have ſuffered, and have ſtill Reaſon to fear, had taught us this important Leſſon of Repentance.

But notwithſtanding the Havock the Sword hath already made, notwithſtanding it is ſtill hanging with Terror over our Heads, too many proceed in their former vicious Courſes, and affront Heaven with as high and daring a Hand as ever.

This,

This, my Brethren, cannot but fill our Breaſts with the deepeſt Concern, not only to find our own Inſtructions and Warnings loſt upon our People, but that even the Diſcipline of the Rod, by which Heaven would graciouſly reclaim them, ſhould make ſuch ſmall Impreſſion. You have prudently diſcharged the Truſt repoſed in you, in making uſe of this and all other Occaſions to awaken them to Amendment. Knowing the Terrors of the Lord, both temporal and eternal, it is our Duty to perſuade them to ſave themſelves from this untoward Generation. And they, whether they will hear, or whether they will forbear, for they are moſt rebellious, yet muſt know, that there are faithful Paſtors among them, who will not ſuffer them to periſh without Warning.

May the Bleſſing of Heaven attend all your Labours!—But whatever the Succeſs be, it becomes us, in Seaſon and out of Seaſon, thro' evil Report and good Report, to perſevere in teaching, both publickly, and from Houſe to Houſe, Repentance toward God, and Faith toward our Lord *Jeſus Chriſt*.

I am perſuaded, it is no other than your juſt Commendation, to be diligent and edifying in your Diſcourſes from the Pulpit, and to walk before your Flocks with the Light of a good Example. But yet there is one Omiſſion, which is ſometimes obſerved, in general, in the Clergy of our Church. And no Wonder if there ſhould; for who is ſufficient for theſe Things? We muſt in this State of Mortality be equal to the Angels, to diſcharge without Flaw every Branch of the Paſtoral Care.

However, as it has been objected to us, you will pardon my Freedom in mentioning it; for it is my ſincere Deſire, that we may give a good Account of our Miniſtry, and of thoſe who are committed to our Care, and that all of us may be eternally happy.

It is this,—That we are not ſo diligent in our private Applications; that we do not ſo frequently go *from Houſe to Houſe*, as

as the Scripture ſpeaks, to inſtruct, reprove, and admoniſh; nor recommend Piety in our common Converſation ſo much, as they think a ſincere Love of God, a zealous Concern for Religion, and Charity for the Souls of our Brethren, ſeem to require: And that this opens a Door to the *Diſſenter*, and the *Papiſt*, and all Manner of Seducers. Having juſt mentioned the Charge with Reſpect and Tenderneſs, how far it is juſt, and how much it concerns every one's particular Caſe, I ſhall leave to the Reflection of your own Conſciences.

Friendly Admonition and ſecret Reproof is certainly the Duty, and ſhould be the Concern of every private *Chriſtian*, as well as of the Clergy, tho' I am perſuaded it is too generally neglected, and by many who yet have a real Zeal for Religion. Thoſe who have a ſtrict Regard for their own Behaviour are frequently too little concerned for that of others. It is doubtleſs attended with ſome Difficulty, as carrying the Face of Unkindneſs, and finding Fault, and aſſuming ſome Authority, which human Nature, unleſs diſciplined, can hardly bear. And perhaps no Office of doing Good requires more Caution and nicer Conduct. To render it ſucceſsful, Love and Tenderneſs ſhould be the Incitements to it, Courage and Meekneſs ſhould be its Attendants, and there is great Need of Diſcretion to guide the Execution. When undertaken with this View, and purſued by theſe Means, by the Bleſſing of God it may be of ſignal Service. Or if the kind Reprover ſhould not be ſo happy as to turn Men from the Error of their Ways, he will perform a faithful Part, and deliver his own Soul. *Thou ſhalt not hate thy Brother in thy Heart, thou ſhalt in any wiſe rebuke him, and not ſuffer Sin upon him.* But the more others are negligent in this Affair, there is the greater Neceſſity of our Diligence. Let us, my Brethren, always remember, that having dedicated our Time and Ourſelves to God, in a peculiar Manner, to promote the Salvation of Mankind; this ought to

be

be our great and principal Concern, always deepeſt in our Hearts, and uppermoſt in our Thoughts. Nor ſhould we omit any proper Opportunity of rebuking Vice, recommending Religion, and ſaving Souls from Death. And when we meet with no Occaſions, it is our particular Buſineſs ſometimes to endeavour to find them. And whenever the Cauſe of Virtue and Piety requires our Defence, it becomes us not to betray it by a timorous Silence; but to endeavour our utmoſt to make People wiſer and better by all our Converſation.

That we may zealouſly, diſcreetly, and unblameably diſcharge our important Stewardſhip, with as few Deficiencies as poſſible; that we may aſpire after farther and farther Degrees of Perfection; and enjoy the Comfort of a good Conſcience here, and a Prophet's Reward hereafter, *God of his infinite Mercy grant!*

A SHORT CHARACTER OF The Rev. Dr. *ROPER*,

Late Rector of *St. Nicholas Coleabby*,

Delivered at his Pariſh Church, on *Palm Sunday*, 1746, the Day after his FUNERAL.

HAVING thus far diſcourſed to you, agreeably to the Seaſon, concerning the Death of our bleſſed Saviour; I cannot at this Time conclude, without taking notice likewiſe of the Death of one of his faithful Servants. As it was a Cuſtom in the early Times of Chriſtianity, to embalm the Memory of thoſe who were moſt eminent in the Church, with ſome Elogium at their Funerals, ſuffer me, I beſeech you, out of Affection and Reſpect, and ſomewhat, I hope, to your Satisfaction and Advantage, to ſay a few Things of his Character, who inſtructed you in the Way to Happineſs for above twenty Years (as *Moſes* trained the Children of *Iſrael*) *with a faithful and true Heart*, and *ruled you prudently with all his Power*. A Loſs, an irreparable Loſs, you and all of us have ſuſtained, in being deprived, at this Juncture, of a Clergyman of ſuch Principles, and ſuch Abilities, when our Holy Religion is ſo rudely attacked from all Quarters, when ſo many have *put away a good Conſcience, and made Shipwreck of their Faith.*

It could not but ſurprize and deeply affect us, that ſo excellent a Man ſhould be ſo ſuddenly taken from us, by ſuch an unexpected Stroke; when a hale and well-built Conſtitution, almoſt in full Vigour, ſeemed to flatter us with a long Continuance of Health and Years. But the Judgments of God are a great

a great Deep, not to be fathomed by the ſhort Line of human Comprehenſion. It becomes us to ſubmit, with Reſignation, and not to murmur at the wiſe and gracious Diſpenſations of Providence. But rather let it teach us this uſeful Leſſon, a Leſſon we cannot be too much reminded of, and which, if we would but all in earneſt learn, your late Paſtor would have been glad to have taught you, even by his Death: Not to place our Dependance on any Thing here below, but to be perpetually upon our Guard, and always trimming our Lamps, in Expectation of the Bridegroom's Coming; ſince we know not how ſoon the very ſtrongeſt and healthieſt of us may receive our final Summons to the Judgment-ſeat of God.

On his Account we have little Reaſon to be concerned, who was always ſo well prepared, by keeping a Conſcience void of Offence towards God and Man; whoſe whole Life was a Courſe of Piety and Virtue, and a conſtant Meditation on divine and heavenly Subjects. And tho' he did not make ſo great a Noiſe and Blaze in the World, as many of fewer Virtues and leſs Talents affect to do, being contented to let his Light ſhine before Men, almoſt within the Sphere of his private Converſation, and in a ſtill and ſilent Way, by the diligent Diſcharge of the Duties of his Function, of which he had a large Share; yet it was not in his Power to conceal his Excellencies from the reſt of Mankind. For, not to inſiſt on any external Advantages, ſuch as a Gravity of Carriage, a Dignity of Aſpect, and an Authority which ſeemed to command Attention, which hardly deſerve at this Time to be mentioned; he was a Perſon of extraordinary inward Graces and Accompliſhments. He had a thorough Acquaintance with Men and Letters. His Study and Underſtanding of the Scriptures, the Fathers, and the Records of the antient Church, kept him ſteddy to ſound and primitive Divinity, and made him highly

value our National Church, modelled according to them. He was too wiſe to affect Singularities; nor had he any Occaſion to broach new Hereſies, or to revive old ones, to make himſelf conſiderable. He had a large Compaſs of Knowledge, a ſolid Judgment, a critical Skill in Languages, and ſuch an Extent of Learning, as few Perſons can attain to, and not many have exceeded. He had a very laudable and becoming, but no contentious Zeal for the Honour of Religion, the Rights of the Church, and the Revenues of the Clergy; and with a great deal of Good-nature and friendly Compliance in the common Affairs of Life, had united, in what related to Conſcience, a Reſolution not to be ſhaken, and a Firmneſs of Mind not to be moved by any thing, but ſound Argument and ſubſtantial Reaſon.

He was, in ſhort, a wiſe and prudent Man, an able Divine, an excellent Preacher; but, above all, I am well perſuaded, a ſincere *Chriſtian*. And had he lived in better Times, when Merit was more regarded, he would long ſince have arrived at the higheſt Dignities in the Church, which he would have been an Ornament to, even in thoſe Ages when it was an Honour to be called to them. But notwithſtanding the Smallneſs of his Income, which he managed with a juſt Oeconomy, he was above being importunately ſolicitous for Preferment, nor would he have accepted of any, but upon Terms of Honour and a good Conſcience; being well aſſured, that *a Dinner of Herbs*, with the Peace and Serenity of an independent Mind, was better than great Riches and high Titles, attained by baſe Compliances and unlawful Means. Hence it fell to his Share in the Vineyard, to labour and deſerve; and too often to others, of a different Character, to reap and enjoy, the preſent Fruits and Advantages of it.

This

This he has now Reaſon to rejoice at, ſince he is gone to that Place where all Deficiencies will be made up; where his Labours will be amply rewarded; where his Zeal and Diligence, his Faith, Charity, and Piety, will be diſtinguiſhed with an eternal Crown of Glory; where he will ſhine as the Brightneſs of the Firmament, and as the Stars for ever and ever. Having *fought a good* Fight, and *finiſhed* his *Courſe, henceforth there is laid up for* him *a Crown of Righteouſneſs, which God the righteous Judge ſhall give him at the Day of Recompence.*

I could have wiſhed, indeed, that it had pleaſed God to have ſpared his Life a little longer, till he had finiſhed thoſe Diſcourſes, which our learned and pious Dioceſan, who underſtood his Abilities, had ſingled him out for; and which he, in Gratitude, intended to publiſh, and inſcribe to his Name. I am perſuaded, his Works would have appeared to Advantage, among the beſt of that illuſtrious Liſt, who had trod the Stage before him; and we ſhould have read with Pleaſure, as judicious and ſolid a Defence of the *Chriſtian* Religion, as hath perhaps appeared in Public. But whether God, in Anger to us, deprived us of ſo able a Defender of a Bleſſing, we of this Nation have ſo much abuſed, and who ſeemed ſo well fitted to make up the Number of thoſe, who ſhould ſtand in the Gap to ſtop the deſtroying Angel; or whether, out of Kindneſs to him, took him away from the Evil to come; and by ſuch a ſudden Summons, without Pain, prevented the Tortures of a lingring Inquiſition, or a bloody Martyrdom, he alone knows. Alas! in this dark and uncertain State of Things, we can hardly diſtinguiſh, what are Bleſſings, and what are Curſes: This to our Comfort we may depend upon, that to a good *Chriſtian*, all Diſpenſations, even thoſe which appear moſt ſevere, are Bleſſings, and adminiſtered by a kind and indulgent Hand. And I am ſure it concerns us, at this Time, to reflect

reflect on ſuch Occurrences, as Warnings of our Danger, and to endeavour to prevent the divine Judgments which threaten us, by a ſpeedy and ſincere Repentance. This is what he taught you from this Place, by his edifying Diſcourſes, and in all Places by his ſhining Example. Let it be our Care to obſerve the one, and copy out the other. Let us follow his Faith, conſidering the End of his Converſation: Then ſhall we hereafter, at a happy Reſurrection, again enjoy him, with the reſt of thoſe holy Souls who have gone before us in the Faith.

A LET-

A LETTER from a MINISTER TO His PARISHIONER, Upon his Building a MEETING-HOUSE.

Dear NEIGHBOUR,

ALTHO' I do not entertain any great Aſſurance of Succeſs, in endeavouring to diſſuade you from a Deſign you are ſo far engaged in (unleſs He pleaſe to give it, who alone can order the Wills and Affections of Men) yet, thinking it my Duty, as your Lawful Paſtor, to oppoſe it what I can, that when an Account of my Flock ſhall be required of me, I may give it up with Joy to the Great Shepherd of Souls, I cannot forbear ſending you this farther Warning: For (to borrow another Similitude from the inſpired Writers,) *If the Watchman ſee the Danger, and blow not the Trumpet, the Blood of thoſe that periſh will be required at the Watchman's Hands*, Ezek. xxxiii. 6. And I hope you will take it with the ſame Good-will with which it is offered; my Deſign being no other than to diſcharge my own Duty, by doing you the beſt Service in my Power.

I ſhall be very brief in what I am going to ſay upon this Subject: For I think the Guilt and Danger of your Undertaking may be clearly ſhown in a very little Compaſs.

I ſhall prove to you, that Separation from our Eſtabliſhed Church is contrary to the Laws of God, and to thoſe of the Land: and ſhall ſhew you ſome of the unhappy Conſequences which attend it.

It is contrary to the Laws of God. That Schiſm is a Sin, is evident enough from Scripture: As, *Rom.* xvi. 17, 18. *I beſeech you, Brethren, mark them which cauſe Diviſions and Offences, contrary to the Doctrine which ye have learned, and avoid them. For they that are ſuch ſerve not our Lord Jeſus Chriſt.* And again, 1 *Cor.* i. 10. Ch. iii. Ch. xii. 25. *Eph.* iv. *Phil.* ii. and many other Texts might be produced to the ſame purpoſe: But theſe, I ſuppoſe, are ſufficient to ſhew, that Schiſm is a Sin. Which is indeed a Truth that all are agreed on, and therefore need not be now diſputed: As it is likewiſe, that Schiſm is a Separation, without warrantable Grounds, from a Church ſettled in a Nation. And I think it is as indiſputable, that no Grounds can be warrantable but this; That the Church impoſes on us unlawful Terms of Communion, and that therefore we cannot continue in it without committing Sin. No Reaſon but this can be ſufficient, becauſe all other Reaſons would open a Gap to endleſs Separations; and the Church of Chriſt, upon any other Foot, *Eph.* iv. 15. would not be a Body fitly joined together, and compacted by that which every Joint ſupplies; would not be a Building cemented together upon a firm Foundation, but a Heap of Duſt, liable to be ſcattered by every blaſt of Wind, Ch. ii. 20, 21. But that the *Church of England* requires nothing ſinful of its Members, and that therefore thoſe are inexcuſable who divide from it, the moſt Learned Men of other Proteſtant Churches, though of a different Conſtitution, have moſt readily acknowledged, and has been proved by Worthy Miniſters of our own, beyond all poſſible Reply. Its Doctrine, Diſcipline, Government, and Worſhip, are ſuch as are agreeable to the Word of God, and the Practice of the Church, in its firſt and pureſt Ages, long before the Corruptions of Popery were introduced into the World.

And this ſufficiently diſcovers the Vanity of that common Pretence,—That People edify more in ſeparate Congregations:

For

For to Edify, in the Scripture Senſe, is nothing elſe but to become better Chriſtians: To grow in Goodneſs, and to improve in what is well-pleaſing to God: 1 *Cor.* i. 8. But how is it poſſible to improve in what is well-pleaſing to God by doing what he has forbidden, or to grow in Goodneſs by committing Sin? So that all that Spiritual Improvement, or Edification, which our Separatiſts boaſt of above the Members of our Church, muſt of neceſſity be only Fancy and Imagination.

Indeed, did our Church require any thing ſinful of its Members, I hope in God I ſhould be ſo far from perſuading you to its Communion, that I ſhould immediately deſert it myſelf. I intreat you, therefore, to inform me, what it is you conceive ſo unlawful in our Church, which makes you think it ſinful to continue in its Communion. This indeed you ought to have done before; and you ſhould now, if any Difficulty lies in your way, or Scruple of Conſcience, which you cannot maſter yourſelf, apply to me, your regular appointed Paſtor, that I may reſolve your Doubts, and give Eaſe and Quiet to your Mind. This certainly is a Trial which ought to be made, before recourſe be had to ſo deſperate a Remedy as that of Separation is. For my own part, I cannot charge myſelf with any Unwillingneſs to give you Satisfaction in theſe Matters. I am ſo free from it, and I take this Opportunity to declare it, that nothing yields me a ſincerer Pleaſure, than to have thoſe under my Care ſeriouſly aſk my Opinion, in Caſes concerning their Religion, which they cannot eaſily account for themſelves.

If any thing of this Nature ſticks with you, you ought to have conſulted me in the firſt place: But if nothing does, then aſſuredly the heinous Guilt of Schiſm returns upon you for Dividing; for which, without Repentance, you will one Day be called to a ſevere Account. For Church-Unity is a thing of very weighty Importance, and ought not to be violated for

ſlight and trivial Reaſons, to gratify an itching Ear or a roving Fancy.

And what not a little enhances the Guilt of Separation from our Church is, that it is contrary to the Laws of the Land. For thoſe Acts of Parliament, which require Uniformity of Worſhip, and enjoin us all to conform to the Orders of our Eſtabliſhed Church, are yet unrepealed. And when the Commands of our Superiors exact nothing of us contrary to the Will of God, that very Reaſon makes Obedience to thoſe Laws the Will of God, and the refuſing to obey them a Sin; 1 *Pet.* ii. 13. God having ſtrictly required that we obey the Commands of our Civil Superiors, where they command nothing forbidden by Himſelf.

True it is, the Temporal Sanctions of theſe Laws are in a great meaſure removed; but the Duty of Obeying is as forcible on us as ever, though the Penalties of Diſobedience are taken away. The Deſign of the Laws, in favour of Toleration, will plainly appear, to whoever will look but to their Title, to be no other than the exempting certain Perſons from ſome Penalties which they were obnoxious to by former Laws. But that Child would be juſtly eſteemed undutiful, that would never comply with the lawful Injunctions of his Father, but when he commanded with a Rod in his Hands. If we have any Gratitude or Ingenuity, our Obedience would be the more ready and chearful, the leſs the Magiſtrate makes uſe of Terror to conſtrain us.

The fatal Conſequences of ſuch an unreaſonable Separation are too many to be enlarged on, and too plain and viſible to want it. All the Publick Calamities, which our Forefathers have felt, and which we and our Poſterity have reaſon to fear, are chiefly derived from this Source; and, ſhould you not give over your Deſign, it may be truly ſaid, that in the Building a Meeting-Houſe you have lent a helping Hand toward laying the Foundation of War and Bloodſhed for future Ages.

I need not tell you, what a Grief and Concern theſe Diviſions are to all ſerious Chriſtians; what an Offence to all unſettled Minds; what a Blemiſh they are to the Reformation in general, and what a Handle of Reproach to our common Enemy the Church of *Rome*. How they open a Door to that Licentiouſneſs in Principle, and that Immorality in Practice, with which our Nation ſo unhappily abounds. How they are the occaſion not only of weakening, but in a manner aboliſhing, all Diſcipline and Government in the Church of *Chriſt*. I do in my Conſcience believe the Church of *England* to be the beſt conſtituted of any Church this Day in the Chriſtian World; and I know of nothing that can contribute more to her Perfection than a ſtricter Diſcipline. But how can it be hoped to ſee that exerciſed to any purpoſe, while People think themſelves at Liberty to ſeparate for very Trifles? Give me leave to add, what indeed is a melancholy Conſideration, but a moſt undoubted Truth, that were your Example to be univerſally followed, not only the Spirit and Subſtance, but the very Shadow of Religion, and the Footſteps of Chriſtianity, would be quickly loſt among us.

I have choſen this way to communicate my Thoughts to you, that you may peruſe the Arguments at leiſure, and they may influence you afterward; for tho' I have converſed with you upon this Head, yet I fear what has been ſaid has been either not underſtood, or ſoon forgot. I deſire you would impart this Letter to thoſe of my Pariſh, whom you know to be Favourers of your Deſign; for what I ſay unto you is intended for them alſo.

And I do again ſincerely profeſs, that what I have now written has been with no other View, but to promote the Glory of God, the Peace and Proſperity of his Church, and the Salvation of you who are committed to my Care, and in ſo doing to diſcharge my own Duty; and I heartily wiſh theſe poor En-

deavours of mine may conduce to the attaining thoſe excellent Ends.

I have nothing more to add, but my Prayers for you all, (for I deſign you ſhall not be out of the Reach of Them, howſoever you are reſolved to be out of That of my Inſtructions) that God would preſerve you from the two Extremes, of Levity of Mind on the one hand, and Obſtinacy of Temper on the other; that he would deliver you from Error and Schiſm, from Deceitful Doctrines and Uncommiſſioned Teachers, and reduce you into the Boſom of that Church, whoſe Communion whoſoever frequents, and whoſe Doctrine whoſoever follows, I am well aſſured he cannot miſcarry in the great Concern of Everlaſting Life.

I am your Affectionate Miniſter, and

Servant, in Chriſt Jeſus,

November 15, 1718.

EDWARD COBDEN.

DISCOURSES

DISCOURSES *never before Printed.*

Of REPROVING.

A

SERMON

Preached at

Biſhop GIBSON's Viſitation at *Hitchin, Hertfordſhire, September* 7, 1720.

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2 SAM. xii. 7.

Nathan ſaid unto David, Thou art the Man.

THIS Chapter preſents us with a melancholy Account of two, the worſt of Crimes, committed by a Perſon *otherwiſe* eminent for His Goodneſs. The Words now recited are the Application of the ingenious Reproof of the Prophet for the Commiſſion of them. The Account is this: King *David*, yielding to his unbridled Luſt, had ſeduced the beautiful *Bathſheba* to an adultrous Bed; and, to conceal the Scandal of ſo deteſtable a Fact, runs himſelf into the Guilt of another, more flagrant and more deteſtable; endeavouring, by the Murther of the Huſband, to draw a Veil over the Adultery of the Wife. He adds Cruelty to his Luſt, and forgets the *Man*, that he might, with the better Colour and Security, aſſume the *Brute*.

Brute. And having, thus far, carried every thing fair and ſpecious in the Opinion of the World, he for ſome time enjoyed the Prize of his unlawful Paſſion, little dreaming of an After-reckoning from any other Quarter, for ſo foul and complicated a Baſeneſs. He ſoothed his Conſcience into a ſtupid Tranquillity, and ſeemed wholly unmindful, that *God was about his Bed, and about his Paths, and ſpied out all his Ways*. While intranced in this fatal Lethargy, God, out of his infinite Mercy and tender Compaſſion (unwilling that the Man after his own Heart, who had formerly been ſo faithful in his Truſt, ſo conſtant in his Worſhip, and ſo zealous for his Honour, ſhould now, though after two ſuch provoking Offences, be irrecoverably abandoned to his Ruin,) ſends the inſpired *Nathan*, to rouze him out of his Infatuation, and admoniſh him of his Danger.

The Prophet, diſcreet as well as obedient, did not ſatisfy himſelf with the ſuperficial Diſcharge of his Commiſſion, but conſidered, which was the moſt promiſing Method to have it attended with Succeſs. Nor did he raſhly attack his Sovereign with railing Accuſations, and naked Enlargements on the Foulneſs of his Crimes; but applies to him with a very artful Parable, repreſents his own Caſe under foreign Circumſtances, dreſſes out a Perſon under black Characters and frightful Colours, and, when he had ſufficiently raiſed his Indignation againſt him, then ſeaſonably drops the Diſguiſe, and gives him to underſtand, it was himſelf he was diſpleaſed with. When he had unguarded all his Paſſes, and every thing was open and defenceleſs, he then as eaſily wounds him, as he himſelf did *Goliah*, and that too, with his own Weapon. Then, and not till then, *Nathan* ſaid unto *David*, *Thou art the Man*.

The whole Account is full and copious, and affords great Variety of uſeful Obſervations.

I. Give

I. Give me leave, in the firſt Place, to lay before you, ſuch of them as may be of Uſe to diſcover to us the great Advantage of a faithful Reprover.

II. From the Prophet's Demeanor, on this Occaſion, to recommend the moſt proper Method of giving Reproofs.

III. To which I ſhall ſubjoin a Word or two, from the Behaviour of *David*, concerning the moſt prudent Manner of receiving them.

I. From ſo great a Fall of ſo good a Man, we may reflect on what ſlippery Ground the moſt pious of Mortals here are placed: how infirm and frail, as to their Spiritual Condition, how expoſed to the Aſſaults of impetuous Paſſions, and, without God's eſpecial Grace preventing and ſupporting them, in Danger every moment of falling Captives to every inviting Temptation. Nor are they only obnoxious to ſmall Imperfections, and leſſer Failures in their Duty, but to the moſt heinous Provocations, the moſt enormous Sins. *David* ſeems propoſed to us for the moſt excellent Example of Piety and Obedience in the Old Teſtament; and yet the blackeſt Pattern in Hiſtory, ſcarce ſurpaſſed him in this Inſtance of Iniquity. This ſhould teach us, not to be too confident and preſuming on our own Abilities, but to place our Security on the Divine Goodneſs, never ceaſing to implore it, that we may be aſſiſted in all Dangers, and ſuccoured in all Temptations. Further, we are here afforded Matter, to reflect on the fruitful and encreaſing Nature of Sin; how inſenſibly and almoſt irreſiſtibly it leads us from one Degree to another. One Vice ſeldom goes unattended with another, and whoever tranſgreſſes the leaſt of the Divine Laws, is in Danger of being guilty of the Breach of all, in the moſt obvious Acceptation of the Phraſe; not only by violating

violating that Authority by which the whole Table is ratified, but as he is drawn on, by a certain eaſy Tendency from one Sin to another, till he has gone through every Species of Iniquity. Thus, how natural is the Progreſs from Thievery to Lying, how gradual the Advancement from Lying to Perjury!

Nay, often by the Deceitfulneſs of thoſe Vices to which our Inclinations are biaſſed, we are carried, unawares, to the Commiſſion of thoſe which, in our unblemiſhed State, we ſhould behold with Horror, and mention with Execration. Who of a more compaſſionate ſympathizing Tenderneſs than the Pattern before us; as may be collected from thoſe Words, *ver.* 6. *becauſe he had no Pity*. And yet, to deprive the Wife of her Innocence, and then murther the Huſband, his faithful Soldier, was ſuch an Aggravation of Cruelty, ſuch a horrid Exceſs of Hard-heartedneſs, that we have ſcarce Words ſevere enough to expreſs it, and we can hardly conceive in our Minds, how *David* could poſſibly be guilty of it. By indulging an intemperate Luſt, to which he was ſomewhat addicted, he was carried on to a Barbarity, diſagreeable to his very Complexion and Nature.

Nor need we look far in Hiſtory for Inſtances of this Nature; it being no unuſual thing for thoſe impudent Wretches, who have given themſelves up to unlawful Pleaſures, and to act Uncleanneſs with Greedineſs, to bury all natural Affection and parental Yearnings, under the Ruins of Chaſtity; to palliate their Scandal, by deſtroying, without Remorſe, what they conceived in Shame; endeavouring, what in their Virgin Thoughts they would have ſtartled at, to waſh out the Stain of their Immodeſty, with the Blood of their own ſpurious Offſpring. This Conſideration ſhould excite our utmoſt Care and Diligence, to reſiſt the very Beginnings of Sin. It ſhould diſſuade us from fondly flattering ourſelves, that we can go ſo far, and no farther; that we can give the Devil Poſſeſſion of one Entrance, and ſecure all the reſt. If we let the Infec-

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tion ſeize but one Part of us, it will ſoon ſpread through all our Veins, and taint our whole Conſtitution. One Sin leſſens our Strength, forfeits our Innocence, and throws us off our Guard, gives the Tempter too ſtrong hold, and obſtructs the Succours of Divine Grace, upon which all our Strength and Security depends. It not only weakens, but ſtupifies; it darkens our Underſtandings, at the ſame Time that it defeats our Reſolutions. It eraſes thoſe Diſtinctions of Good and Evil, which are ſo deeply imprinted on our Minds. The more we converſe with it, the leſs we know it; it raiſes ſuch a Miſt before our Eyes, and brings us to that degree of Ignorance and Inconſideration, that by the Influence of thoſe Iniquities we commit, we hardly apprehend ourſelves guilty of them. Like thoſe debauched Appetites, which, by being accuſtomed to intemperate Draughts, become at laſt more inſenſible to the ſtrongeſt Liquors than others to a Cup of Water. Thus *David* gave Quiet to his own Thoughts, probably by thoſe little Fallacies by which he endeavoured to ſtop the Mouth of Cenſure. As for *Bathſheba*, he imagined ſhe was no way injured, who from the Bed of an humble Subject, was advanced to that of her Sovereign. And if there was no Violation of the Rules of Juſtice, neither could he conceive any in thoſe of Chaſtity. Adultery he thought himſelf free from the Imputation of, when he had made her *his*, by matrimonial Contract. And as for the Murther of the Man, that was no more than the common Chance of War; he fell by the Fury of his Enemies, and therefore he might well ſtand clear of the Indictment, and waſh his Hands in Innocency. I produce this to ſhew, how eaſy it is for notorious Sinners to argue themſelves out of a Senſe of their Crimes, and to take up with ſlender Excuſes to quiet their Reflections. And probably with theſe, or ſuch like agreeable Deluſions, he ſang a *Requiem* to his Soul, and enjoyed his *Bathſheba* with Repoſe and Calmneſs: imitating the firſt Tranſgreſſors of Man-

kind, who at the ſame Time they contrived Fig-leaves to cover their Shame, framed Pretences too, to extenuate their Guilt. Had he imagined himſelf liable to ſo heavy a Charge, it is likely he would have been before-hand with the Prophet, and prevented his Application. But be not deceived; God is not mocked: let not the Sinner fancy that he can impoſe upon the Omniſcience of his Creator, and elude the Sentence of his Judge with ſuch ſorry Counterfeits, as he Himſelf will accept of. God will find a Time to lay his Sins before him, and convince him, if not with Mercy, with Vengeance, that neither the Secrecy of the Fact, nor all the Contrivances of Palliation, can ſcreen him from his Knowledge and Juſtice. And if his Conſcience is ſo ſeared that he is inſenſible of his Danger in this Life, he will one Day wiſh (when, alas! it will be too late) that his own honeſt Reflections had brought him to Repentance, or that he had had a *Nathan* to awaken him to Amendment.

And yet, I know not how it comes to paſs, thoſe very Sins, which find ſuch eaſy Pardon and Acceptance with ourſelves, we are very rigorous in cenſuring, when we behold them in others. We put favourable Conſtructions on our own Faults and Follies, and with a partial Indulgence overlook the Deformities of our own Offspring; but thoſe very Blemiſhes are inexcuſable at a Diſtance, and appear much greater, when we are fartheſt from them. It is uſual for wicked Men to pronounce ſeverely upon thoſe who are involved in the ſame common Guilt with themſelves, while they apprehend the Caſe not to be their own. Like fooliſh Travellers, they are frighted at the Appearance of their own Shadows, till they perceive them to be ſuch, and then are eaſy and ſatisfied. This Obſervation we have confirmed to us by another Story, not unlike this, 1 *Kings* xx. where it ſeems *Ahab*, by an ill-timed Generoſity, had diſmiſſed *Benhadad*, whom God had delivered into his Hand, and deſigned for Slaughter. Upon this a Prophet

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was commiſſioned to reprove his Ill-conduct: and the Method the Prophet took was this: He diſguiſed himſelf under the Habit of a Soldier, and then addreſſed the King with this plauſible Fable, telling him, that in the Battle he had a Priſoner committed to his Care, with a ſtrict Charge to obſerve and deliver him again: and he, either by his faithleſs Negligence, or fooliſh Pity, had permitted him to eſcape. *Ahab*, without any heſitation in ſo plain a Caſe, replied, he had decided it againſt Himſelf, and ſo ſhould his Judgment be: Whereupon the Prophet ſoon undeceives him, diſcovers at once himſelf, and his Meſſage, ſurprizes him with a new Moral to the Fable, and was able to retort his own Reply, *So ſhall thy Judgment be.* Here indeed the Counterpart exactly anſwered: whereas *Nathan* repreſented *David's* Tranſgreſſion in a better Light than it deſerved. He acquainted him of the rich Man that had unmercifully ſeized the poor Man's Lamb, and that too (which was ſomewhat excuſable) for the way-faring Stranger; but never informed him, that he had, over and bove, inhumanly deprived the poor Man of his Life. And yet the Narrative tranſported *David's* Indignation ſo far, as to ſtrain beyond the Law for Puniſhment; requiring no leſs than four-fold Reſtitution, and the Life of the Delinquent.

Thus the Accuſers of the Adultreſs[a] were very clamorous for legal Satisfaction: but when our Saviour challenged the firſt Stone from the Hands of the Innocent, they all withdrew, too well aſſured of their own Guilt, to be her Executioners upon thoſe Terms. Thus *Judah* would have made an Example of his Daughter *Tamar*[b], till he underſtood the Crime, on which he called ſo loud for Vengeance, was his own.

Theſe Reflections, which naturally occur to our Thoughts in reading this Tranſaction, ſufficiently diſcover the great Ad-

[a] *John* viii. [b] *Gen.* xxxviii.

vantage, and even Neceſſity, of a faithful Reprover, to check us in our Career, and admoniſh us of our Failings.

Secondly, Give me leave, from the Prophet *Nathan's* Demeanor upon this Occaſion, to recommend the moſt proper Method of giving Reproofs. A Subject in which all *Chriſtians* in general, but more eſpecially we, whoſe Office it is to teach Others, are concerned. To which I ſhall add a word or two, from the Behaviour of *David*, to ſhew how they ought to be received.

Although to admoniſh the Erroneous, and rebuke the Vicious, be the more eſpecial Concern of thoſe who are dedicated to the Miniſtry, yet is it not ſo peculiarly our Duty, as that Others ſhould think themſelves exempted from the Obſervance of it. It is the eſpecial Buſineſs of the Phyſician to ſtudy Remedies for the Diſtempered: but yet every kind and compaſſionate Neighbour will adminiſter what Relief is in his Power, where the Caſe is dangerous, and the Phyſician at a Diſtance. And ſometimes a plain Cordial, from his hands, may be more beneficial and reviving, than the moſt exquiſite Skill of the other. Charity is the greateſt of all the Commandments, the comprehenſive Summary of both Tables; and Charity to the Souls of Others, is the greateſt of all Charities. Here the Object is as durable as the Grace itſelf, or the Reward of it. Nor can we ſhow a greater Tenderneſs to the Souls of Men, than by our ſeaſonable and kind Reproof. Our Bleſſed Saviour diſplayed his Beneficence in curing Lepers, raiſing the Dead, and healing the Infirmities of the Miſerable. But he had not been ſo beneficent, had the Effects of his wonderful Performances ended here. He intended ſomewhat more by them, than a bare Kindneſs to the Body. It was to convince the Unbelieving and reclaim the Sinful, that the Sun of Righteouſneſs carried ſuch Healing in his Wings. Here his Compaſſion and Beneficence were carried to the higheſt Pitch; and his Kind-

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neſs in thoſe miraculous Cures was extended to thoſe that beheld them, and to us who now read them, as well as to thoſe who were the immediate Subjects of them.

To endeavour indeed what we can to convert a Sinner from the Error of his Ways, and by that Means to ſave a Soul from Death, is a Duty ſo undeniable, that I need not dwell on the Confirmation of it. But then, the ſucceſsful Management of this friendly Office, is ſo nice and difficult (ſo difficult, that perhaps no Part of the Paſtoral Function requires more Goodneſs, greater Skill, or wiſer Conduct) that there is more need of Directions for the Manner of its Performance, than of Arguments, to demonſtrate that it ought to be performed.

Permit me, I beſeech you, as briefly as I can, to lay before you, the beſt Directions I know of in this Matter. But it may not be amiſs, previouſly to obſerve, from this Example, that whenever we are authorized by God, and that is, whenever it manifeſtly appears to be our Duty, to reprove even the greateſt Perſons upon Earth, we muſt not forbear, out of Fear or Favour. Let the Conſequence be never ſo prejudicial to ourſelves, we are to hearken to God, rather than Man. For conſider, that the Perſon to whom the Prophet here goes, was no other than his Sovereign. Much leſs are we to ſooth and flatter any in their Vices, and perſuade them that they are good, only becauſe they are great; as if thoſe who move in ſublimer Spheres were privileged to ſin, and were excuſed from thoſe Duties which oblige the reſt of Mankind. In our undertaking this Duty, the firſt thing I would recommend to you, is, that you would perform it ſolely out of Religious Motives; purely with a ſincere Deſign to diſcharge your own Obligations, and to advance the Benefit of your Brother. And this is a Direction we may learn from the Pattern of *Nathan*. He took upon him the Office purely in Obedience to the Commands of God. It is ſaid, *ver.* 1. *The Lord ſent Nathan unto David.* And in

Compliance with that Injunction it was, that the Prophet came. Ridiculous indeed would it now be to await ſuch immediate Inſtructions from Heaven. Yet if we undertake it with our utmoſt Prudence, upon truly charitable and pious Inducements, we have our Commiſſion warranted from Above, as much as he had. Whereas, on the other hand, if there be the leaſt Tincture of Pride or Peeviſhneſs, of Oſtentation or Ill-will, this will ſtrangely leaven the whole Benefit of the Performance, and abate the Force of its Influence. If theſe are our Incitements, we may then readily determine, that the Lord hath not ſent us.

When Men receive a Provocation from an injurious Neighbour, they are uſually very forward to give him, and the World too, a Sight of his Failings. But this is far enough from the Performance of a religious Duty. Their Deſign here is, not ſo much to contribute to his Amendment, by informing him, as to leſſen his Reputation by informing others. This is ſo different from a charitable Duty, that it is a great Violation of it, and one of the moſt uncharitable Acts they can be employed about; and our Neighbour muſt be a very bad Man indeed, to be guilty of Faults that deſerve Correction more than ſuch a Manner of correcting them.

Nor is it more faulty in the Deſign, than it is generally defective in the Iſſue. People frequently grow worſe, rather than better, upon ſuch Reprehenſions, and reſent more the Malice of the Reprover, than reap any Advantage from the Reproof. Our Saviour hath ſufficiently expoſed the Vanity of attempting to pull the Mote out of our Brother's Eye, when we have a Beam in our own[c].

And as private Pique and Paſſion ought to be excluded in our aſſuming the Office, ſo neither ſhould it be admitted in our Execution of it. Moſt Men have that over-weening Fondneſs

[c] Matth. vii. 3.

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for themſelves, that they unwillingly hear their Imperfections mentioned. We are uneaſy while our Sores are handled, though never ſo gently and tenderly, much leſs can we endure any rough Treatment or corroſive Remedies. It ſhould therefore be our Care to make that as eaſy as poſſible, which is at beſt ſomewhat troubleſome and ungrateful. We ſhould recommend it with all the Smoothneſs of Addreſs, all the Calmneſs of Language, and all the Sweetneſs of Temper, we are Maſters of: To reproach with hard Looks, and abuſive Expreſſions, will but make the Man hold his Sins the faſter; as the Violence of the Wind made the Traveller more fond of his Cloak, and wrap himſelf cloſer in it. But when we admoniſh with Mildneſs, Patience, and Humility; then, like the gentle Influence of the Sun, it inſinuates into him, makes him ſoon weary of his Burthen, and glad to be rid of it. To gild and ſweeten the Pill, is as neceſſary, when the Palate is averſe to it, as the Phyſic itſelf, when the Conſtitution is unſound. This is like fetching out the Evil Spirit, as *David* did that of *Saul*, with Muſic, and conveying Health with Delight and Pleaſure. Accordingly the Scriptures ſeldom injoin us this Duty, but it is tempered by ſome ſoftening Ingredient. Sometimes indeed we are required to rebuke with Severity and Sharpneſs: But it is, when theſe gentle Remedies upon Trial prove ineffectual, that we are to betake ourſelves to Lancing and Inciſion.

Nor is it our Buſineſs only to lay aſide our own Paſſions, but to endeavour to allay thoſe of the Offender too, before we offer at the Correction of his Crimes. We ſhould examine and try his Genius, and wait for his ſoft Seaſons. We muſt not venture upon him while he is fortified with Prejudice, and reeking in his Guilt: But we muſt endeavour to remove that Heat and Partiality he has entertained for his Follies, and bring him to Sedateneſs and Reflection, before we can expect to make any Impreſſion upon him. We muſt allow the Drunkard Time

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to recover from his Intemperance; otherwiſe our Lectures of Sobriety will prevail but little. But if we deſpair of the Opportunity of ſuch a lucid Interval, and to delay may be of hazardous Conſequence, we muſt then take a different Turn, and try to ſurpriſe thoſe Paſſions we cannot overcome. This was the Caſe of *Nathan*, and this the Method he purſued. He had to deal with one in the full Career of his guilty Love, and intoxicated with his unlawful Pleaſures. His Buſineſs therefore was, not to allay thoſe Paſſions, which he had no Proſpect of, but rather to raiſe ſtronger and more powerful, which he might level againſt *them*. A very commendable Stratagem; and the Succeſs anſwered. *David* was no longer able to withſtand the Conviction, yielded himſelf conquered by his own Artillery, and ſubmitted to the Equity of his own Sentence. Whereas, had the Prophet flouriſhed never ſo elegantly upon the Topics of Honour and Conſcience; had he reaſoned never ſo profoundly on the Baſeneſs, the Infamy, the Injuſtice of Adultery, and declaimed, with all his Eloquence, againſt the Heinouſneſs of Murder; he could never have kindled his Anger againſt the Criminal, he could never have extorted from him ſo ſevere a Doom,—*As the Lord liveth, the Man that hath done this thing ſhall ſurely die.*

Probably it would have had but little Effect upon him. In all likelihood he would have been for hearing him *another time concerning this Matter*. It may be, he would have reſented it for a Piece of Rudeneſs and Arrogance, and, inſtead of condemning the Tranſgreſſor, paſſed Sentence upon the Prophet.

There is one Thing more I would here recommend to you, and that is, Secrecy. Let your firſt Admonitions of an offending Brother be given with all imaginable Privacy; according to our Saviour's Directions: *If thy Brother ſhall treſpaſs againſt thee, go and tell him his Fault between thee and him alone: If he ſhall hear thee, thou haſt gained thy Brother*[d]. Whence it may be in-

[d] Matth. xviii. 15.

ferred,

ferred, that the Method of making particular Reflections, or dealing out Reprimands for private Offences, too forwardly from the Pulpit, is not to be approved of, becauſe it is not the likelieſt Way to gain a Brother. For, beſides that this Method generally exaſperates and provokes, there is naturally a Modeſty in Mankind, a Tenderneſs to preſerve their Character, which is ſome Check and Reſtraint upon them: But when they imagine that is loſt, as they may when they find themſelves publickly expoſed, inſtead of bringing them to Sorrow for what is paſt, they too often grow careleſs and abandoned for the future. If indeed our private Admonitions are loſt upon them, and they ſtill perſiſt in their Folly, then it may not be improper, and then it will be Time enough, to take another Method, and, as our Saviour adviſes, *To tell it to the Church.*

Not, that we are to refrain from ſpeaking with Severity againſt flagrant Crimes, becauſe we ſuſpect ſome under our Charge to be addicted to them: For then muſt our Diſcourſes be confined to a very narrow Compaſs. It is our undoubted Duty to condemn the Vices, while we ſpare the Perſons; and our Condemnation of them will be but the more ſeaſonable and neceſſary, for their being eſpouſed by any particular Perſons. But then let us attack them in the Abſtract, and not level our Arrows ſo as that others may perceive, we aim at a different Mark, beſide the Sins. And if, *while we reaſon of Juſtice, Temperance, and Judgment to come,* ſome guilty Conſciences tremble, and are uneaſy; *Well done, thou good and faithful Servant,* is due to the Preacher, and the Blame ought to fall ſomewhere elſe. We may raiſe, and it imports us to raiſe the Indignation of our Hearers againſt groſs Offences: And a Parable will well enough become this Place, provided we do not proceed ſo far as to ſay, *Thou art the Man.*

In ſhort, the End of all our Reproofs ſhould be the Benefit and Reformation of thoſe on whom we beſtow them: And

as we are obliged, as Chriſtians (and more eſpecially as Clergymen) to give them, ſo we are obliged to make them as ſerviceable as we can, to the attaining that End. And then, or never, our Reproving will be ſucceſsful, when Love incites us to the Duty, and Diſcretion guides us in the Diſcharge of it.

Having thus far propoſed the Pattern of *Nathan* in giving Reproofs, I crave your Patience a little longer, while I recommend the Behaviour of *David* in receiving them.

And this we ſhould do, not, as is too frequent, by Denials of the Fact, which our own Conſciences accuſe us of; nor, by ſubtle Evaſions, weakning the Indictment, and fencing off the Charge. Though at firſt we apprehend ourſelves not guilty, let us not be too peremptory in our own Defence. It may be, our Judgments deceived us in the Commiſſion, or our Memories have failed us ſince, or our Familiarity with our Sin has taught us to undervalue and neglect it. However, it highly behoves us not to be too confident of our own Innocence, but to make a ſtrict Scrutiny into our Breaſts, and ſearch diligently for the accurſed Thing; and wherever we find it, tear it out with Shame and Indignation.

Much leſs, inſtead of venting our Reſentments againſt our Sins and ourſelves, ſhould we look on thoſe as our Enemies, who are ſo honeſt as to tell us the Truth, and inform us of them. Let us not eſteem it a Piece of Indiſcretion to acknowledge our Folly. Solomon tells us, *He that hateth Reproof is brutiſh*[e]. Thoſe who have the moſt Need of Reproofs, are often the moſt impatient under them; and there is no ſurer Sign of a Man's Guilt, nor a greater Aggravation of it, than to be overwarm in aſſerting his Innocence. Be the Manner of our Reprehender never ſo indecent, and his Motives never ſo baſe; *theſe* it becomes us not to reflect on; it is our Buſineſs to extract what may turn to our Advantage, neglecting the Impru-

[e] Prov. xii. 1.

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dence of his Method, and leaving to him the Foulneſs of his Intention. We ſhall by this, if he did it as a Friend, gratify him; if as an Enemy, defeat him. This is more decent and profitable than to fly in the Face of our Phyſician, with an *Haſt thou found me, O mine Enemy?*

Much more ſhould we embrace his Admonitions, when we perceive he watches the moſt inoffenſive Seaſons, and tenders them in the moſt obliging Way, and we have all poſſible Aſſurances, that Love and Duty are all he aims at.

Then we ſhould receive them as the greateſt Pledges of Kindneſs, requite them with Obedience and Gratitude, and cheriſh ſuch a Friend, as we would do our Souls. We ſhould ſtrive to give him no Occaſion for future Admonitions, but encourage him to beſtow them, when there is, by letting him ſee how much we were the better for his former.

But eſpecially, if offered by Him, whoſe peculiar Office it is to admoniſh and reprove our Miſcarriage. It would by no Means become us, when he has diſcharged himſelf with Diligence and Fidelity, with Courage and Temper, to repay his Endeavours with Revenge and Ill-will, and to grieve him yet farther, by an ungrateful Repetition of our Crimes.

No, we ſhould receive the Meſſage, as from God himſelf, with Meekneſs and Thankfulneſs: We ſhould make an open and ingenuous Confeſſion of our Iniquities, bewail them with ſhameful Reflections, and a real Concern, and make ſtedfaſt Reſolutions of a ſpeedy Amendment.

This was the Courſe *David* followed; he grew wiſer and better at the Rebuke of the Prophet, and never after gave Occaſion for ſuch another.

And may all thoſe, who undertake the Office of Reproving, copy after the Piety and Prudence of *Nathan!* May all thoſe, who, like *David*, are admoniſhed of their Sin, imitate the Sincerity of his Repentance!

Our KNOWLEDGE *here imperfect.*

A

SERMON

Preached at the OXFORD ACT,

July 7, 1723.

2 COR. xiii. 12.

Now we ſee through a Glaſs darkly; but then Face to Face.

THE Apoſtle, the better to ſet off *Charity*, the higheſt Accompliſhment of a Chriſtian, is here bringing in other ſpiritual Endowments, as ſo many Foils, no Way comparable to, nay, as wholly inſignificant without, that moſt excellent Grace: A Grace, which had ſo much the Pre-eminence in point of preſent Perfection and future Duration: And which, if once truly underſtood and ſincerely practiſed, ſtands in no Need of ſuch artful Compariſons to recommend it.

Among ſeveral others, he introduces *That of Knowledge* as one: And how ornamental and uſeful a Qualification ſoever ſome may conceive it, yet that it is unable to ſtand ſo weighty a Competition, is ſufficiently manifeſt in the Words before us, *Now we ſee*, &c. Which, conſidered by themſelves, very eaſily afford us theſe two Aſſertions:

Firſt, That our Knowledge in this World is very imperfect; *Now we ſee through a Glaſs darkly.*

2*dly*, That there will be a future State, when that which is in Part will be done away, and a more perfect Knowledge will ſucceed. *Then Face to Face.*

And the Truth of theſe Aſſertions is what I propoſe to make out in my following Diſcourſe: Not without a particular Regard to ſome Notions revived among us, which have long ſince been condemned by the Chriſtian Church.

Firſt then, our Knowledge in this World is very imperfect: *Now*, (that is, *in this Life*) *we ſee through a Glaſs darkly.* And the Proof of this is ſo extremely obvious, that whatever Science I had pitched upon, I muſt unavoidably have given an Inſtance of it.

Knowledge is indeed ſo excellent an Accompliſhment of human Nature, that there is ſcarce any thing we *pretend to*, or *thirſt after*, more; and yet in nothing are we ſo ridiculous in our Pretences, or ſo diſappointed in our Deſires. There are few but conceive favourably of their own Abilities, and are induſtrious to propagate the ſome good Opinion of them to others, who entertain the *ſame Notions*, and are driving on the *ſame Deſign*. And yet we are all agreed, that the greater our Affectation of Wiſdom is, the more conſpicuous is our Folly. And can there be a greater Inſtance of our Indiſcretion and Ignorance, than to boaſt of that which by our Oſtentation we are aſſured we forfeit? To make ſuch a Shew of our Underſtanding, and at the ſame Time to acknowledge him for the moſt underſtanding Man, who pretends leaſt to it?

Nor are our Pretences to it more vain than our Deſires. The farther our Endeavours go in the Purſuit of it, ſtill the more Diſcoveries we make, (and theſe are the only certain Ones we can make) of our own Inſufficiency and Weakneſs. And we no ſooner grow a little wiſer, but we perceive ourſelves even then more

more ignorant than we imagined we were before. The higher we advance, our Proſpect indeed takes in the wider Compaſs, but we do not only diſcern, what we ſaw before, leſs exactly; but that very Proſpect aſſures us of a vaſt deal more beyond what is in our Power to deſcry. Providence has given us the Deſire, to quicken our Diligence; and has diſappointed us in the Purſuit, to baffle our Pride.

But if, our own Experience cannot convince us, let us attend to the Deciſion of one whom that God, which knows all Things, endowed with Wiſdom, and that Spirit, which cannot lie, has dignified with the Character of the wiſeſt of Men. *When I applied mine Heart to know Wiſdom, and to ſee the Buſineſs that is done upon the Earth*; *then*, ſays Solomon, *I beheld all the Work of God, that a Man cannot find out the Work that is done under the Sun: Becauſe though a Man labour to ſeek it out, yet ſhall he not find it*; *yea farther, though a wiſe Man think to know it, yet ſhall he not be able to find it* [a]. Thus he confeſſes his Blindneſs, and makes an ingenuous Acknowledgment, that he only knew there were a great many Things, the Knowledge of which he was unable to arrive at.

The *wiſeſt of Men* therefore, being fully ſatisfied that our Knowledge is imperfect, and *the moſt Ignorant* having much more Reaſon to be ſo; inſtead of farther Arguments for that Purpoſe, permit me to give you the beſt Account I can, *How* it comes to be ſo.

The firſt Reaſon I ſhall produce, is the *Shortneſs* of our Continuance here.

The Patriarchs before the Flood had, in this Reſpect, abundantly the Advantage; they lived to a more venerable Age, and had the Opportunities of longer Obſervation, and greater Experience. They had more Space to correct their former miſtaken Notions, upon better Information: And, had they had the

[a] Eccl. viii. 16.

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ſame Scaffolds to riſe upon, the ſame Materials ready for them, with leſs Application they might, by the bare Advantage of Time, have carried their Contemplations much farther than ſucceeding Ages.

But this happy Period, was ſcarce of longer Duration than one of their own Lives. The whole Stage now, from our firſt Entrance into the World, to our Return to Corruption, is very ſhort and inconſiderable; and, as Holy *David* obſerves, no more than a Span; and yet how much even of that little Space is abridged, how almoſt to a Point is that Span contracted? Were we to riſe from the Womb into the full Growth of our Reaſon; were we, from the Moment of our Nativity, entruſted with the free Exerciſe of a ripe Underſtanding, and an obſerving Mind, it is likely our intellectual Acquiſitions, would advance to a nobler Pitch. But, alas! we are confined to a long and tedious Darkneſs at *our firſt ſetting out*; our Talents lie buried for ſeveral Years; our Souls are Sharers in the Infancy and Childhood of our Bodies, and muſt wait the ſlow Motions of their unwieldy Clay. Nor do they only lie unimproved, but in this gloomy State, many Things are repreſented under ſuch falſe Colours, and deceitful Images, that when we arrive to a clearer Light, it requires no ſmall Time to undeceive ourſelves, to *unlearn* our imbibed Errors, before we can make any Progreſs in the Search of Truth: And, after all our Care and Pains, many of our childiſh Prepoſſeſſions will attend us to the Grave.

But, to conſider our State beyond the Follies of Nonage; when we have attained to a perfect Man in Wiſdom and Stature, how are we obliged, almoſt half our Time, to retire into the Confines of Death? How are we glad to be rid of our Senſes, and think ourſelves happy to be for ſome Time good for nothing?

A conſiderable Portion of our Time we muſt be likewiſe content to part with, to recruit our waſted Spirits, and to ſupply the neceſſary Demands of Nature. And, not to mention the

the Avocations of Buſineſs, the Intruſions of Impertinence, and the Hindrances of Indiſpoſition and Sickneſs, unavoidable old Age will creep upon us unawares, or haſty Death will put an End to all our Philoſophy. And the Mind is ſeldom engaged in any Enterprize of Length and Importance, but it is untimely hurried into the other World, and compelled to leave its grand Deſign abortive and unfiniſhed; or it is ſo taken up with the *Repairs* of its *decaying Tenement*, that it has no Leiſure to attend to its *own Buſineſs*, and the Diſquiſitions of Wiſdom.

If therefore we reflect what an inconſiderable Length the whole of our Age is, how many Hours of each Day are unavoidably conſumed in Refreſhments, how many Days of each Year are loſt in neceſſary Sleep, and how much of our Life is buried in both our Childhoods, and that our Time is even as Nothing, *verily* it is no Wonder that *every Man living, is altogether Vanity*, and Weakneſs, and Ignorance.

2. Another Reaſon of it may be, the Diſorder of our Faculties. As the immediate Succeſſors of our Firſt Parents had the Advantage of *Us*, in Point of Time, ſo had our Firſt Parents the Advantage of *Them* in this Reſpect. *Adam*, we may ſuppoſe, in the State of Innocence, enjoyed both Body and Soul in a regular and entire Harmony; his Parts were quick, lively, and vigorous; his Comprehenſion large and capacious, and all the inferior Powers paid due Submiſſion, and Obedience to, and were wholly compliant with, the Dictates and Sway of the Underſtanding.

But Man ſoon transformed himſelf into a different Creature, defaced the beautiful Image, leſſened his Activity and Strength, diſordered the harmonious Frame, and made a quick Diſpatch to ſpoil the Workmanſhip of his Maker. No ſooner was he refractory to his Sovereign, but he found the ſame Rebellion within himſelf. The lower Faculties, the Affections, and Appetites, and Will, grew mutinous, uſurped Dominion, and rejected the Authority of their lawful Governor.

Nor did he only diſable his own Conſtitution, but all his unhappy Deſcendants are too well aſſured of the Propagation of that Weakneſs. How hard a Taſk have we to perſuade ourſelves to fix upon any certain Point of ſpeculative Enquiry? And when we have done that, to reſtrain our Thoughts from foreign Excurſions, to recollect them to attend the main Purpoſe with united Force? How often does our vagrant Paſſion of ſtarting Novelties, call us off to ſome new Scent, before we have half finiſhed our former Purſuit. We are apt to content ourſelves with a ſuperficial Glance; whereas Truth lies at the Bottom, to which neither our Patience, nor our Curioſity, will permit us to penetrate. On the other hand, if we look too long, our Sight grows dim and dazzled; by bringing our Minds too cloſely to the Buſineſs, they often languiſh and tire; and by too intenſe Thinking, we loſe our Thoughts. Nay, even among the greateſt and wiſeſt Men, and thoſe who have made the nobleſt Improvements of their rational Talents, how often does Pride and vain Glory influence their Minds, and pervert their Judgments? How often does the Ambition of making farther unheard of Diſcoveries, of Thinking out of the common Road, and being Leaders in new and unbeaten Tracts, blind their Underſtandings, and betray them into ſuch Abſurdities, as one would think Men of ſuch Learning, and Penetration, could hardly give into?

And when they have once eſpouſed a wrong and peculiar Notion, with what Application and Diligence, do they endeavour to maintain it? All the Labour of their Lives, all the Travail of their Soul, is to ſupport and enrich this weakly Infant, which has nothing elſe to recommend it, but that it is of their own raiſing; while a Thouſand Truths of great Importance lie neglected, in the Defence of which they might do themſelves Honour, and the World Service.

How

How dull are our Apprehenſions to receive what is before them? How erroneous is our Judgment to determine of thoſe Notions we apprehend? How often does Fancy influence the Sentence, and pervert the Equity of the Cauſe? How deceitful is our Memory, to whoſe Cuſtody we commit our Gains? So that when we require for Uſe, what we laid in with Labour, we are miſerably diſappointed; and, by the Treachery of a faithleſs Steward, obliged to a dear Purchaſe of what was our own before. Our Prejudices go before, and miſguide us; and our Luſts follow after, and will not allow us to diſpute their Conduct. Our Intereſts take away that Indifference, and our Paſſions deprive us of that Sedateneſs, which is neceſſary for impartial Enquiries: And our ſinful Pollutions raiſe continual Miſts to intercept our Sight. How then is it poſſible to have a clear Proſpect through ſo deep a Taint of Original Corruption; through ſo thick a Cloud of actual Impurity; through a Glaſs ſo obſcure by Nature, and ſo ſullied by Cuſtom?

3. The third and laſt Reaſon I ſhall mention, is, the Intricacy of the Things themſelves. How various, wide, and delightful, are the Paths of Error? And how almoſt impervious is the only one of Truth? Into how many inextricable Windings and Labyrinths does ſhe lead us, and how indiſcernible are the Tracks ſhe leaves? How hidden are all her Coverts, how abſtruſe her Retirements? And, if we ſhould be ſo happy as to purſue her right, by tracing all her tedious Mazes, we are ſo confounded, that we can ſcarce perceive her when ſhe is before us, or know her when we do. How many Things are there, of which thoſe of the cloſeſt Reading, the largeſt Experience, and the moſt comprehenſive Heads, have no Notice at all? And how few, of what they have ſome faint Conceptions, can thoſe of cleareſt Judgment fully account for? The Dimenſions of ſome are ſo *bulky*, that there is no ſeeing

them all over; of others ſo *narrow*, we can ſcarce diſcern them. How wonderful is Nature in all her Operations! The Mechaniſm of the ſmalleſt Animal, is ſufficient to exhauſt the moſt induſtrious, and puzzle the brighteſt Genius.

How are the Men of Parts and boaſted Reaſon at a Loſs, in reſolving the moſt obvious Experiments? obliged to ſhelter themſelves under their occult Qualities, or ſuch like happy Phraſes, as unintelligible as the Things themſelves; and by their Terms of Art to maintain their Reputation of Science?

If they can but frame an Hypotheſis a little ſpecious and plauſible, that is not big enough with Abſurdities to undermine itſelf, they are ſatisfied with the Contrivance, and pride themſelves in their imaginary Εὕρηκα.

If the Features do but correſpond (and more than this cannot be expected, when Imagination draws at Random) no Matter whether it reſemble the Original, that itſelf may ſtand for a Pattern to Nature. All they can effectually do, is, to confute ſome wild Opinion of their Predeceſſors: But when they bring Arguments to ſupport as extravagant a Syſtem of their own, they do but expoſe their Weakneſs to as ſucceſsful Attacks from future Generations.

To produce Inſtances of Things unaccountable, we need not, with holy *Job*[s], be challenged, *to ſearch out the Balancings of the Clouds, to ſtretch our Line over the Meaſures of the Creation, and ſee whereupon the Foundations of it are faſtened*; we carry more Difficulties about us, than we ſhall be ever able to reſolve. Our *Body* confounds our *Thoughts*, and our Thoughts are a Riddle *to themſelves*. The moſt inquiſitive Examiner cannot anſwer how his Blood riſes with Eaſe, and deſcends with Gentleneſs: How all the curious Operations of Nutrition, and Digeſtion are performed: How one Part of our Suſtenance hardens into Bone, another is ſoftened into Fleſh. Much leſs, how

[s] Chap. xxxviii.

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the Correſpondence between Soul and Body is maintained: How the Head is preſently affected with what the Hand touches, and how the Hand executes what the Head deſigns: By what ſecret Inſtruments theſe contrary Errands are performed, in ſuch narrow Paſſages, with ſo much much Activity, and ſo little Oppoſition. And if ſimple Conception hath theſe Difficulties, more ſurprizing are the other Acts of the Soul: How the Mind, in a Moment, can range from one Part of the Globe to another, traverſe the Surface of the Deep, and ſcan all the Regions of the Air; and in the ſame Moment call itſelf home again, and conſider and refreſh itſelf with its Travels. And, to name no more, how admirable is our Memory! That the Images of thoſe Things we have ſeen, or heard, ſhould lie ranged in Order, and perhaps in Neglect, for ſeveral Years; yet, upon a freſh Summons, preſent themſelves in the ſame Arrangement in which they were at firſt diſpoſed.

In ſhort, our Underſtandings are ſo very accurate, and, at the ſame Time, ſo very defective, that they are unaccountable to themſelves. Their Operations are ſuch, as were we but ſeldom ſenſible of them, we ſhould ſtand amazed at; and certainly they are the more amazing, when we ſo continually experience them, and yet can give no tolerable Reaſon for them. We muſt reſolve them into the Power of our Creator to perform; we muſt leave them to his Wiſdom, to underſtand the Manner how they are performed. And, if we are ſo little acquainted with our own Bodies and Souls, much leſs may we expect to reach that Power which made them, and that Wiſdom which only underſtands them. If his *Paths are in the great Waters*[h], and the Operations of his Hands are thus untraceable, what raſh Vanity is it with our ſcanty Meaſure to pretend to fathom the Perfections of the Deity? *With God*, ſays *Job*[i], *is terrible Majeſty. Touching the Almighty, we cannot find him out, he is excel-*

[h] Pſal. lxxvii. [i] Job xxxvii. 22.

lent

lent in Power and Juſtice. And if not one of his peculiar Attributes is intelligible by us, above all daring muſt that Arrogance be, that pretends to comprehend all the Excellencies of his Nature; that will allow his infinite Eſſence, nothing but what Infirmity can grapple with, and Mortality account for. *Canſt thou by ſearching find out God? canſt thou find out the Almighty to Perfection? It is as high as Heaven, what canſt thou do? deeper than Hell, what canſt thou know?* The Majeſty of the *Shekinah* is too powerful for our feeble Condition. He has graciouſly vouchſafed us a View of the Back-parts, the Scantlings of his Glory; but beyond this, no mortal Nature can look and live.

According to the natural Notions he has imprinted in us, and the extraordinary Revelations he has given us, he is *but one God.* But he has likewiſe aſſured us, that in the Unity of his Godhead are contained *Three*, which in the Language of the Catholick Church are *ſtyled Perſons*, and for this very good Reaſon too, becauſe in the Scriptures *they are ſpoken of as ſuch*, and *perſonal Attributes* are aſcribed to them. And farther, we are told, that the *Knowledge of his Nature is too excellent for us, we cannot attain unto it.* What can we require more than the firſt to reſign our Aſſent to; what more than the latter to check our Preſumption? How ridiculous is it to attempt *to know that*, of which we ſhould have *thought nothing*, had not it *been revealed*, and when by that very Revelation we are informed, that it is *incomprehenſible. Ipſi de ſe Deo credendum*[k]. *Cui magis de Deo quàm Deo credam*[l]? ſay the Fathers. He certainly underſtands his own Nature beſt; while it is manifeſt he has declared it, let Reaſon yield to what it is unable to ſurmount. And that he has declared it, is as manifeſt as that he has declared any Thing. St. *John* tells us, that *there are Three which bear Record in Heaven, The Father, the Word, and the Holy Ghoſt, and theſe Three are One*[m]. To the Service of theſe

[k] Hilar. [l] Ambr. [m] 1. Ep. v. 7.

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we are dedicated at our Baptiſm; in their Worſhip we are to offer up our Prayers for all our Wants; to their Honour we are to aſcribe our Praiſes for all our Bleſſings; to them are given all the glorious Appellations; to all theſe are attributed all the incommunicable Excellencies of the Great, the Only *Jehovah*. Theſe therefore let us ſerve, let us praiſe, let us worſhip; and then, if we think fit, reject their Divinity. We are not to think, that the Great God of Heaven is confined to theſe common Rules of Human Generations, nor to bring down that unſearchable and exalted Eſſence to the humble Reſemblances that are conveyed by Senſe. Nor is it therefore contrary to them, becauſe it is above them. In vain do the *Papiſts* endeavour to compare the Doctrine of Tranſubſtantiation with this of the Bleſſed Trinity. For whereas That is plainly contrary to Senſe, Reaſon, and Scripture—This is evidently contained in Scripture; and though it be indeed above our Faculties to comprehend, yet it is no more contrary to them, than the Light of the Sun is a Contradiction to one who cannot ſee; or Philoſophy to one who cannot underſtand.

But to return: As the Knowledge of what I have mentioned is, to our Humiliation, perplexed and impoſſible; this we may obſerve to our Comfort, that neither is it neceſſary. Amidſt all this Variety of Natural and Divine Objects, which we cannot attain an adequate Conception of, *Unto Man, the Fear of the Lord, that is Wiſdom; and to depart from Evil, is Underſtanding.* There is ſtill a *Moral Science*, which lies more level to our Capacities: *That of our Duty* is plainer and eaſier; and this is the only uſeful and beneficial Wiſdom. In this Night of Ignorance, and Wilderneſs of Error, we, like the *Iſraelites*, are vouchſafed ſo much Light as will conduct us to our *Canaan*. By God's Aſſiſtance, we may have a ſufficient Knowledge of that, which will lead us to a more perfect Knowledge of every Thing elſe.

II. Which

II. Which brings me, *2dly*, to ſhew, That in our future State, *that which is in Part will be done away*, and a more perfect Knowledge will ſucceed—*Then, Face to Face.*

Of this very briefly, both becauſe the Length of my former Head affords me no Time; and, the certain Truth of it allows me no Space for Enlargement here. For, how wide the Compaſs of our future Knowledge will be, and by what Method it will be conveyed to us, our preſent Darkneſs forbids us to determine.

That there will be ſuch a State, our inſatiable Deſire of Wiſdom, is a ſufficient Evidence: For all other Creatures attain the End they aim at; they have immediate Gratifications commenſurate to their Deſires; nor can we imagine it conſiſtent with the Wiſdom and Goodneſs of God, to have contrived Man, *the Lord of the Univerſe*, and the nobleſt Part of theſe lower Regions, with a reſtleſs Appetite never to be appeaſed: To have made the *nobleſt Part of Him* too, *his Mind*, to linger and pine away with an eager Thirſt after what it cannot arrive at; that he ſhould be diſtinguiſhed from the Animal Creation, by being more diſcontented, and ennobled only to his Miſery.

And, methinks, it ſeems another Evidence of it, that there are Myſteries in our Religion. For, as under the Law, all the obſcure Types and Shadows were ſo many Earneſts, and prophetick Intimations, of a clearer Diſpenſation under the Meſſiah; ſo all the Difficulties and Myſteries of the Goſpel, are predicting Aſſurances of a future, and yet more perfect, Revelation.

But we need not be beholden to the Cloud, which overſhadows our Day, to direct us to a ſerener State: We have the infallible Promiſe of the Almighty to depend upon. He has aſſured us, that we ſhall *know even as we are known*, i. e. throughly, and intimately. We ſhall be as full of Knowledge

as our finite Capacities can contain, and thoſe will be as enlarged as an infinite Nature can make them. *Now, by the Greatneſs and Beauty of the Creatures, proportionably the Maker of them is ſeen*[n]; and, *the inviſible Attributes of his Godhead, are underſtood by the viſible Parts of the Creation*[o]. Now, we gather ſome weak Conjectures, and glimmering Reſemblances of him, by a faint reflected Light from the Creatures: But *then we ſhall ſee him as he is*, with a direct Intuition; and, with the Sight of Him, have a ſatisfactory Comprehenſion of all his Works. *Now the corruptible Body preſſeth down the Soul that muſes on many Things*[p]: But then, our Bodies will be cleanſed and ſpiritualized, our Paſſions, Prejudices, every thing that obſtructs our Improvement, will be purged away, and we ſhall have free Acceſs to the inexhauſtible Treaſures of Wiſdom. They will not be derived to us by the muddy and niggardly Channels of tedious Deductions, and elaborate Inferences; but Truth will ſhine upon us, with a full Conviction, and an immediate Light. Then the Vail will be drawn, and we ſhall be admitted into the Holy of Holies, to gaze without Danger, ſtudy without Wearineſs, or rather know without Study; and the very Contemplation will both raiſe and employ all our Faculties. We ſhall more fully behold all the Intricacies of natural Cauſes, the ſecret Springs of providential Diſpoſals, and all the wonderful Excellencies of his boundleſs Eſſence. The Holy Trinity, which now ſo confounds and puzzles our Thoughts, will diſplay itſelf to us, in all the Beauties of their Love, all the Emanations of Goodneſs, and all the Beamings of Glory and Majeſty. Nor will it be only an amuſing Speculation, but our Souls will reliſh and enjoy all they view. They will be exquiſitely delighted with their Contemplations, and they will underſtand that they are ſo; and that very Underſtanding will be a perpetual Fountain of freſh Delight.

[n] Wiſd. xiii. 5. [o] Rom. i. 20. [p] Wiſd. ix. 15.

Bleſſed God! what a tranſporting Scene will it be to a rational Nature, to have all its Doubts reſolved, all its Uncertainties determined! To have a complete Inſpection into all the Beings of this World, and, for aught we know, of Ten Thouſand Worlds beſide? To converſe with immortal Spirits without Reſerve; and to diſcover the Thoughts and Nature of Angels, by quick Intelligence? To be admitted into the Cabinet of eternal Decrees, to view all the myſterious Oeconomy of our Redemption, and to have our great Creator unvailing all his Glories before us! To ſee all we long for, to be happy in every Thing we ſee; and to be ignorant of nothing, but the Bounds of our Felicity?

Let us not think of anticipating thoſe Pleaſures, which are deſigned for the Inheritance of the Saints in Light. Our Thirſt of Wiſdom is natural; and, if regulated by Scripture, cannot be immoderate; but we muſt reſerve the Expectations of ſatisfying that Thirſt, as Providence has ordained, for a *principal Entertainment of Heaven.*

Now we are to bend our reluctant Will to the Practice of what is poſitively commanded, and ſubmit our aſpiring Reaſon to the Belief of what is expreſsly revealed. Let us not pretend to be wiſe *above*, much leſs *againſt*, what is written; nor, by endeavouring to learn what is unneceſſary, and impoſſible, neglect what is neceſſary, and within our Sphere. Luſting after forbidden Knowledge, we forget our Duty; and by ſtriving to be wiſe as Gods, we fall ſhort of human Attainments, and make but farther Diſcoveries of our Ignorance.

Let us thank God for his gracious Purpoſe of allaying hereafter, our moſt important Appetite to Wiſdom, and for favouring us, in the mean Time, with an Aſſurance of his Deſigns. Why ſhould we liſten to the fatal Inſinuations of the Tempter, by fruitleſs Purſuits after it here; and defeat our Title to the ſure Promiſe of it for ever? Let this at preſent be our Ambition,

bition, theſe our Endeavours, to improve in the Knowledge and Practice of our Duty; becauſe this is the higheſt Exaltation of Wiſdom here, and is the Way to the Perfection of it to all Eternity.

I ſhall conclude, with the excellent Advice of the wiſe Son of *Sirach*: *Seek not out the Things that are too hard for thee; neither ſearch the Things that are above thy Strength. But what is commanded thee, think thereupon with Reverence; for it is not needful for thee, to ſee with thine Eyes, the Things that are in ſecret. Be not curious in unneceſſary Matters: For more Things are ſhewed unto thee, than Men underſtand. For many are deceived by their own vain Opinion; and an evil Suſpicion hath overthrown their Judgment* [q].

Now, to the infinite and omniſcient God, the ever-bleſſed and incomprehenſible Trinity, Father, Son, and Holy Ghoſt, be aſcribed, as is moſt due, all Honour, Might, Majeſty, Dominion, and Underſtanding, both now and for ever!

[q] Ecclus iii. 21.

HOLINESS *of* CHURCHES.

A

SERMON

PREACHED AT THE

Conſecration of *St. George*'s Church, *Hanover-Square*, *March* 18, 1724.

PSAL. xciii. 5.

Holineſs becometh thine Houſe, O Lord, for ever.

WITHOUT any critical Enquiry into the Occaſion and Deſign of this Pſalm, or what Relation theſe Words bear to the Context, I ſhall conſider them purely as they ſtand by themſelves. And they naturally offer to us this Aſſertion, That the Houſe of God ought to be holy; or, that Places deſigned for publick Worſhip, deſerve a particular Regard as ſuch.

I ſhall, *firſt*, ſhew, what that Holineſs is, which becomes them, and which they may juſtly challenge.

2*dly*, How fit and reaſonable it is, there ſhould be ſuch holy Places.

And,

And, *Laſtly*, After what Manner we may beſt expreſs our Reverence, and Regard to them.

Firſt, Holineſs is of two Kinds, the one inherent and habitual, the other, relative. Inherent Holineſs is originally in the Divine Nature, where it is abſolute, and in the utmoſt Perfection. By it is meant, the moſt tranſcendent Excellency; the very Knowledge of which is too wonderful for us, we cannot attain unto it. It implies a full Poſſeſſion of every Thing that is great and glorious, a Freedom from all Manner of Infirmity, or Sin, or any poſſible Approaches towards it. This is in God, infinitely beyond what any Part of his Creation can pretend to: For even his holy Angels, thoſe Miniſters which perform his Pleaſure, and far excell others in Strength and Virtue, muſt yet vail before their great Creator. *Who is like unto thee, O Lord! glorious in Holineſs, fearful in Praiſes?* And, in the Scale of Beings, there muſt be ſuppoſed a vaſt Deſcent, an immeaſurable Diſtance, between the infinite, eternal Being, and thoſe, who owe their Exiſtence to his Pleaſure; between the Dignity of the Creator, and that of the nobleſt of his Creatures. But, although this Holineſs is in God, in the utmoſt Perfection; yet, is it derived from him, in an inferior Degree, to rational Creatures, who are endowed with Liberty of Will, and Action. Who partake, in ſome faint Reſemblance, of the Moral Perfections of their Maker; who live in a Conformity to his Will, and an Imitation of him in Purity and Juſtice, in Truth and Goodneſs. Thus good Chriſtians are ſtyled *Saints*, i. e. *Holy*, becauſe they keep themſelves unſpotted from the World, are under the Influence of Grace, are governed by his Holy Laws, and copy out, in ſome Meaſure, the Moral Perfections of their Maker. The other Kind of Holineſs, is termed Relative: And this belongs to Perſons and Things, to Times

and Places: All which become Holy, by being *ſeparated* from common Uſes and Employments, and applied to the Service of God, and the Purpoſes of Religion. There is not any intrinſick, or inherent Holineſs to be imputed to them, on this Account; nor do they change their Nature by a Dedication: But they are relatively Holy; they acquire ſome Dignity and Pre-eminence, on the Account of the Name by which they are diſtinguiſhed, and the Service to which they are devoted. God hath, as it were, a new and more peculiar Right, and Property in them. And, as Writers upon this Subject obſerve, That in thoſe Words which denote Sanctity, an Idea of Diſtinction and Separation is included: So the very Eſſence of the Holineſs of theſe Things conſiſts in their being ſeparated from common Uſes and Employments, and appropriated to the Service of Religion. We may likewiſe obſerve, that as the Divine Majeſty hath, as we conceive, a new Right in Things thus offered to him: So has he in a particular Manner ſometimes aſſerted that Right, and taken immediate Poſſeſſion of it, to the Conviction of Human Senſe. Thus the glorious *Shekinah*, the viſible Preſence of the Almighty, apparently took its Reſidence in the Tabernacle and Temple.

And, although God does not now diſplay ſuch ſenſible Manifeſtations of his Majeſty in theſe holy Places; yet, ſince it tends to his Honour, and our Edification, that there ſhould be ſuch Places; and, we have the Practice of all Ages, and the Reaſon of all Nations, as I ſhall endeavour to prove, to incline us to believe, that they are agreeable to his Will; we cannot but conceive him more eſpecially preſent, for the Purpoſes, for which they are appointed: And, although there is no Place exempted from his Preſence, (which Acknowledgment *Solomon* himſelf makes, in his excellent Petition at the Dedication, *Will God in very Deed dwell with Men on the Earth? Behold Heaven, and the Heaven of Heavens, cannot contain thee*;

how

how much leſs this Houſe, that I have built [a]? Yet, have we Reaſon to think, he is in theſe, peculiarly preſent to anſwer our Requeſts, to receive our Homage, and to diſpenſe his Gifts and Graces. *Where two or three are gathered together, in my Name, there*, ſays our Bleſſed Saviour, *am I in the midſt of you.* When he affirms, he would be with them upon ſuch Occaſions, he muſt be underſtood to mean ſomething more than his common Preſence: And that, at leaſt, he would there more eſpecially attend their Prayers, and relieve their Neceſſities. That the holy Angels, the glorious Retinue of the King of Heaven, are here attending, to inſpect our Behaviour, and aſſiſt our Infirmities, ſeems manifeſt from, 1 *Cor.* xi. 10. *For this Cauſe*, ſays the Apoſtle, *ought the Woman to have Power*, i. e. a *Vail*, or *Covering*, as it ſhould be tranſlated, *becauſe of the holy Angels*: That is, her Demeanor ſhould be modeſt, becauſe of the Obſervance of thoſe miniſtring Spirits; who themſelves pay the ſame Tokens of Reverence, and cover their Faces while they adore their Creator [b].

The *ſecond* Thing propoſed was, To ſhew, how fit and proper it is, that there ſhould be Houſes thus ſet apart, and ſanctified.

This will appear, in that they contribute to the Glory of God, and the Edification of Mankind. It is but a very poor and imperfect Honour, which we, his worthleſs and ſinful Creatures, are able to confer on our great Creator.

Alas! what are all the Services we can pay, all the Gifts we can offer, to him who ſtands in no Need of our Service, and who is already Lord of the whole Creation? He dwells enthroned with ſurpaſſing Glory, and poſſeſſed of unſpeakable Happineſs from all Eternity; nor is it in our Power to make any *real* Additions to either. But yet he vouchſafes to accept of our poor Endeavours toward it, as if we did effectually advance them. He is graciouſly pleaſed to interpret ſuch Inſtances and

[a] Chron. vi. 18. [b] Iſ. vi. 2.

Tokens

Tokens of Reſpect, with which Men treat one another, as Tokens of our Reſpect to him, and a Means of promoting his Honour.

A Son honoureth his Father, and a Servant his Maſter. If then I be a Father, where is mine Honour; if I be a Maſter, where is my Fear[c]? And after what Manner we ſhould expreſs that Fear and Honour, he tells us, even after the very ſame by which we expreſs it to our Superiors here. *If ye offer the Lame and the Sick, is it not evil? Offer it now to thy Governor, will he be pleaſed with thee, or accept thy Perſon? For I am a Great King, ſaith the Lord of Hoſts.* Now, although we cannot honour him as he deſerves, nor magnify him according to his excellent Greatneſs, yet it becomes us to do it to the utmoſt of our Abilities. It is incumbent on us to exalt our own Notions, and thoſe of others, of his tranſcendent Majeſty, to the utmoſt Stretch of Human Conception.

And to erect publick Buildings, peculiarly to his Honour and Service, as ſo many Acknowledgments of his Sovereignty, as ſo many ſtanding Monuments of our Belief of his Divine Perfections, appears, in our Way of Judging (and in this Inſtance, our Way of judging God himſelf recommends to us) much more reſpectful, than to offer up our Devotions to him, in Houſes that coſt us nothing.

What Expence and Ornament we ought to beſtow upon ſuch religious Houſes, I do not undertake to determine: (Though, if they riſe not in Beauty and Magnificence, in Proportion to *thoſe* we dwell in, we fall ſhort of Holy *David*'s Zeal.) But this, I think, I may affirm, that to contrive them for the decent, ſolemn, and convenient Diſcharge of publick Worſhip, as it muſt needs be agreeable to his Will, who is a God of Order; ſo muſt it tend to our Advantage, ſince they aſſiſt us in paying that Adoration we owe him, with greater Eaſe and Har-

[c] Mal. i. 6.

mony, with more compoſed Thoughts, and with more elevated Affections.

The Meaſure of that Reverence we are to pay them, I do not pretend to preſcribe; but I may ſay, that to ſeparate them from common Employments, to uſe them with Diſtinction, and treat them with ſome Regard; as it muſt redound to his Honour, on the Account of whoſe Relation we thus reſpect them; ſo muſt it tend to heighten and improve our Notions of his Excellence, and teach us this important Leſſon (which I take to be the Main of all legal Purifications, and all external relative Holineſs) that ſince every Thing that relates to God, is thus holy, we ought, eſpecially in our Addreſſes to him, and Converſe with him, to *cleanſe ourſelves from all Filthineſs of Fleſh and Spirit, and perfect Holineſs in his Fear.*

To have this Separation made by a proper and formal Dedication, by Perſons of the greateſt Eminence and Dignity in the Church, with Prayers ſuited to the Occaſion, beſeeching the Divine Favour and Acceptance, and humbly imploring his Bleſſing on the Uſes to which they are applied, as it muſt ſtill tend to encreaſe this Reverence, ſo muſt it be agreeable to the Sentiments of thoſe Chriſtians who mingle Zeal with Diſcretion. Theſe are the Leſſons we may receive from them, theſe the Uſes for which we ought to raiſe them. And for theſe Ends and Purpoſes, if we conſult the Scriptures, we ſhall perceive, that in all Ages, Places have been diſtinguiſhed, and ſanctified for Divine Service; and the Zeal of the wiſeſt and holieſt Men, hath ever prompted them to erect Buildings, peculiarly to the Honour of their Maker. Thus *Noah*, when he *came forth out of the Ark, built an Altar unto the Lord*[d]. He thought he could do no leſs, than raiſe a ſacred Building, as a Tribute of his Gratitude; and whereon, to do Homage to that merciful Being, which had miraculouſly preſerved him from that

[d] Gen. viii. 20.

ſweeping

ſweeping Deſtruction. And, that God Almighty approved of this Teſtimony of his Piety, appears from the gracious Acceptance of the Sacrifices there preſented, and that he eſteemed the Altar itſelf, as no other than a pious, and well-pleaſing Offering. The Patriarchs, *Abraham*, *Iſaac*, and *Jacob*, ſhewed the ſame Expreſſions of their Zeal, almoſt in all the Stages of their Travels; and they ſcarce pitched a *Tent* for their *own Abode*, but they built an *Altar* for the Service of their *Creator*[e]. *Jacob*, we are told, was ſo ceremonious, as not only to dedicate it to the Uſe, but to render it the more venerable, he ſtamped it with the awful and tremendous Name of, *El-elohe-Iſrael*[f]. Theſe are Inſtances, long before the *Moſaic* Law; which plainly ſhew, that it was not a Matter peculiar to that ritual Diſpenſation, but that it proceeded from the Suggeſtion of Nature, and was the Reſult, at leaſt of honeſt and impartial Reaſon, if not of Divine Appointment. And ſhould we deſcend to the *Jewiſh* Times, what peremptory Commands, what various Directions, did they receive from the immediate Mouth of God, concerning the Proportion, the Faſhion, the Furniture, and all the Circumſtances of the Tabernacle? How punctual were they in the Obſervance of each Particular? And with what overflowing Liberality did the *Iſraelites* contribute to make every thing rich, ſolemn, and magnificent, and, if poſſible, in ſome Meaſure ſuitable to the Reſidence of the eternal Majeſty? How exact were they, not only in the Dedication of the Tabernacle itſelf, but in anointing and hallowing every the leaſt Utenſil and Veſſel it contained?

And yet, as if all hitherto were inſignificant, as if the Expence were too little for ſo continual a Benefactor, and the Structure too humble for the Entrance of the Everlaſting King of Glory; we find Holy *David*, with a godly Sorrow, and pathetick Piety, reflecting on the Meanneſs of the Tabernacle,

[e] Gen. chap. xii, xiii, xxvi, xxxv. [f] Gen. xxxiii. 20.

in Compariſon of the Statelineſs of his own Palace: *Lo! I dwell in an Houſe of Cedar, but the Ark of the Covenant of the Lord remaineth under Curtains.* He indeed was refuſed his earneſt Deſire, of building a Temple, becauſe his Hands were too deep in Blood for that ſacred Work, and it was reſerved to crown the Glory and the Felicity of the ſucceeding Reign. Here we behold a Prince of the greateſt Majeſty, the moſt conſummate Wiſdom, and the moſt exalted Piety, that ever ſate upon a Throne, employing all theſe Endowments of Nature, Fortune, and Grace, in the contriving, adorning, and ſanctifying that celebrated Pile: That, according to the Injunctions of his Father, it *might be exceeding magnifical, of Fame, and of Glory throughout all Countries*[z]. How bright and illuſtrious, how beautiful and coſtly, and withal, how auguſt and venerable were all its Apartments? It ſtruck a ſacred Reverence upon the Breaſts of the Approachers, the Building itſelf admoniſhed them whoſe it was, and the Holy of Holies was a Memento of Heaven.

And, notwithſtanding *Solomon* had thus adorned it with all the Embelliſhments of Art, and enriched it with the choiceſt Treaſures of his Kingdom, though he had received an expreſs Commiſſion for the building it from God himſelf; yet was all this accounted inſufficient, till he had offered it to his Service for whom it was deſigned, by a proper and formal Dedication. He would not permit a Sacrifice to be made, or a Petition to be offered, upon any other Account, in the Temple, till ſome proper Sacrifices, and ſome peculiar Prayers, had been made for the very Purpoſe of ſanctifying it. And when theſe were offered, then did the Almighty give amazing Tokens of his good Pleaſure, by filling the Houſe with his Majeſty, almoſt too powerful for mortal Sight.

[z] 1 Chron. xxii. 5.

Thus

Thus much muſt be allowed, that we find no expreſs Commands in the New Teſtament, for the erecting Churches; nor, while our Saviour was upon Earth, have we Examples of any that were erected. But then, to conſecrate, as it were, this very Office of Conſecration, we find him preſent at the Dedication Feaſt.

We are likewiſe informed, that he conſtantly reſorted to the *Jewiſh* Temple: And, though he was all Meekneſs and Mercy, yet, when he beheld only the outer Court of that ſacred Building converted into an Exchange, then could not forbear ſhowing his Reſentment, and driving out the Profaners, with Severity and Sharpneſs, ſaying, *My Houſe is the Houſe of Prayer; but ye have made it a Den of Thieves* [h].

The Apoſtles, after his Aſcenſion, purſued the ſame Steps, and *were continually in the Temple, bleſſing and praiſing God.* And though, in the Infancy of the Goſpel, they judged it more proper to conſult the very *Vitals*, and Foundations of Religion, before they aimed at its *Beauty* and Comelineſs; they concerned themſelves in *making* Converts, before they ſought out *Conveniencies* for their aſſembling (and were rather for enlarging the Limits of the Chriſtian Faith, than exalting the Dignity of its Worſhip:) Yet that there were, even then, Buildings ſacred to Chriſtian Worſhip, ſeems manifeſt from 1 *Cor.* xi. And that the Apoſtle made a Difference between ſuch hallowed, and other ordinary Places, appears from *ver.* 22. of the ſame Chapter, *What, have ye not Houſes to eat and to drink in? Or deſpiſe ye the Church of God*, &c. He puts a Diſtinction as well between thoſe ſacred and common Houſes, as between the Sacrament and their daily Food. If we farther conſider the mean Circumſtances of the Primitive Believers, and with what Malice they were perſecuted both by *Jews* and *Romans*, we ſhall ſoon perceive how extremely hazardous, if not impoſſible, it was

[h] Luke xxiv. 53.

for

for them to build Temples for their Religion. They had ſcarce Courage enough to profeſs the Faith, or Power to preſerve it to themſelves: Much leſs had they the Courage, or the Power to give ſo open a Defiance to their Enemies, as to raiſe Structures to its Honour. But, when Chriſtianity began to flouriſh, when the deſpiſed Croſs diſplayed itſelf on the Enſigns of Authority, when the Diſciples grew numerous enough to fill them, rich enough to maintain them, and ſtrong enough to defend them, then were Churches every where erected to our Saviour's Name, for the more decent and orderly Diſcharge of Chriſtian Worſhip; nor, would it become us, who have all the Opportunities of Order, to plead for thoſe Irregularities, which the narrow and hazardous Condition of the firſt Chriſtians compelled them to, and to make that *our Choice*, which was *their Neceſſity*. As if the *Jews* ought to have refuſed a Temple in their *Canaan*, becauſe their Fathers were allowed none in their *Egyptian* Bondage. We are likewiſe very ready to acknowledge, that God regards not theſe *outward* Circumſtances, in Compariſon of the *inward* Diſpoſition, and an honeſt Frame of Soul; that if we addreſs him with cruel Hands, a polluted, or a double Heart, our Petitions will never meet with a favourable Acceptance, though offered in the midſt of the Courts of the Lord's Houſe; (rather, they will be the more abominable, for that very Reaſon, as diſcovering a more formal and deliberate Hypocriſy;) that a ſincere Mind, and heavenly Affections, are the Spirit and Subſtance of our Devotion, and theſe Circumſtantials are no more than its ſuperficial Dreſs and Habit: Nay, it is for the Sake only of promoting *thoſe*, that *theſe* are at all commanded. But, muſt it not be granted, on the other hand, that a decent Garb adds a Luſtre and Gracefulneſs to what was before alive, and contributes to improve and preſerve it? That the Temper and Complexion of our Souls receive ſtrange Alterations from mere Accidents, and our Affections are un-

unaccountably ſwayed by outward Appearances? Our Minds are carried away with what is conveyed to them by the Senſes, and the moſt ardent Piety is ſometimes encreaſed by Foreign Aids, and depends upon the Objects that ſurround us. Do we not, by ſad Experience, find, that all the Aſſiſtances of Art are ſometimes too little to raiſe our Thoughts, and fix our Attention, and make us act agreeably to the Occaſion? How wandring and idle, how cold and how languid are we, notwithſtanding the Awfulneſs of the Place, the Humility of Poſture, and all the Solemnity of the Performance? Irreligious, carnal, or worldly Thoughts, will be ever intruding into our Serioufneſs, and pollute the pureſt of our Oblations. And, is it not likely, they will be more troubleſome and intruding, when the Building itſelf repreſents them to our View? Will not our Thoughts and Affections be more employed upon Human, and leſs upon Divine Matters, in a Houſe of common Buſineſs, than in one ſeparated from worldly Uſes, and where every Object is a Motive to heavenly Contemplations?

Alas! Religion has Need of all the external Advantages that may be, to keep up its Character, and maintain its Intereſt and Power in the World: And he muſt be a very unſkilful Judge of Men and Things, who does not perceive, that the Enſigns and Appendages of Royalty, conduce very much to the procuring that Honour, which is due to Majeſty.

Give me Leave, in the laſt Branch of this Diſcourſe, to recommend to you a few Inſtances, in which our Reverence to the Sanctuary ought to be expreſſed.

And the firſt I ſhall recommend to you, is, a diligent Attendance on the Duties of the Place, and a frequenting the Opportunities of Publick Worſhip. By theſe Means, we ſhall beſt keep up the Credit of theſe Houſes of Prayer, and expreſs our Eſteem of them, when we obſerve the Uſes for which they are intended. For their Holineſs does not conſiſt only in a *bare*

Separation,

Separation, and Exemption from common Uſes, but in their *Application* to thoſe that are religious. And to have Buildings appropriated to the Divine Worſhip, and not to frequent that Worſhip, is rather an Illuſion and Affront to the Almighty, than any real Token of our Reſpect and Reverence. Though I know not how it comes to paſs, that ſome People are inconſiſtently fond of being diſtinguiſhed for their Zeal to the Place, who yet are careleſs and unconcerned for the Service. Did we, indeed, reflect on the important Motives we have to Publick Worſhip; that the frequenting it is our indiſpenſible *Duty*, and our exceeding great *Privilege*; that our Creator there offers to meet us, to converſe with us, and to grant us every thing that is neceſſary for us, either in this World, or the next, we ſhould want no Exhortations to bring us to it.

Another Inſtance, in which we ſhould expreſs our Reverence to theſe Houſes of Prayer, is, a due Preparation of ourſelves in our Approaches to them. Make not your Private Devotion a Pretence for your Neglect of the Publick: Rather let it fit and diſpoſe you for it. Let the Duties of the Cloſet prepare you for thoſe of the Temple; and before-hand, provide that Oyl in your Lamps, which may preſerve them burning in the Bridegroom's Preſence. If the *Jews* were ſo ſtrict in purifying themſelves from all *Legal Uncleanneſs*, before they preſumed to enter the Temple, much more ought Chriſtians from all *carnal*, or *vicious Pollutions*. Holineſs becometh this Houſe for ever. Nor is any Holineſs more decent and becoming, than that which is *Moral*. A Freedom from Sin, and a Separation from all Manner of Iniquity. *Procul eſte Profani*, *Keep at a Diſtance, ye Profane*, was a Leſſon we may learn, from the Temples of the *Heathens*. Only let us remember, that every Sinner is profane.

Whenever ye draw nigh to God, whenever ye enter theſe ſacred Courts, cleanſe your Hands, ye Sinners, and purify your

Hearts, ye double minded. Leave all your worldly Cares and Concerns behind you, leſt our Saviour reſent its being made a Houſe of Merchandiſe: Much leſs bring any impure Deſigns, any wanton Imaginations, leſt it be a more unfit Habitation for him, than the Place of his Nativity; leaſt of all, entertain any barbarous or malicious Purpoſes; leſt, as a learned Perſon obſerves, you convert it into a Den of Thieves.

But, let the Conſideration that it is a Houſe of Prayer, where we are to converſe with a God, who is of purer Eyes than to behold Iniquity; who, without Holineſs, will neither ſee us here, nor ſuffer us to ſee him hereafter, prevail with us, ſo to cleanſe our Thoughts, ſo to ſanctify our Souls, that they may be fit for ſuch an Intercourſe, and to receive the Influences of his Favour. This is the Way to reverence the Sanctuary, and to conſecrate both that, and ourſelves too: And, that Temple will undoubtedly be holy, which contains in it many other Temples full of the Holy Ghoſt, and devoted to the Majeſty of Heaven.

Another Inſtance, in which we ſhould expreſs our Reverence to them, is, an orderly and decent Behaviour at them. We are not only to look to our Hearts, but to keep our Feet alſo, when we go into the Houſe of God, and be ready to hear, *i. e.* We ſhould be careful of our Carriage, and expreſs our Reverence by an awful Demeanor, and ſuch Ceremonies as the Cuſtom of the Country has adapted to that Uſe. *Put off thy Shoes*, ſays God to *Moſes, for the Place whereon thou ſtandeſt, is holy Ground.* The Ground was conſecrated by the Divine Preſence, and therefore, a Ceremony of Reſpect was to be obſerved: And, the putting off the Shoes, was accounted ſuch in thoſe Eaſtern Countries. And, if the being uncovered, the bowing, and kneeling, are among us ſignificant of that Reverence, theſe ought to be obſerved by us, when we are making our Addreſſes to

God, in his holy Habitation. We ſhould fall low on our Knees before his Footſtool. And, it is a ſufficient Reply in this Caſe, that we have ſuch a Cuſtom, and ſo have all the Churches of God.

Were we influenced with a ſincere Concern, and hearty Zeal for the Glory of our Maker, it would infallibly diſcover itſelf in decent Ceremonies, and all ſuch outward Teſtimonies as we are wont to expreſs to our Superiors, whom we regard and honour: Nor ſhould we ever think, we could be too reſpectful in paying our Adoration.

Much more would it make us compoſed and ſerious, and preſerve us from any unſeemly Behaviour, ſuch as Talking, Sleeping, or Laughing, which is properly enough the Sacrifice of Fools. "Conſider, ſays St. *Chryſoſtom* (and with his Advice, I ſhall conclude) in what Company thou calleſt on God, namely, with Cherubims and Seraphims, and all the Powers of Heaven; and, let that be ſufficient to perſuade thee to Sobriety, when thou remembreſt, that thou, who art compounded of Fleſh and Blood, art admitted with thoſe ſpiritual Powers to celebrate the common Lord of all."

To whom with the Son, and the Holy Ghoſt, be aſcribed, as is moſt due, all Honour, Might, Majeſty, and Dominion, now and for ever!

FAMILY

FAMILY RELIGION.

A

SERMON

Preached before the King, at ST. JAMES's,

Dec. 11, 1743.

JOSHUA, xxiv. latter Part of Ver. 15.

As for me, and my Houſe, we will ſerve the Lord.

JOSHUA, through his whole Conduct, is propoſed to us as one of the nobleſt Patterns of undaunted Courage, and unblemiſhed Piety, in the Old Teſtament. In no Part of his Life does he more eminently diſplay theſe Accompliſhments, than in the Concluſion of it: In nothing more does he deſerve or engage our Imitation, than in this devout and generous Reſolution.

Theſe Words are Part of his final Exhortation to the *Iſraelites*, whom he had ſo faithfully conducted, and ſo ſucceſsfully eſtabliſhed in the promiſed Land. He is now bequeathing to them his laſt Injunctions, and uniting all the Arguments he could ſummon, in the moſt moving Manner, to confirm them in their religious Perſeverance, and by Virtue of that, in the Poſſeſſion

of their *Canaan:* That is, to advance and perpetuate the Honour of his God, and the Happineſs of his People, when he was dead and gathered to his Fathers.

He works upon their Fears, by repeating to them the terrible Threats of Almighty Vengeance: He animates their Hopes, by recounting the gracious Promiſes of infinite Goodneſs; and he improves thoſe Hopes into an undoubted Aſſurance, by reminding them of the Accompliſhment of former Promiſes, in the Glory, Baſe, and Plenty, with which they were then ſurrounded: And, all this enforced with an engaging Addreſs, and ſuch a pathetick Seriouſneſs, as thoſe expreſs, who are heartily in Earneſt, and deeply affected with their own Arguments.

After all, as the Reſult of the Whole, he proceeds to the Verſe before us: Which ſeems to leave it to their Choice, whether they would obſerve his Directions, and continue to ſerve that God, who had conducted, and ſuſtained them with Miracles; or, whether they would revolt to any of the Gods, which their Neighbour's worſhip. But at the ſame Time, he ſets before them his own Reſolutions in this Caſe: Chuſe *ye*; but as for *me*, and *my Houſe*, we will ſerve the Lord. This is indeed a Maſter-piece of Eloquence. For nothing could leave them leſs at Liberty, than thus putting it to their Choice; nothing could ſo effectually perſuade them, as his own Example. And, that this excellent Example of Piety, may be of a more extenſive Influence; that we may be prevailed with, not only to join Iſſue with the *Iſraelites*, in promiſing Obedience for our own Perſons, but with *Joſhua* likewiſe, in engaging for our Houſes, I propoſe, in my Diſcourſe upon this Subject,

Firſt, To inform you, that it is your Duty to take Care, that your Families ſerve the Lord.

2dly, To inſtance, in ſome Particulars of this Duty, and ſhew, wherein it conſiſts: And,

Laſtly, To repreſent to you, the ſeveral Advantages of it.

Firſt, I am to ſhew you, that it is your Duty to take Care, that your Families ſerve the Lord.

As for one Part of your Families, your Children, thoſe who have the leaſt Remains of Goodneſs, who have any Apprehenſions of a future State, and at the ſame Time, the leaſt Yearnings of parental Tenderneſs and natural Affection, cannot ſurely neglect, as they advance in Years and Knowledge, inſtructing them in their Catechiſm, and ſome ſuitable Prayers, inſtilling gradually good Principles into them betimes, while their yielding Natures are moſt ready to receive, and moſt able to retain ſuch Impreſſions: Taking all the Pains and Methods they can invent, to ground them in the Knowledge of their Duty, and to train them up in the Paths of Virtue and Religion. I ſhall therefore, at preſent, ſuppoſe you ſo forward in your Concern for their Happineſs, and ſo ſenſible, that it lies on you to promote it, as not to want any Perſuaſions. But that Part of your Families, which is not ſo originally and nearly related to you, I ſhall at this Time recommend to your Care, as to their religious Behaviour. Nor is this Advice to be neglected, even for the Sake of your Children. For we may obſerve, that thoſe filthy Expreſſions, that impudent Swearing and Profaneneſs, which is ſo ſhocking to our Ears, and which Infants learn almoſt as ſoon as they arrive at the Uſe of Speech, is often owing to the Encouragement of Servants, who, probably derived it from the like unhappy Tutors. To prevent, therefore, this contagious Miſchief, perform *your* Duty, by taking Care, that thoſe under your Authority obſerve *theirs*.

And, that this is a Duty, I need as little ſtand to prove, as that it is generally neglected. Reaſon and Scripture ſufficiently atteſt the former; as the latter is too apparent from common Experience. If Maſters provide Food enough to ſupport the

bodily

bodily Part of their Families, they are too often indifferent what becomes of the *ſpiritual and better*, that muſt ſhift for itſelf; or languiſh and ſtarve to all Eternity; and, if their Servants are but mindful of *their Affairs*, they are under no Concern about the Worſhip of their Creator.

But how, in the mean-while, do they anſwer the great Ends of their being diſtinguiſhed with his Image, as Men, and adorned with a ſecond Reſemblance of him, as Governors, in promoting his Honour, and the Good of Mankind? For theſe important Ends were they created, for theſe was the Government of a Family committed to their Diſcretion. Power is one of the nobleſt Talents God hath entruſted to Mortals here below, and he will at the great Day require an impartial Account how his Stewards employed it. If they improved it to his Glory, by propagating the Knowledge of his Nature, commanding the Obedience of his Laws, and requiring the Adoration of his Majeſty, then may they hope for the Applauſe of *good and faithful Servants, and to enter into the Joy of their Lord.* But if they neglect it, or bury it uſeleſs in the Earth, then may they juſtly expect that dreadful Sentence of *Unprofitable Servants, to be caſt into outer Darkneſs, where is Weeping and Gnaſhing of Teeth*[a].

And, as our Power to honour him infers our Duty, ſo our Capacity to benefit others, infers our Obligation. *As we have Opportunity, we are to do Good*, even to Strangers and Enemies, much more to thoſe who attend our Commands, and contribute to our Comfort. We are to clothe the Naked, viſit the Afflicted, relieve the Indigent, and eaſe all their bodily Wants, and Infirmities: Much more, to inform the Ignorant, rectify the Miſtaken, reform the Vicious, and contribute our utmoſt to help their ſpiritual Neceſſities. This is the more noble and ſubſtantial Beneficence. The Object of this Charity is as dur-

[a] Matth. xxv.

able

able as the Grace itſelf, or the Reward of it. Let us then conſider, that the meaneſt Slave has a Soul as laſting, and as capable of Heaven, as the greateſt Perſon upon Earth. And when a Member is added to your Family, reflect, that your Province of Duty, as well as Power, is encreaſed: And, rejoice not that your own Authority is enlarged, but, that you have an Opportunity of extending God's, and by that Means, of recommending yourſelves to his Favour, by making your Obedience equal to your Command. If your Emulation is excited by the brave Examples of religious Men, beſide the Pattern of my Text, we find them very careful, not only to worſhip God themſelves, but to make their Children and Servants, their whole Families, obſervant of his Service. Thus *Abraham circumciſed all that were born in his Houſe, and all that were bought with his Money*[b]. And God gives this Teſtimony of him: *I know him, that he will command his Children, and his Houſhold after him, and they ſhall keep the Way of the Lord*[c]. His Care in this Reſpect extended beyond his Life. Thus *Jacob cleanſed his Houſhold, and all that were with him*[d]. *My Servant* Moſes, ſays God, *is faithful in all my Houſe*[e]. It was a Part of Piety, or theſe holy Men would not have obſerved it; and, it was a very proper Part, or they would not have been ſo commended by the Mouth of God. *Cornelius*, though only a Proſelyte of the Gate, *feared God, with all his Houſe*[f]. The firſt Chriſtian Believers made all their Houſholds Converts to the Faith. This was ſo cuſtomary, that Families in the Infancy of the Goſpel were, for that Reaſon, ſtyled *Churches*. They were ſo zealous, ſay the Fathers, ὥστε τὸν οἶκον αὐτῶν πάντα πιστὺς ποιῆσαι, *that they made all their Houſhold Believers*. That theſe are not only Inſtances of an Heroic Piety, but of a commanded Duty, will appear from *Gen.* xvii. 12. In the Fourth Commandment, it is expreſsly ſaid, *All that is within thine Gates*. And the excel-

[b] Gen. xvii. 23. [c] chap. xviii. 19. [d] chap. xxxv. 2. [e] Numb. xii. 7. [f] Acts, x. 2.

lent

lent Characters, which are given of thoſe who obſerved it, are not only Applauſes of what they did, but plain Directions of what all ought to do.

If therefore, a Care for God's Honour, a Charity for the Souls of others, the Examples of holy Men, the Commendations, and expreſs Injunctions of God's Word, can make it a Duty, this is certainly ſuch. And, that it may be duly diſcharged, I am come,

2*dly*, To inſtance, in ſome Particulars of this Duty, and ſhew wherein it conſiſts.

I ſhall mention *Four*, which I conceive to be the Principal.

In inſtructing the Ignorant. Reclaiming the Sinful. Keeping up a regular Family Devotion. And, obliging them to obſerve the Opportunities of Publick Worſhip, eſpecially the Duties of this ſacred Day.

1*ſt*. If any of them are groſsly ignorant; being ſenſible how unhappy a thing it is, that the Mind be without Knowledge, we ſhould ſeriouſly intereſt ourſelves in their Inſtruction. And, ſince the Wiſdom of our Church has compriſed, almoſt all that is neceſſary for a Chriſtian to believe and practiſe, in ſo ſhort, and eaſy a Summary, as the *Church Catechiſm*, we ſhould take Care that, either by ourſelves, or others, they be throughly inſtructed in thoſe Principles of the Chriſtian Religion. We ſhould oblige them likewiſe to learn by Heart, ſome Prayers agreeable to their Condition, and enjoin them to a private Uſe of them, at leaſt every Night and Morning. And for this Purpoſe, it would be very commendable to ſee, that they are furniſhed with ſome ſhort Treatiſes of Inſtruction and Devotion.

2*d*. If any of them are addicted to Vice, ſuch as Lying or Swearing, Lewdneſs or Intemperance, uſe all the gentle Remedies of mild Exhortations, and kind Entreaties to reclaim them:

them; but, if thoſe prove ineffectual, then betake yourſelves to the ſeverer Methods of Reproof, but without Diſſimulation; of Correction, but without indecent Paſſion. And, if thoſe are to no Purpoſe, then ſeparate the Leper from the Congregation. It is a prudent Compaſſion, to preſerve the whole Body from Infection, by the Exciſion of a corrupted Member. *He that will walk in his Houſe, with a perfect Heart*, will ſay with holy *David*, *A froward Heart ſhall depart from me; I will not know a wicked Perſon. He that worketh Deceit, ſhall not dwell within my Houſe. He that telleth Lies, ſhall not tarry in my Sight. Mine Eyes ſhall be upon the Faithful in the Land, that they may dwell with me*[s]. What a noble Pattern is here for thoſe in Authority to follow? Would *they* chiefly employ ſuch as are eminent for Piety and Virtue, and endeavour to baniſh Vice and Immorality from their Palaces, this would go a great Way, in reforming the Manners of a corrupted Age; or, at leaſt, would give ſome Check to that Torrent of Profaneneſs and Iniquity, which too viſibly gains Ground among us; and which, if not ſome Way or other reſtrained, will, in the End, bring to Ruin the pureſt Religion, and the happieſt Conſtitution, that ever Nation was favoured with.

3*dly*. Theſe two Particulars laſt mentioned, will be very much promoted, by keeping up a regular Family Devotion.

For which Purpoſe, we ſhould ſtatedly ſummon the Members of our Family every Day; when they may be informed of their Duty by ſome proper Leſſons; and, with united Petitions, approach the Throne of Grace. Our Saviour's having promiſed his Preſence and Favour, *Where Two or Three, are gathered together, in his Name*, ſhould diſcourage us from framing Pretences to the contrary, and make us eagerly embrace all Opportunities of rendring our own Prayers ſucceſsful, by the

[s] Pſal. ci.

Concurrence of theirs. Before and after Meals, we ſhould not neglect that antient and pious Uſage of *ſaying Grace*. It highly becomes us to pay our ſolemn Acknowledgments of Gratitude, to the inexhauſtible Fountain of all our Enjoyments, at the Time when we are ſharing his Bleſſings.

4*thly*, Let me, in the laſt Place, entreat you to enjoin them a dutiful Compliance with the pious Orders of our eſtabliſhed Church, and diſpoſe them to embrace frequent Opportunities of her Publick Worſhip, eſpecially upon this ſolemn Day, which is immediately ſet apart for the Offices of Religion: And, that they ſometimes obſerve that moſt ſolemn Part of her Worſhip, the Memorial of our Saviour's Sufferings, in the holy Sacrament. Think it not ſufficient at this Time, to exempt them from their uſual Buſineſs, and then allow them to diſpoſe of themſelves where they pleaſe, to ſuch Meetings as may pervert their Faith, or corrupt their Manners: But, oblige them to the Public Aſſemblies of the Church, and to a modeſt Behaviour while they are here, conſidering the Majeſty of the Place, and the important End, and everlaſting Intereſt of their coming hither. After the Buſineſs of this Place is over, that they may not ſpend the Remainder of this ſacred Day in Idleneſs, or vicious Company, we ſhould make them take their Turns in reading a Chapter, or ſome Paſſage out of *the Whole Duty of Man*; or ſome ſuch religious Books.

But, above all, endeavour to make every one of them ſenſible of the extreme Neceſſity, Advantage, and Happineſs, of being ſeriouſly and *ſincerely religious:* That they make a Conſcience of all their Thoughts, Words and Actions, and not take up with an empty Form of Godlineſs, out of a Compliance only to your Commands; but rather, on the contrary, that they yield Obedience to you, out of a Regard to the Commands of God. Would but every Maſter, and Parent, take theſe Courſes in their Families, I am perſuaded, we ſhould ſoon ſee the bleſſed Effects of it

it in the Advancement of Virtue, and a happy Reformation among us. The World would mend apace, and thoſe purer Ages of Piety, Integrity, and Charity, would once more be reſtored among us. As to the *Difficulty* of what I am perſuading, this is rather a Shadow, than any ſubſtantial Objection. Thoſe who are truly religious themſelves, thoſe who are zealous for God's Honour, or others Welfare, will take a Pleaſure and Satisfaction in all the Opportunities of promoting either.

And your Servants will, if they perceive you are in good Earneſt, be ſo tractable, that they will need little more than your good Example. Your Commands will be ſo far from being ineffectual, that they will, in a little Time, be almoſt ſuperfluous. Impoſſible indeed it is, if they are reſolved to be undone, to govern their Thoughts at their Devotion; but, you may oblige them to the Externals of it; and, for the reſt they muſt give a ſevere Account. Impoſſible it is, to make them ſober and pious out of true Chriſtian Principles, againſt their Wills: But, you may correct them, if they are notoriouſly otherwiſe; and, if irreclaimably ſo, you may diſcard them. And, this you would certainly do, were the Tranſgreſſions directly againſt yourſelves. Were they thieviſh, you would ſoon endeavour to be rid of them; and why not, if they are looſe and intemperate, but becauſe you regard your temporal Concerns, more than their eternal? Did they frequently revile and affront you, you would ſoon diſcharge them; and why not, if they are given to Swearing and Prophaneneſs, but, becauſe you are leſs concerned for God's Honour than your own?

But, that you may not think you ſerve God for naught, that it is all Duty I perſuade you to, and no Benefit; I come,

Thirdly, To lay before you the Advantages of it.

One Advantage is, that it will make your Servants more ready in their Obedience. Would a Maſter extend his Autho-

rity to the utmoſt, and carry it to its higheſt Pitch, he may do it very compendiouſly in a ſingle Command: Let him enjoin his Servants to be truly religious; and if they obey him in that, his other Injunctions will be almoſt unneceſſary. He may then govern their Thoughts and Affections, which are beyond the reach of Human Power.

The Scriptures will again and again tell them, they *muſt honour and obey, not with Repining and Regret; but chearfully, readily, heartily, with a Fear of Offending*, and trembling at his, and the Divine Diſpleaſure. So that when you command them to obey God, you are preſently requited in thoſe Commands which he gives for their Obedience to you; and, in promoting God's Service, you do but more generouſly and more effectually promote your own. And, as it will make them more chearful in receiving, ſo it will make them more diligent in performing your Orders. Religion obliges them to obey *With Singleneſs of Heart, as well as Readineſs of Will. Not with Eye-ſervice, as Men-pleaſers; but as the Servants of Chriſt, doing the Will of God from the Heart*[h]. *Knowing that of the Lord, they ſhall receive the Reward*[i], they will want no Overſeer to make them regular, and conſtant in their Employ.

It will make them alſo faithful, in what you commit to their Truſt. In *Titus* ii. 10. they are exhorted, *Not to purloin, but to uſe all Fidelity*. When they are employed in Affairs of Trade or Commerce, not to detain Part of the Price for themſelves, and impoſe upon their Maſters, by bringing the Reſidue for the Whole. They will be ſtrict and conſcientious in their Accounts, and neither defraud you themſelves, nor connive at the Injuries of others. It will make them, likewiſe, more honeſt in your Houſes. For, will any of them dare to waſte or ſteal, though in the darkeſt Secreſy, and ſecure from all Diſcovery, when they know, that God at preſent obſerves them; and, that their

[h] Eph. vi. 6. [i] Col. iii. 24.

OWN

own Conſciences will hereafter be the Evidence, and the Accuſer, and their everlaſting Tormentor?

I need not remind you, what Goods have been rifled, what Houſes plundered, what Murders committed by the Treachery of Villains within, in Confederacy with thoſe without. But, will any of them dare be acceſſary to ſuch ſhocking Baſeneſs, though never ſo ſecretly and myſteriouſly, when they are fully aſſured, that all their wicked Contrivances are naked to all-ſeeing Vengeance, and will one Day be expoſed in open View, to their endleſs Horror and Confuſion? This Conſideration will, and nothing elſe can, continually reſtrain them. *How can I do this great Wickedneſs, and ſin againſt God?* was the Reflection which made *Joſeph* more true to *Potiphar*, than the Wife of his Boſom: When probably, by an ungrateful Adultery he might have got himſelf more in Favour with both.

Thus it will make them more obedient to your Command, more diligent at their Buſineſs, more faithful in their Truſt, and more honeſt in your Habitations. All which Virtues in them, are a preſent Recompence and Advantage to you. But, above all, it is a likely Means to derive the Bleſſings of Heaven upon your Houſes, and upon all your Store. For, if *Laban* thrived for the Sake of one pious Servant, what Increaſe may not they expect, whoſe whole Families are ſuch, and, what is more, ſuch by their Care and Cultivation?

Nor is it only a probable Means of procuring more, but of ſecuring what you have. You are all ſenſible, how liable you are to natural Caſualties; how a ſudden and irreſiſtible Fire may, in a Moment, conſume your Goods, your Dwellings, and yourſelves to Aſhes; and, if ever Providence is engaged for an eſpecial Deliverance, it ſeems to be ſo for a Society devoted to his Service.

We are aſſured, that a Number of ſuch, not larger than a moderate Family, would once have preſerved a whole City from

from Ruin. Had but Ten righteous Perſons been in *Sodom*, the Divine Vengeance had been ſuſpended, nor had the Country ſuffered by ſo terrible a Deſtruction. I might farther recommend this Subject to you, out of a Spirit of Patriotiſm, and the Love we bear to our Native Country. For, if ever we hope to ſee theſe Kingdoms flouriſh, it muſt be by reſtoring Religion, which is the Baſis of all happy Government, to ſome Credit and Dignity; and, if ever we expect to ſee Religion flouriſh, we muſt begin at Home, by ſetting it up in our own Families. We have heard with our Ears, that in the Golden Days of our Fore-fathers Piety and Oeconomy went hand in hand. The Maſters led the Way to the Houſe of God themſelves, and eſteemed it their Glory to have their Families in decent Order follow them. Then was Rule and Decency maintained, and a Regard paid to Authority. Then, as the People *feared God*, ſo they likewiſe *honoured the King*. For, as thoſe two Precepts are united, ſo we may obſerve, that he is moſt loyal to his Prince, who is moſt zealous for *his* Honour, by whom Kings reign; he is the beſt Patriot, who is faithful in his Houſe, and promotes Religion in his Family. And, what ſhall I ſay more? Shall I invite you with the Contemplation of Credit and Reputation? There is not a more winning attractive Sight in the World, than a Family governed by the ſtrict Rules of Virtue, and educated in the Beauty and Order of Religion. This may perſuade others to the Practice of that Goodneſs, which appears ſo amiable and engaging; and, by ſilently approving and admiring, they may inſenſibly be drawn on to Imitation.

But, however theſe Motives affect you, permit me to cloſe them, by repreſenting to you, what an unſpeakable Comfort it will be at your departing Hour (and that Hour will infallibly overtake us) to reflect, that you have *walked in your Houſes with a perfect Heart*; that you have uſed your Power and Influence, to advance *his* Honour, before whoſe Preſence you are going to

appear: That you have endeavoured your utmoſt to make thoſe under your Care, wiſe, and happy to Eternity. This ſingle Reflection will be of more Service to you, at that important Seaſon, than all the Glories and Pleaſures here below. And, what a joyful Satisfaction will it be at the Reſurrection of the Juſt, to appear before the great Tribunal, with the ſeveral Members under your Truſt, and be able to addreſs your Judge after this Manner—Lo! of theſe, which thou haſt put under my Power, and committed to my Care; I have not wilfully, or through Negligence, loſt any. With what Joy and Tranſport may you lift up your Heads in that Day?

Then we ſhall perceive the Difference *between him that ſerveth God, and him that ſerveth him not.* Then they that have *been wiſe, ſhall ſhine as the Brightneſs of the Firmament; and they that have turned many to Righteouſneſs, as the Stars for ever and ever.*

O let it then be our Care, as we love what is evidently our *preſent* Intereſt and Credit, and infallibly our *future* Comfort, and laſting Happineſs, conſtantly to promote God's Service in our Dwellings.

Let others ſacrifice to their brutiſh Luſts, by Intemperance, or Uncleanneſs; or to miſerable *Mammon*, by Covetouſneſs; or to their empty Idol, *Honour*, by Ambition: But, let us inviolably take up the pious Reſolution of *Joſhua, As for us, and our Houſes, we will ſerve the Lord.*

And may that Lord, whom we ſerve, confirm our Reſolutions by the Influences of his Spirit, and through the Merits of his Son.

To which adorable Trinity, be aſcribed, as is moſt due, all Honour, Might, Majeſty, and Dominion, both now and for ever.

ONE

One Thing Wanting.

A

SERMON

Preached before the King, at St. James's,

Dec. 7, 1746.

Luke xviii. 22.

When Jesus *heard these Things, he said unto him, Yet lackest thou One Thing.*

THIS is the final Reſolution our bleſſed Saviour gave the *Jewiſh* Ruler, who came to him with this important Queſtion, *Maſter, what ſhall I do, to inherit eternal Life?* A Queſtion moſt of us are forward enough to aſk, and a Buſineſs we all ought to be very ſollicitous about. Upon this our Saviour refers him to the Moral Law: *If thou wilt enter into Life, keep the Commandments.* Upon his urging him farther to inform him, *which* of all the Commandments he was to keep; (entertaining, probably, ſome fond Hopes, that the *Chriſtian* State would abate ſomewhat of the *Jewiſh* Strictneſs; and, that the Obſervance of *ſome*, might be enough to qualify him for *that* Diſpenſation) Our Saviour repeats to him, all the Injunctions of the Second Table. This Anſwer, did by no Means

diſcourage him; but, when he was conſcious to himſelf, that he was no Way defective in any of theſe, and could truly affirm, that he had obſerved them all, even from his Youth, he then concluded himſelf a finiſhed Diſciple of *Jeſus*; and, that there was nothing to defeat his Title to everlaſting Life. But our Saviour, very far from abetting any ſuch groundleſs Preſumption, would by no Means make a Compliment of the chief Article of his Religion, immediately touches him in his moſt tender Part, and ingenuouſly repreſents to him the utmoſt Rigour of his Service; and, if he was willing to enter himſelf upon theſe Terms, he was ready to receive him; if not, there was then but ſlender Hopes of his becoming a Convert. His Deſign is, not to invite Diſciples to him under any deceitful Views, but he is willing to let Mankind know the worſt of it before their Admiſſion. At the ſame Time, indeed, that he ſhews the Difficulties of his Service, that they may not be quite diſheartened, he propoſes to them the Greatneſs of their Recompence. He rejects all inconſiderate Soldiers, and fooliſh Builders, who have not before-hand conſidered the Expence and Dangers of their Undertaking; and fairly propounds to them the Hardſhips, as well as the Advantages of his Religion; that they may follow him with full Conviction, obey him with Diſcretion, and perſevere in that Obedience with Courage and Reſolution. *When Jeſus heard*, &c.

From which Anſwer of our Saviour to this young Man, give me Leave to infer:

1*ſt*, The Neceſſity of obſerving all the Moral Law.

2*dly*, That beyond this, there is ſomething ſtill required to a Chriſtian Perfection.

And, *Laſtly*, To lay before you, the Motive in my Text, to incite you to the Attainment of it.

Firſt,

Firſt, then, here is the Neceſſity of obſerving all the Moral Law.

And, this is here delivered in ſuch plain and expreſs Terms, that there is no Room to diſpute it, and as little Need to prove it. *If thou wilt enter into Life*, ſays our Saviour, *keep the Commandments*. And, that we might not be at a Loſs what Commandments he intended, he particularly repeats to him, all thoſe which related to his Neighbour. Without theſe, there was no becoming a Diſciple of *Jeſus*, no inheriting eternal Life.

Theſe are the very Ground-work he proceeds upon; and, had the young Man diſcovered any Reluctance to comply thus far, he would, doubtleſs, have given him over, as wholly unworthy his Religion.

And, he tells us, that *he came not to deſtroy the Law and the Prophets, but to fulfil* [a]. So far was he from aboliſhing, or remitting the leaſt Part of it, that he came to ratify what was already enacted, to ſupply it in many Branches where it was defective, to forbid even all Tendencies, and Approaches toward the Breach of it, and to regulate our very Thoughts, and the inward Motives of our Heart. That Part of the *Moſaick* Law, which was merely *poſitive*, and adapted wholly to the *Jewiſh* State; what was *ceremonial*, and peculiar to that Religion; what was *political*, and appropriated to their Government; what was *typical*, and figurative of his own coming into the World, and diſcharging the Office of the *Meſſiah*; all this conſequently received its Period at his Appearance, and when that State was diſſolved. *But, till Heaven and Earth paſs, one Jot, or one Title, ſhall in no wiſe paſs from the Moral Laws.* They are eſtabliſhed on a more laſting Foundation, and ſtand on more unſhaken Pillars, than the Creation itſelf. They are the Dictates of uncorrupted Reaſon, and grounded upon the eternal

[a] Matth. v. 17.

Rules of Juſtice, Truth, and Goodneſs. They are agreeable to the *Attributes* of him, who made us, ſuited to the *Nature* with which he endowed us, and to the *Condition* in which he has placed us. Away then with all thoſe frivolous, groundleſs Notions, which encourage us, without the Performance of Duty, to rely on a naked, unactive Faith, for our Salvation; which would perſuade us, to lay hold on the Merits of our Saviour, without obſerving his Precepts; and with ſtrong Confidence, and little Reaſon, to put in our Claim to Heaven, without any farther Care. This, you plainly perceive, is quite another Doctrine, from what our Saviour taught us, and what we muſt be careful to follow, if we would be owned for his Diſciples. Little Reaſon, indeed, have we, when we have done our utmoſt, to pretend to any Thing of *Merit*, or to expect any Reward, by *Virtue* of our own good Services. No; far enough from that, at the Cloſe of our beſt Performances, we may ſubſcribe *Vanity*; and ourſelves, when we have done all, *unprofitable Servants*. Still we are to endeavour what we can, in the working out our own Salvation: And, our Lord plainly tells every one of us, *If thou wilt enter into Life, keep the Commandments*. Hence we may obſerve, too, what ſmall Encouragement there is, to depend upon a Repentance, when we are juſt going out of the World. God's Mercies are over all his Works, and, far be it from me, to take upon me to limit what is boundleſs and infinite. To ſet about our Duty, and repent us of our Sins, is always the trueſt Wiſdom. Nor have the moſt notorious Sinners, if they do but heartily bewail their Follies, and, in good Earneſt forſake their Sins, at any Time, Reaſon to deſpair. Nevertheleſs, when we are told, that Obedience, and the keeping God's Commandments, is a neceſſary Condition to everlaſting Life, it muſt be the moſt deſperate Madneſs in the World, to defer it, till we have neither Leiſure, nor Time, nor Power, to do any Thing. But ſtill, notwithſtanding theſe Moral Duties,

Duties, are indiſpenſible Conditions of a Chriſtian State, and a good Foundation whereon to advance farther; yet, farther than theſe we muſt advance, if we mean to arrive at that Perfection which the Goſpel requires. If we have only theſe to qualify us for Happineſs, our Title will prove defective, and we ſhall be diſmiſſed with this uncomfortable Anſwer, *One Thing lackeſt thou yet*. Now, what this Thing is, I proceed next to ſhew you: And, that is, a Readineſs to part with, whatever is dear to us in this World, when our Duty to God requires it; and a Reſolution to perſiſt in our Obedience, whatever it may coſt us. This moral, well-meaning Ruler had, as we are informed, a very great Eſtate: This was the Darling of his Thoughts, and the Object of his unwearied Care. His main Concern was to improve and ſecure that; and, while that was ſafe, he could not chuſe but believe himſelf ſo, and placed his chief Dependance on this Idol of his Affection.

Everlaſting Life was what he could hardly avoid being ſomewhat raviſhed with; and, he could have complied with any Thing (that was conſiſtent with the Love and Enjoyment of his Riches) for the Attainment of that invaluable Bleſſing. It may be, his Avarice had debaſed his Soul, into that groſs Conception of this eternal Life, that he imagined it was to be procured in this World; and then, doubtleſs, he was very eager to obtain it, if only for this, that he might enjoy his Eſtate the longer. But when our Lord undeceived him, and aſſured him, it was in a future World, and, that it was to be purchaſed upon no other Terms, than the parting with his whole Poſſeſſions; this went to the very Heart of him; and it would have been worſe than a Thouſand Deaths, to have wrenched this dear deſtructive Paſſion from his Breaſt. Now, this Anſwer was not only given to him, and to thoſe in the like Circumſtances with him, but, is in a great Meaſure applicable to every one of us. We have all of us, ſome Object that poſſeſſes our Hearts, and attracts

attracts our Affections. Our Riches, perhaps, are not enough encreaſed to ſet our Hearts upon them. But, whether Friends or Relations, Wives or Children, whether Liberty or Reputation, whether Eaſe or Pleaſure, or our very Lives, or whatever it be, that we love and value moſt in this World, this Anſwer of our Lord requires us to relinquiſh, when inconſiſtent with our Duty.

I do not affirm, that this Injunction ſo far concerns us, as that upon our Entrance into Chriſtianity, we are immediately to deſert our Friends, to throw up our Fortunes, and abandon whatever worldly Intereſt we took ſome moderate Complacency in. Thus far the Command was ſpecial, and neceſſary at that particular Seaſon, for the Propagation of the Goſpel, and the Advancement of God's Glory. But, in this it is univerſal; and this, I ſay, is what our bleſſed Saviour indiſpenſibly expects from every one of us as a Condition, without which he will not own us for Diſciples, nor admit us into Glory, *viz.* That we bring ourſelves to that entire Reſignation to the Will of God, that we work up our Souls to that excellent Frame and Diſpoſition, as to be ready to quit all our ſecular Intereſts, rather than violate his Commands, or ſhrink from what we are perſuaded is our Duty: That, if it ſhall pleaſe him to call us to the fiery Trial, we be willing to lay down our Lives for the Honour, and, in the Confeſſion of a crucified Saviour. And, this Doctrine is of ſo great Importance and Neceſſity, that it is what our Lord moſt earneſtly and frequently inſiſts on. For, beſides that this particular Conference was judged of that Moment, as to be recorded by three Evangeliſts, almoſt in the ſame Expreſſions, we have it over and over inculcated in many other Places of the Goſpel. As, *He that taketh not his Croſs, and followeth after me, is not worthy of me. He that findeth his Life, ſhall loſe it; and, he that loſeth his Life for my Sake, ſhall find it*[b]. *The Kingdom of Heaven is like unto a Merchant-*

[b] Matth. x. 38, 39.

Man, ſeeking goodly Pearls: And, when he had found one Pearl of great Price, he went and ſold all that he had, and bought it[c]. *Whoſoever cometh to me, and hateth not his Father, and Mother, and Wife, and Children, and Brethren, and Siſters; yea, and his own Life alſo, he cannot be my Diſciple. Whoſoever he be of you, that forſaketh not all that he hath, he cannot be my Diſciple*[d]. It were endleſs to cite Paſſages to this Purpoſe. For, as this Sincerity and Self-Reſignation, is what muſt recommend the whole Life of a Chriſtian, ſo are theſe the Precepts that run through the whole Body of the Goſpel. And, they are no other than what are included in that comprehenſive one, of *Loving the Lord our God, with all our Heart, Soul, and Strength.*

For, Love is a powerful and ruling Paſſion, and whatever it be that we are moſt ſet upon, we can make every thing elſe give Way to the Attainment of it. If therefore, our Love to God be ſo hearty and ſincere, as it ought; if we value and eſteem, if we earneſtly deſire, and affectionately long for him, above all Things in the World; this will then be the maſterly and commanding Principle of the Soul, and we ſhall refuſe no Means, that are proper to the gaining our End: We ſhall be continually contriving how to ſerve and obey him, and be never more diſturbed, than when we are obſtructed in the Execution of his Will and Pleaſure. And, when we are once arrived at this glorious Pitch; when we deſire nothing upon Earth, in Compariſon of him; when our Souls are athirſt, and pant for the living God, more than all the tranſient Enjoyments this World can afford; when we not only obſerve his Commands where it coſts us nothing, but are deſirous, to ſacrifice all we have, or hope for in this Life, rather then diſobey and diſpleaſe him; when we are ready to controul each vehement Paſſion, contradict our importunate Deſires, and forego our ſweeteſt Pleaſures, on his Account; when our Love of his Wiſdom and

[c] Matth. xiii. 45, 46. [d] Luke xiv. 28. 33.

Goodneſs

Goodneſs, our Fear of his Power, and our Dependance on his Promiſes, poſſeſs our Thoughts, and influence our Actions, and ſteer the general Courſe of our Lives; then are we advanced to the true State and Temper of a Chriſtian, to that exalted Perfection, which the Goſpel requires, and our Nature admits of. *If thou wilt be perfect*, ſays our Saviour: Which implies, if he could but have gained this Point, if he could but have made this Addition to his other Virtues, he had then been an accompliſhed Convert. For this Cauſe was *Abraham* called *the Father of the Faithful*, becauſe, in thoſe eminent Trials of his Obedience, he ſet a Pattern to all ſucceeding Generations; *when he was tried, he offered up his Son*. He was prepared for Obedience, in a Caſe, that ſeemed to overthrow the former Promiſes and Commands of God, to contradict the cleareſt Dictates of Reaſon, and the ſtrongeſt Yearnings of Nature. This was, indeed, a glorious Inſtance of his Faith and Sincerity; and, if we have but the Grace to purſue the ſame bleſſed Steps, if we can but riſe to the ſame Height of Perſeverance and Self-denial, we may apply to ourſelves, that glorious *Teſtimony* of God to him; nor, ſhall we fail of that *exceeding great Reward*. And thus, too, our bleſſed Saviour himſelf, is ſaid, to be *made perfect through Sufferings*[e]. It was theſe, that finiſhed and crowned his Character, and made him a complete Redeemer, not only in his Propitiation, but in his Example too. *It became him, to make the Captain of our Salvation perfect, through Sufferings*[f]. And, there is no Doubt, but that will be our Perfection, which thus finiſhed the Captain of our Salvation. If we are but reſolved to hazard our Lives, rather than deſert his Cauſe, that very Reſolution will make us more than Conquerors.

Thus I have ſhewn you, what this *one* Thing is, ſo neceſſary to qualify us, and ſo ſufficient to accompliſh us, either for Grace

[e] Luke xiii. 22. [f] Heb. ii. 10.

or

or Glory. *viz.* A Readineſs to reſign our All, rather than diſown our Profeſſion, or deviate from our Duty.

I proceed, in the next Place, to incite you to the Attainment of it.

Among many Motives, which might be produced, I ſhall at preſent, inſiſt only on that which our Saviour here mentions, than which, a more prevailing one cannot be propoſed: Which is, the Aſſurance of a future, and an eternal Reward. *Follow me, and thou ſhalt have Treaſure in Heaven.*

And, here it may not be improper to obſerve, that, our Saviour ſuits his Rewards to the Inclinations of thoſe, he endeavours to convert, that they may have the more Weight and Influence with them. Thus, perceiving the Ruler to be addicted to the Love of Riches, he does not endeavour, wholly to root out the *Paſſion*, but, only to turn it into a *better Channel*; and, to direct it to a *nobler Object*: That, he would raiſe his Affections higher, to thoſe, more laſting, more ſubſtantial, and more valuable Riches in Heaven.

From whence, we are not to infer, that the Recompence of another Life is of the ſame Nature, with either the Honours, or the Treaſures, or the Enjoyments of this: Theſe are Notions, becoming a *Heathen Elyſium*, or a *Mahometan* Paradiſe: Much leſs, are we to infer, as I before obſerved, that our Saviour endeavoured to encreaſe his Diſciples, by deluding them with falſe Expectations of what they are never likely to attain to. But, this we are to infer, as undoubtedly true, that if we follow the Example, and obey the Commands of our great Lord and Maſter, and forego, what we account moſt dear to us, in this Life for his Sake, and, in Proſpect of thoſe exceeding great and precious Promiſes, that we ſhall then have a Reward, which will fill all our Appetites, and anſwer our utmoſt Deſires. For, as by requiring this young Man to part with his Eſtate, and follow him, he lays a Duty on all of us, to forſake our deareſt Intereſt, on his Account: So, by propoſing to him *Treaſures in Heaven* for ſo doing, he offers to All of us, if we comply

with this Duty, a Reward that will ſatisfy our largeſt Expectations. Hence our Saviour emphatically ſtyles the Happineſs above, *the hidden Manna*; that Bread, which formerly came down from Heaven, being a Type of the Pleaſures that are there for evermore. Of which Manna the wiſe Man obſerves, that [b] *God ſent it prepared without Labour, able to content every Man's Delight, and agreeing to every Taſte; that his Suſtenance declared his Sweetneſs to his Children, and ſerving to the Appetite of the Eater, tempered itſelf to every Man's Liking.* Our Enjoyments hereafter will not be recommended to us, with Toil and Trouble. They will be pure and unmixt, without the leaſt Abatement from Pain or Sorrow. They will be rational and ſolid, ſuited to the Nature of our immortal Part. All our Senſes will be refined, all our Faculties will be raiſed and improved, and we ſhall find Objects enough to entertain and employ them all. Every Object will give a freſh Pleaſure, and every Pleaſure will continue freſh to Eternity. We ſhall ſee and enjoy the Society of thoſe holy Men who have gone before us in the Faith, of thoſe bleſſed Spirits that miniſter to our Salvation; we ſhall converſe with Freedom, and Innocence, and univerſal Charity. We ſhall ſee and enjoy the great God, our Creator, Redeemer, and Sanctifier; we ſhall be exalted with the Wonders of his Knowledge, delighted with the Beauties of his Goodneſs, and raviſhed beyond Expreſſion in the Contemplation of all his Attributes. *But Eye hath not ſeen, nor Ear heard, neither hath it entered into the Heart of Man, to conceive the Things which God hath laid up for thoſe that love him.* It is in vain to attempt to deſcribe what it is impoſſible to conceive.

Indeed, to be perfectly and for ever happy, to have an entire and endleſs Satisfaction in every thing that can be deſired or imagined, will be the Inheritance of all the Saints in Light. But then if there are many Manſions in our Father's Houſe; if, as one Star differs from another Star in Glory, ſo alſo is the Reſurrection of the Dead; thoſe who have been moſt conſpi-

[b] Wiſd. xvi. 20.

cuous

cuous in Virtue, thoſe who have been moſt exerciſed in Self-denial, and Sufferings here on Earth, will doubtleſs be hereafter advanced to a more eminent Degree of Glory, and a higher Manſion of Bliſs. They will be aſſigned a Station in Proportion to the Fatigues they have undergone, and the Difficulties they have conquered. That Love which flamed brighteſt and pureſt here, will ſtill maintain its Pre-eminence, *and ſhine as the Stars for ever and ever.*

Nor is this any other than what reſults from the Nature of the Thing. For when we are once arrived at that Haven of eternal Reſt, with what Pleaſure ſhall we reflect on the Hazards we have run, and the Tempeſts we have been toſt in? With what exquiſite Satisfaction ſhall we ſurvey the Toils and Conflicts of our militant Condition? Our very Wounds and Bruiſes will give a Reliſh to our Enjoyments, and a Luſtre to our Glory. Every Scar we have received, and every Luſt we have ſubdued, will add to that eternal Weight of Glory we ſhall be then poſſeſſed of. And who that has once fixed his Eye upon Heaven, and has eternal Glories in his View, can be unwilling to part with the empty Trifles of this World in Exchange? Who can be ſo ſottiſh to retain a Longing for theſe *Egyptian* Fleſh-Pots, when they have a heavenly *Canaan* before them, a Land flowing with Milk and Honey? Such Delights as will ſatisfy all Deſires, and pleaſe to endleſs Ages? Who can forbear pitying this young Man; who, when there was but one Thing between him and his Saviour, that he ſhould be ſo attached to that, as to forfeit his Claim to everlaſting Life? That he ſhould refuſe to yield up ſo ſlender a Pittance, to purchaſe ſo advantageous a Reverſion; and for the Sake of a mean Inheritance here, which can give him but little Satisfaction while he has it, of which he has not one Moment's Surety, and which he can not, muſt not, long enjoy, loſe his Title to a Kingdom in which he might have reigned to Eternity?

Well then, ſays the wiſe and pious Chriſtian, ſince this is what my bleſſed Saviour ſo plainly and earneſtly inſiſts on; ſince he has ſet before me ſo noble and ſo endearing a Pattern, and ſuch inconceivable Rewards; I this Moment dedicate all I have or hope for in this Life, to his Honour and Service; I am reſolved, through his Aſſiſtance, to lay down my Life at his ſacred Feet: I am prepared to follow where he conducts me, reſolved to obey where he ſhall pleaſe to command me. Farewell, all ye vain Amuſements, and this impertinent empty Pageantry of a changeable Theatre; ye are too inſignificant, and come too late to have any Influence on me; my Affections are already engaged with more laſting and more ſubſtantial Bleſſings; my Thoughts are too much poſſeſſed with Life and Immortality to grovel any longer on the Ground; and my Soul, mounted on the Expectations of future Bliſs, rejects ſuch dead Weights, that ſhe may take her Flight with more Eaſe and Swiftneſs.

And as for the Terrors that this World can preſent him with, and the Hardſhips his Piety may expoſe him to, theſe he receives with Conſtancy, and endures with Chearfulneſs, well knowing that theſe light Afflictions, which are but for a Moment, work for him a far more exceeding and eternal Weight of Glory. He welcomes Torments and meets Death with Comfort, ſince the heavier his Sufferings, the brighter his Crown; and the ſpeedier his Death, the ſooner he will attain to the End of his Wiſhes, the Perfection of his Nature, and the Embraces of his Saviour.

And do thou, O God, ſo confirm our Faith, and ſupport us with thy bleſſed Spirit, that amidſt all our Trials and Temptations here below, we may boldly aſſert thy Cauſe, and always preſerve our Integrity: that the Want of no Chriſtian Grace may ever debar us from everlaſting Life: that no worldly Intereſt, neither Things preſent nor Things to come, nor Height, nor Depth, nor any other Creature, may ever ſeparate

parate us from thy Love; but that through Obedience, and Self-denial, through Patience, and Perſeverance, we may be always prepared to follow the Example of our bleſſed Redeemer, till we at laſt inherit that Crown of Life which is reſerved for all thoſe who are faithful unto Death.

Grant this for thy Son Jeſus Chriſt's Sake: to whom, with Thee, and the Holy Ghoſt, &c.

An

An ACCOUNT *of our* STEWARDSHIP *to be given.*

A

SERMON

Preached before the King, at ST. JAMES's,
Dec. 2, 1750.

LUKE xvi. 2.

Give an Account of thy Stewardſhip, for thou mayſt be no longer Steward.

OUR bleſſed Saviour is here delivering to us a Parable, the main Drift and Deſign of which is, to excite us to a Care of our future eternal State; and, in order to that, to recommend to us the great and laſting Advantages of Charity. He repreſents to us a Steward, who had been very unfaithful in his Truſt, and embezzled his Maſter's Goods, and, upon this Account, apprehenſive that he ſhould, in a little Time, be diſcharged from his Employ. In order to eaſe his Fall, and ſecure himſelf againſt ſo diſmal a Change, and provide ſome Maintenance for the future (for he was *unable to dig, and to beg he was aſhamed*, and afraid to ſtarve,) what Expedient does he contrive, but call thoſe Tenants, who were behind-hand in their Payments, and remit to them a great Part of their Arrears,

that they may entertain him at their Houſes, when he ſhould have no more Buſineſs to do, and no more Profits to receive. He knew very well, that if he took it to himſelf, his Maſter would demand it again. He therefore, like a worldly Manager [a], artfully makes it over into other Hands.

The Inference our Lord makes from the whole, is, *I ſay unto you, Make to yourſelves Friends of the Mammon of Unrighteouſneſs, that, when ye fail, they may receive you into everlaſting Habitations.* He recommends to us this Part of the Steward's Conduct, in making Proviſion for a future Change. He commended the unjuſt Steward becauſe he had done wiſely, that is, politickly, conſidering his preſent Circumſtances and his former Injuſtice. But it had been a much greater Inſtance of true Wiſdom, to have acted faithfully through the whole Series of his Adminiſtration. But, this would have defeated the Parable, and he would have been reckoned among the Children of Light. He is not here propoſed to our Imitation for acting an unfaithful Part: Nor, commended for his Injuſtice; but, ſolely upon this Account, that he had a Regard to Futurity, and took ſome Care for a Livelihood, when he ſhould be diſcharged from his Employment, and be no longer Steward. For, if the Children of this World, whoſe whole Concern is confined to the Limits of their ſhort Continuance here, are ſo wiſe in the general, as to look forward and provide for an Hereafter, which laſts ſo little, ſo very little while: How imprudent muſt it be for the Children of Light, who have the Truth of the Goſpel ſhining round them, and nobler Proſpects before them; who believe the Immortality of their Souls, and an Eternity of Rewards and Puniſhments in a future State, not to take Care of their moſt important Stake, and ſecure a kind Reception for themſelves, when their great Change ſhall come, and all the Honours and Profits of this World ſhall forſake them?

[a] A *South-Sea* Director.

Having

Having thus explained the Drift and Scope of the Parable; the Uſe I propoſe to make of it, is, to ſhew you the Concern we have in it.

Firſt, That we are all no other than Stewards in this World.

2*dly*, That, therefore, we ought to behave ourſelves as ſuch.

3*dly*, That, in a little Time we ſhall be called to an Account for our Stewardſhip.

And, *Laſtly*, Rewarded and puniſhed according to our Behaviour.

Firſt, We are no other than Stewards in this World.

This is, indeed, what we are very unwilling to acknowledge, and, our Vanity often blinds our Eyes, and puts us upon miſtaking our Title. We look upon ourſelves as *Proprietors* of the Bleſſings we receive, and, conſequently, that we are at Liberty to gratify our own Humours in the Management and Diſpoſal of them: For we think, we may do what we will with our own. But, alas! in this we are miſerably miſtaken. We can call nothing properly our own. Whatever Faculties we have, whatever Poſſeſſions we enjoy, are but ſo many Talents committed to us, for a little while, by our great Lord, the abſolute and ſovereign King of the Univerſe. And, though ſome have more entruſted to them than others, yet all, from the pooreſt Labourer in the Field, to the greateſt Potentate on Earth, are but his Agents and Stewards. He entruſted all our Powers and Bleſſings to our Care, and can reſume them again at Pleaſure. He aſſigned to us our ſeveral Characters, furniſhed us with the Parts we are to act upon this tranſitory Stage, which we are to make ourſelves as perfect Maſters of as we can, and our Applauſe entirely depends upon our proper Behaviour. *Let every one, therefore, account himſelf as no other than a Steward* to the

great Creator, and ſupreme Governor of the World: And, let him likewiſe conſider the Qualification, which, *St. Paul* tells us, ſhould be joined to that Character: *Moreover, in Stewards it is required, that a Man be found faithful.*

Which is what I propoſed in the *ſecond* Branch of this Diſcourſe to ſpeak to.

We are not to be prodigal of the Treaſures of our Maſter, nor ſquander them away according to our own vicious Luſts and wanton Humours: But, diligently improve them, and ſincerely diſpoſe of them, according to the Will and Directions of him, who has committed them to our Truſt: That is, in promoting the Glory of God, and the Good of our Fellow-Creatures. Theſe are the great Ends for which we are ſent into the World, and for theſe Purpoſes, all the Treaſures we are poſſeſſed of, are carefully and diligently to be applied. All the Faculties of Nature, all the Improvements of Art or Science, all the Gifts of Fortune, and all the Endowments of Grace; in ſhort, all our Opportunities and Powers of doing Good, are but ſo many Talents entruſted to our Care for that Purpoſe. Has it pleaſed God to diſtinguiſh ſome Perſons with the valuable Endowments of Knowledge and Underſtanding? It ſhould be their Care to communicate that Knowledge, for the Inſtruction of thoſe who are in Ignorance and Error. It is required of them, to direct the benighted Traveller in the Way he ſhould go; and, to exert themſelves, in turning as many as they can to Righteouſneſs, and ſaving Souls from Death. Are we entruſted with Wealth, and large Poſſeſſions? What an Opportunity does this afford us, of eaſing the Misfortunes, and relieving the Neceſſities of our Brethren! We ſhould be as liberal to others, as our merciful Father hath been to us, and not imagine they are beſtowed upon us, only for the ſordid and miſerable Pleaſure of amaſſing more, without End, and to no Manner

Manner of Purpoſe. No, we ſhould open our Hands and Hearts to the Needy, comfort the Fatherleſs and Widows in their Afflictions, and freely diſpoſe of them with Tenderneſs and Diſcretion; and, by a generous Charity (the nobleſt of all Chriſtian Graces) make to ourſelves, *Friends of the Mammon of Unrighteouſneſs*. Thoſe, who are exalted in Power and Dominion, by which frail Mortals become Repreſentatives of him, who is King of Kings, and Lord of Lords, ſhould ever remember whoſe Subſtitutes they are: That, the Sceptre is put into their Hands, not for their private Advantage, but, for the general Benefit of Mankind, and, the Good of that Community over which they preſide. And, how glorious is it for them; and, how happy for their People, when there is no Oppreſſion and Cruelty, no Diſplay of a Wantonneſs of Power, no diſtributing Rewards and Puniſhments out of Favour and Caprice, either by themſelves, or Deputies. Righteouſneſs exalteth a Nation, and Juſtice gives Dignity and Strength to a Government, and is the firmeſt Pillar to ſupport a Throne. The Privilege of diſpenſing Rewards and Puniſhments, is the moſt valuable Jewel of a Crown, and, then it ſhines out with peculiar Luſtre, when they are diſpoſed of, with Juſtice and Impartiality. This is the beſt Imitation of that Maſter, whoſe Vicegerents they are, will raiſe them higheſt in his Favour, and will enable them to give up their Accounts with Joy, when they ſhall be no longer Stewards.

That, we ſhall all be one Day ſummoned to give up our Accounts, I am in the next Place to ſhew you.

The Certainty of this, we may be ſufficiently aſſured of, from Reaſon and Revelation. Reaſon aſſures us, from the Nature of Man, who has Good and Evil ſet before him, and a Rule given him to walk by, and a Light planted within him, inſtructing him to chuſe the Good, and refuſe the Evil. He feels within himſelf a Power over his own Actions, and a

Liberty of Will to determine either Way. He is not driven by any forcible Inſtinct, and ſtrong Neceſſity, like the Brute and Animal Part of the Creation; but, has a ſuperior Faculty beſtowed upon him to controul the inferior Appetites, and to give a *Morality* to his Actions. Now, to what Purpoſe is Man thus, in all Reſpects, by his natural Make and Conſtitution, framed ſo, as to give an Account of his Behaviour, if there be no After-Reckoning? And, as this natural Frame makes him liable to give an Account, and is ſome Earneſt to him, that he may expect it: So Conſcience, a faithful Monitor and Witneſs within him, gives him farther Aſſurance, that he ſhall be ſummoned to it. For, whence are thoſe terrible Rebukes of his own Mind, upon the Commiſſion of Sin? Whence that Comfort and Satisfaction upon the Diſcharge of Duty? How came they to begin with us ſo early, and to be ſpread ſo univerſally? Whence came they, but from the Hand that formed us, which has ſtamped them upon our Soul, and interwoven them in our very Conſtitution? Nor, can it be imagined that our wiſe Creator has impreſſed theſe Apprehenſions in our Breaſts, to no Purpoſe, and without any Foundation; that he has given us Hopes and Fears, without any Objects to anſwer them, and raiſed and engaged our Paſſions, with a Picture, of which there is no Original in Nature. If we conſider, likewiſe, the Divine Nature, it will farther confirm to us this great and concerning Truth. For, if we have any Notion of a Deity, we muſt conceive him to be juſt, and wiſe, and good. *If we believe that he is, we muſt likewiſe believe that he is a Rewarder of them, that diligently ſeek him.* But, the Affairs of this World are ſet upon ſo unequal a Foot, and managed with ſuch Uncertainty, that, *there is no knowing either Love or Hatred, by all that is before us.* Proſperous Villainy is often ſurrounded with Riches and Honour, while good Men are deſtitute, afflicted, tormented; and undergo as great Hardſhips as this Life is capable of, in the Cauſe of Virtue

tue and Religion, and purely to maintain their Integrity, and an unſpotted Conſcience. Now, if there be no After-Reckoning, no future State, where theſe Inequalities ſhall be adjuſted, there is no reflecting upon them, without impeaching the Wiſdom, and Juſtice, and Goodneſs of the ſupreme Governor of the World. Theſe Conſiderations, ſo evidently point out a future State of Rewards and Puniſhments, that the very *Heathens* inferred it from them. Hence their Judges admitting the Good to the *Elyſian* Fields, and condemning the bad to the ſevereſt Tortures. And, *Seneca* tells us, there is a general Conſent of Mankind, either fearing or adoring the infernal Powers. But, if a Day of future Reckoning is thus to be collected from the Light of Reaſon; it is explained to us more fully, and confirmed to us more ſtrongly, by that of Revelation, which has brought Life and Immortality to the cleareſt Light. There we are plainly told, that God hath appointed a Day, in which he will judge the World in Righteouſneſs, by that Man whom he hath ordained [b]. And, that the Son of Man ſhall come in the Glory of his Father, with his Angels; and then ſhall he reward every Man according to his Works [c]. And, to confirm this Point, I need name no more than *Matth.* xxv. where we have a very full and lively Deſcription of the whole Proceſs of that important Day: *Ver.* 31. *The Son of Man ſhall come in his Glory, and all the holy Angels with him; theu ſhall he ſit upon the Throne of his Glory. And before him ſhall be gathered all Nations; and he ſhall ſeparate them one from another, as a Shepherd divideth his Sheep from the Goats.* When, upon a *ſtrict Examination,* the Judge paſſes the *irrevocable Sentence:* After which, *the Wicked go away into everlaſting Puniſhment, but the Righteous into Life eternal.*

[b] Acts xvii. 31. [c] Matth. xvi. 27.

Give

Give me Leave, to make one Obſervation, concerning the Diſtance, in which our bleſſed Lord repreſents this Day of Reckoning, in theſe Words,—*After a long Time*[4].

Whereas the Time of our Sojourning here, is of very ſhort Continuance, and, as the *Pſalmiſt* obſerves, *no more than a Span.* The Day, indeed, of the general Judgment of Mankind, is perhaps, at a conſiderable Diſtance; at leaſt, was ſo when this Parable was delivered: But the Time, when every one of us ſhall be ſummoned hence, is coming on apace, and our Lord and Maſter, in this Reſpect may, with ſome of us, be even now upon his Return, perhaps at the very Door: And then our State of Trial and Probation, and all the Opportunity of improving our Talents, is over! The Books will be ſhut, and there will be no altering the Accounts, which will be then delivered up to be examined at the general Audit, at which every Man ſhall receive according to his Deeds, whether they are good or bad.

Which brings me to the laſt Head I propoſed to conſider, *viz.* The Rewards and Puniſhments, which will follow the Neglect, or Improvement of our Talents.

That the negligent Servant ſhall be puniſhed, is clearly enough delivered, *Ver.* 30. *Caſt ye the unprofitable Servant into outer Darkneſs; there ſhall be Weeping and Gnaſhing of Teeth.* And, would to God, I could give you ſo juſt a Repreſentation of theſe Terrors of the Lord, as might awaken your Care and Zeal to avoid them! The Scripture has deſcribed them to us, under ſuch Images as are moſt dreadful, and moſt ſhocking to Human Nature; ſuch as, *Everlaſting Chains, utter Darkneſs, unquenchable Fire, a Lake burning with Fire and Brimſtone, the never-dying Worm, eternal Torment, and Deſtruction.* And who, alas! can deſcribe the Agonies, and Confuſion of a guilty Soul?

[4] Matth. xxv. 19.

When the irrevocable Sentence ſhall be paſt, when the Devils ſhall drag him to Execution, where he ſhall be deprived of all that Happineſs he might have been poſſeſſed of, the bleſſed Society of Saints and Angels, and the Favour of his Almighty Creator, in whoſe Preſence, Love, and Concord, and Tranſport reign for ever.

Inſtead of which, he ſhall be doomed to the Company of Fiends, and wicked Spirits like himſelf, who will be perpetually upbraiding and tormenting one another: Where all their Senſes will be afflicted with the moſt exquiſite Tortures, and all their Paſſions will kindle a more intolerable Hell within them: Where the Worm dieth not, and the Fire is not quenched: Where Anger, Malice, Envy, and Deſpair, will perpetually prey upon their Souls, and their own Conſciences will fret and ſting them to everlaſting Ages. So that when for Millions of Years they have groaned under theſe Tortures, they will not be nearer a Releaſe than the firſt Moment they felt them. What would ſuch miſerable Wretches give for the Opportunity we at preſent have of huſbanding our Talents, and employing them to our endleſs and unſpeakable Advantage?

And, if theſe Torments await the negligent Servant, what will become of him, who has not only not improved his Bleſſings, but employed them to very bad Purpoſes? Who has embezzled, and ſquandered away his Talents, in the Service of Sin and Satan? Who has devoted his Wealth to Luxury, Luſt, and Intemperance; his Power, to Injuſtice, and Oppreſſion; has abuſed his Wit and Parts, in ridiculing what is ſacred and ſerious, and promoting the Cauſe of Infidelity and Profaneneſs; or, has turned the Grace of God itſelf into Laſciviouſneſs? It will be *more tolerable for Sodom and Gomorrah, in the Day of Judgment, than for him.* That thoſe, on the other Side, who have diligently improved their Talents, will be commended and rewarded by their gracious Maſter, is as expreſsly delivered:

Ver.

Ver. 21. *His Lord ſaid unto him, Well done, thou good and faithful Servant; thou haſt been faithful over a few Things: Enter thou into the Joy of thy Lord.*

But, how great that Joy and Happineſs is, with which our Lord will reward his faithful Servants, is above our Capacities at preſent to conceive, and beyond the Power of Language to expreſs. St. *Paul* tells us, that *Eye hath not ſeen, nor Ear heard, neither hath it entered into the Heart of Man to conceive, the Things which God hath laid up for thoſe that love him:* And *that it is an exceeding and eternal Weight of Glory.* And, if ſo great an Apoſtle, who was carried above the third Heaven, and had ſome imperfect Glimpſes of the Glories of that Place, was able to give us no better Account of them, than to tell us, they were unutterable; who can undertake to reveal them to us? It is enough, at preſent, to obſerve, that pious Men will be tranſlated to ſuch a State, in which all their Faculties of Soul and Body will be enlarged and exalted, and entertained with Fulneſs of Joy, and Pleaſures for evermore. They will not only be exempted from all Pains, and Sorrows, and Troubles, all the perplexing Doubts, diſtracting Cares, and uneaſy Fears, with which they were annoyed in this Valley of Tears; but, they will be fully ſupplied with every Thing that may contribute to their Joy and Satisfaction. Theſe mortal Bodies, with which they are here encumbered, and which hinder their Minds from ſoaring in Divine Contemplations, and ſtake them down to a Concern for the Animal Life; which are liable to Pain, Wearineſs, and Diſeaſe, and at laſt, to Corruption and Decay, will be reſtored, in Youth, and Beauty, and Vigour: They will move with the Eaſineſs, and ſhine with the Luſtre of Angels. *For this Corruptible, will put on Incorruption, and this Mortal, will put on Immortality.*

The Souls, too, of juſt Men made perfect, will be freed from all their Doubts and Scruples, all their Errors, Sins, and Follies,

lies. They will be endowed with perfect Light in their Underſtandings, and perfect Rectitude in their Wills. They will ſee and know all they deſire, and be happy in every thing they know, and perform all their Duty with Eaſe and Pleaſure.

They will be entertained with the joyful Society of Saints, and Angels, with whom there will be mutual Exchanges of the ſincereſt Friendſhip, and all the kind Endearments of the moſt elevated Virtue, and the moſt conſummate Love.

But, above all, they will enjoy their great Creator, Redeemer, and Sanctifier, *one God, bleſſed for ever*, unveiling all his Beauty and Glory, and, ſhining on them with everlaſting Beams of Grace and Favour. Theſe Things will raiſe and tranſport them, and it will be an exceeding Satisfaction, to think they will never have an End, but that they will be ſecure of the Enjoyment of them to everlaſting Ages.

To be thus unſpeakably and for ever happy, will be the Condition of every one who is tranſlated to thoſe heavenly Regions; but, ſince there are *many Manſions, and different Degrees of Glory* there, thoſe who have made the greateſt Improvement of their Talents, will be poſſeſſed of the higheſt Station of Bliſs.

Thoſe who have been moſt indefatigable in doing Good, and *turning others to Righteouſneſs, will ſhine as the Brightneſs of the Firmament; and as the Stars for ever and ever.*

Since then it is ſo certain, that we ſhall all be one Day ſummoned to give a ſtrict Account how, *as Stewards*, we have employed our *Truſt*, and of the Uſes we have made of our ſeveral Talents, and, that our everlaſting Happineſs, or Miſery depends upon it; how infinitely does it concern every one of us, in our ſeveral Stations, to huſband our Time with Diligence, and to lay out all our Gifts and Graces to the beſt Advantage? To contend with Earneſtneſs who ſhall bring moſt Glory to God, and do moſt Good in our Generation?

How does it concern us all, frequently to put this important Queſtion to ourſelves, and eſpecially to bring ourſelves to a more ſtrict Examination of our Conſciences, upon ſuch ſolemn Occaſions, when we commemorate our dying Redeemer, and ſet our Seals to that gracious Covenant, by which alone we are enabled to anſwer it, and by the Terms of which only, we can expect to be acquitted at that great and tremendous Day? And, how ought we, for that Reaſon, to embrace all the Opportunities we are afforded of receiving theſe ineſtimable Pledges of Salvation, and to be diligent in the Uſe of theſe Means of heavenly Grace, by the Influence and Aſſiſtance of which alone, we can promiſe ourſelves Succeſs, and Perſeverance in our Chriſtian Courſe? And, by which Grace alone, we can be enabled to diſcharge our Duty, and, to appear with Courage and Comfort, when God ſhall enter into Judgment.

How does it, I ſay, concern us all, to lay our Hands upon our Breaſts, and to conſider well, what Anſwer we ſhall make to our Lord, at the general Judgment?

Few of us, I fear, will be able to ſay, we have made the beſt Improvement in our Power: Too many of us, ſo far from giving it up with Encreaſe and Intereſt, as not to be able, even with the ſlothful Servant, to return the Talent we have received. Let us now, while the Opportunity is in our Hands, and alas! it will be ſoon taken from us, beg Pardon for all our former Folly and Neglect, and double our future Diligence. Let us not think it enough to be only harmleſs, and inſignificant in the World: For, we ſee the unprofitable Servant was caſt into outer Darkneſs, and, the bare Omiſſion of Duty, is enough to condemn us for ever. Nor, let us only perform ſo much Duty, as we think will juſt ſave us from Damnation, and obtain the loweſt Station in the heavenly Inheritance. For, beſide the Doubt and Diſtruſt, that this will fill us with all our Lives, there is too great Danger of a final Miſcarriage in

in ſuch a Conduct. But, let us with Application and Vigour, diſcharge the reſpective Branches of our Calling, and with the warmeſt Zeal, and moſt unblemiſhed Integrity, anſwer the ſeveral Truſts that are repoſed in us, ſtill growing in Grace, ſtill improving in the Knowledge and Practice of our Duty, ſtill making farther and farther Advances to Perfection. This will fill us with Peace and Comfort here, will enable us to give up our Accounts with Joy hereafter: And, not only ſave us from everlaſting Flames, but ſecure to us, one of the brighteſt Crowns of Glory, and one of the higheſt Manſions in Bliſs.

Which, that we may all do, God of his infinite Mercy, grant.

Againſt ANXIETY *for the Future.*

A

SERMON

Preached at SOMERSET CHAPEL,
Feb. 8, 1727.

MATTH. vi. 34.

Take, therefore, no Thought for the Morrow.

THE Faculty of Thinking and Reaſoning, is the great Ornament and Prerogative of Man. This it is, that conſtitutes him what he is, and diſtinguiſhes him from the Brute and Animal Part of the Creation; and is, indeed, an extraordinary Talent committed to us by our Maker, for ſeveral noble and glorious Purpoſes. By this, it is, that we can make Enquiries into the Ground and Nature of Things, conſider the Ends and Purpoſes, for which they are intended, and make diſtant Objects, and future Events become preſent to us. But, the nobleſt and chief Uſe of it, is, to make us capable of Virtue and Religion, of conſidering and adoring the Perfections of our Creator, of paying a voluntary Worſhip to him, and giving him Glory with Underſtanding.

But,

But, as the beſt Things are exceedingly liable to be abuſed and perverted, and when abuſed, become the worſt and moſt deteſtable; ſo does it fare with this excellent and noble Faculty. And, perhaps, there is not any Inſtance, in which it is more frequently perverted, than in this, which our bleſſed Saviour has cautioned us againſt in the Text, an anxious Thoughtfulneſs, and Solicitude for the Morrow. For, how many are there in the World, who, when they have nothing preſent to diſturb and trouble them, have yet a peculiar Art of creating Vexation and Grief to themſelves, by giving a Looſe to their unbounded Imaginations, and extending their Care and Concern to future Contingencies? How many are there, who diſturb and terrify themſelves with Phantoms of the Brain, and Apparitions of their own raiſing? How many are made uneaſy with fantaſtick Evils, for which there is not the leaſt Ground, or Foundation in Nature? How many, with diſtant Evils, of which there is no Likelihood, but, perhaps, a bare Poſſibility, of their ever coming to paſs? And, how many, with terrible Ideas of Evils, which, when they do happen, are undergone with Eaſe and Courage, and are really much more tolerable upon Experience, than they appeared in Speculation? As if Thought and Underſtanding were given for no other Purpoſe, but to be a Torment and Vexation.

To cure us of theſe unreaſonable, and extravagant Fears and Apprehenſions, is the Deſign of our bleſſed Saviour in the Text: Which Deſign, I ſhall likewiſe endeavour to purſue, in my Diſcourſe upon it.

And I ſhall, *firſt*, enquire into the Meaning of it, and how far it is to be extended:

2*dly*, Give you the Reaſons with which our Saviour confirms it:

And,

And, 3*dly*, A few Directions for your Behaviour in this Particular.

One would be ready to conclude, at firſt View, that theſe Expreſſions of our Saviour, *Take no Thought for the Morrow*; and again, *Ver* 25. *Take no Thought for your Life*; and a like one of the Apoſtle, Be *careful for nothing*; were to be ſo far extended, as to enjoin us an utter Unconcernedneſs, and an intire Thoughtleſſneſs about the Affairs of this World: That we ſhould, like the *Epicurean* God, give up ourſelves to Eaſe, and Indolence, and, let Matters take their own Courſe, without the leaſt Care and Attention concerning them: That we ſhould enjoy the preſent Moment, with Freedom and Security, and turn away our Eyes from any future Proſpect, neither guarding againſt Dangers that are impendent on us, nor making Proviſion for what our own Neceſſities, and thoſe of others, may require. But this is quite miſtaking the Deſign of our Saviour, and carrying his Expreſſions much farther than they ought to be carried. For, that they are not intended to exclude all moderate and reaſonable Concern, even for the Affairs of this World, nor any prudent Endeavours to provide for the Neceſſities and Conveniencies of Life, is evident, in that he himſelf tells us, he came not *to deſtroy* any Part of *the Moral Law*. Now, a moderate Care, and diligent Endeavours to provide Things neceſſary for our Support and Comfort, is an evident Branch of the Moral Law, and one of the firſt Dictates and Suggeſtions of Nature. God hath ſent us into the World, with Bodies, as well as Souls; and, although the latter be of the nobleſt Extraction, and longeſt Duration, and therefore, demands our principal, and moſt zealous Care, yet are we obliged, likewiſe, to employ our Thoughts, and exerciſe our Powers, for the Preſervation of the former.

And, God no ſooner created Man, and placed him in Paradiſe, but he gave him an Injunction to dreſs it, and to keep it. And, if in that happy Place, where the indulgent Hand of Nature, may be ſuppoſed to have produced every thing in great Variety and Plenty, with a ſpontaneous Luxury; yet, notwithſtanding *Adam* was obliged to cultivate it, with Application and Induſtry; much more is it neceſſary now, ſince by our Diſobedience and Fall, the Ground is curſed, and brings forth Briars and Thiſtles, and we are condemned to earn our Bread with the Sweat of our Brows. *Solomon* ſends us to the Ant for Wiſdom and Inſtruction in this Point: *Go to the Ant, thou Sluggard, conſider her Ways, and be wiſe. Which, having no Guide, Overſeer, or Ruler, provideth her Meat in Summer, and gathereth her Food in the Harveſt* [a]. An Example, which requires us to uſe Thought and Forecaſt, to lay in a Supply for Wants, long before-hand, and, what that buſy Animal does by Inſtinct, to perform with Reaſon and Diſcretion. *You yourſelves know*, ſays St. *Paul, that theſe Hands have miniſtred to my Neceſſities* [b]. And, if an Apoſtle, at ſuch a Seaſon as the Infancy of the Goſpel, thought fit to labour in this Manner, and to recommend it to others, from his own Example, much leſs ought others, to think themſelves exempted from ſo neceſſary a Diligence.

The interpreting the Words, in ſo extenſive a Meaning, as it is contrary to Diligence, ſo it is, likewiſe, to Juſtice and Charity. For, ſince there is ſuch a Thing as Property in the World, and, every one has a Right to what he acquires by his own Induſtry, or what he receives by the Bounty of others; and, ſince the neceſſary Demands of Nature are ever preſſing, ſtill returning, and very clamorous for a Supply ſomewhere or other; if they are not pacified by the lawful Products of our own Study and Labour, we ſhall be obliged to have Recourſe

[a] Prov. vi. 6. [b] Acts xx. 34.

to

to the Acquiſitions of others, and to make an Invaſion on their Properties. Hence the Apoſtle, *Let him that ſtole, ſteal no more, but rather let him labour, working with his own Hands, the Thing that is good*[c]. And, this Induſtry and Labour he requires from us, not only on our own Account, and to ſupply our own Neceſſities, but on the Account of Charity, *that we may have to give to him that needeth.*

A moderate Care and Concern, therefore, for the Things of this Life, and a diligent Endeavour, in our ſeveral Stations and Capacities, to obtain them, is not what our Saviour, in this Paſſage, debars us from: But, it is an unreaſonable Thirſt, and Eagerneſs, in our Purſuit of them; and, a carking Solicitude, concerning the future Iſſue and Event of what is out of our own Power. And, this he very juſtly forbids, upon theſe Accounts.

Firſt, Becauſe it is inconſiſtent with our Love and Duty to God, and a juſt Care and Concern for Religion. *No Man can ſerve two Maſters: For, either he will hate the one, and love the other, or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and Mammon.* A Chriſtian ought to conſider himſelf as a Sojourner only in this World, and, to regard preſent Things, only as neceſſary for his Accommodation, and Refreſhment on the Road. He ſhould have his Thoughts taken up with that better Country, to which he is advancing. He ſhould ever have the End of his Journey in View, and a Regard to that, ſhould ſit neareſt his Heart; and, his principal Care and Concern ſhould be, to furniſh himſelf with what is neceſſary for his Happineſs there, where he is to take up his Reſidence, and to have a continuing Abode; to attain ſuch Qualifications, as may make him eaſy and agreeable when he comes there; to learn the Language and Manners of the Inhabitants,

[c] Eph. iv. 28.

and the Laws of that Place, where an eternal Kingdom is prepared for him. He ſhould ſtrive, to live above the polluting Enjoyments of Senſe, and the petty Concerns of Life, and not grow ſo fond of the Entertainments of the Inn, as to make him forget his Journey, and ſay, *It is good for me to be here.* When we ſuffer our Thoughts to run out too much after temporal Concerns, the World is too apt to engroſs them, and to draw all our Cares and Studies that Way. It takes us off from our heavenly Mindedneſs; and the Meditations on God, and another Life, can find no Admittance. If, at any Time, we approach the Offices of Religion, we can have only a Form, and Shew of Godlineſs, the Subſtance is entirely loſt. For, what we eſteem our Treaſures, are of this World, and our Hearts will be, where our Treaſures are: And then, all the Service we can pay to our Maker, who is a Spirit, and will be worſhiped in Spirit and in Truth, are empty and inſignificant: The ſublimeſt Offices of Devotion will become languid and unaffecting, and, it will profit us but little, to draw near with our Lips, when our Hearts are far from him: The heavenly Exerciſes of Praiſe and Thankſgiving, which is the Manna of Angels, cannot be reliſhed by Souls, thus groveling below. Religious Diſcourſes, too, are then thrown away upon us; for the Cares of this World, thoſe Thorns and Briars, choke the Seed ſown, and will not ſuffer it to bring any Fruit to Perfection. When we ſhould be rectifying our vicious Habits, and reforming our Lives, and improving our Graces, Mammon is ever intruding into our Meditations, and will not ſuffer us to beſtow a ſerious Thought on that immortal Part, to which all our Thoughts are due. So prepoſterous and fooliſh is it, to be *encumbered about many Things*, and *neglect the only Thing neceſſary!*

2*dly*, He forbids it, becauſe it is inconſiſtent with that Truſt and Reliance on the Divine Providence, which is required from ſuch

ſuch dependent Creatures. Were we, indeed, of the Opinion with thoſe Fools, who *ſay in their Heart, there is no God*, did we utterly deny a ſupreme Governor of the World, and, that there were any over-ruling Providence, to ſuperintend and conduct Affairs here below, we might be excuſed, if we ſuffered ſuch anxious Thoughts to prey upon our Hearts, and corrode our Spirits; nay, we could hardly avoid them, becauſe, there would be no other Being upon whom we might caſt our Care. We ſee ourſelves liable to innumerable Dangers, which we cannot prevent by our own Foreſight; oppreſt with various Evils, which we cannot remove by our own Dexterity. And, in ſuch a Caſe, to have no one to rely upon, might well throw us into diſtracting Cares, and melancholy Fears. When there is no Pilot at the Helm, and the Tempeſt aſſaults us with ſuch Fury, we might reaſonably be concerned for the Veſſel, leſt it daſh againſt the Rocks, or ſink beneath the Waves. But, ſince we are aſſured of an over-ruling Providence, ſince we have unerring Wiſdom to direct us, Almighty Power to ſupport us, and infinite Goodneſs on our Side, let it be our Concern only to ſecure our Intereſt there, and then, to throw away all our other Cares and Fears. This, we have not only our Reaſon to aſſure us of, but, we have our bleſſed Saviour's expreſs and repeated Promiſes to rely on. *Caſt all your Care on him, for he careth for you. Be contented; for he hath ſaid, I will not leave thee, nor forſake thee*[d]. *Though we walk through the Valley of the Shadow of Death, we will fear no Evil; for the eternal God is our Refuge, and underneath, are the everlaſting Arms*[e]. *Behold, the Eye of the Lord is upon them that fear him, upon them that hope in his Mercy: To deliver their Soul from Death, and to feed them in the Time of Famine*[f]. *Caſt thy Burden upon the Lord, and he ſhall ſuſtain thee. God is our Refuge and Strength, a very*

[d] Heb. xiii. 5. [e] Deut. xxxiii. 27. [f] Pſal. xxxiii. 18, 19. xlvi. 1, 2.

preſent Help in Time of Trouble. Therefore will we not fear, though the Earth be removed, and though the Mountains be carried into the Midſt of the Sea.

This, we may be aſſured of, from obſerving his providential Care, over the inferior Part of the Creation.

Behold, ſays our Saviour, *the Fowls of the Air, for they ſow not, neither do they reap, nor gather into Barns; yet, your heavenly Father feedeth them. Are ye not much better than they?* And again, *Conſider the Lilies of the Field, how they grow?* For, if God's Providence thus extends to the Animal and Vegetable World, why ſhould we ſuppoſe it will not to Man, whom he has endowed with nobler Powers and Perfections, and inſtated in the Dominion over the reſt of the Creatures? Whom he has made *little lower than the Angels, and crowned with Glory and Worſhip.* Since he feeds the young Ravens that call upon him, and clothes the Graſs of the Field, ſhall he not much more clothe and feed you, O ye, of little Faith?

This we might be aſſured of, even from our own former Experience. His *Eyes did ſee our Subſtance, yet being imperfect, and in his Book were all our Members written, which, in Continuance were faſhioned, when as yet there were none of them. Our Soul alway hangeth upon him, he brought us from the Womb, and was our Hope, when we hanged upon our Mother's Breaſt. Through him have we been holden up ever ſince we were born* [s]. If we conſider the innumerable Hazards and Accidents he has carried us ſafe through, from our Infancy and Childhood, and trained us, and ſuſtained us to this very Moment, ſometimes delivering us by a naked Arm, and, by a ſurprizing Reſcue, why ſhould we ſuſpect he will now quit his Charge, or that he will leave us when we are old, and forſake us when we are Grey-headed?

[s] Pſal. cxxxix.

3*dly*, He forbids it, becauſe it would only make our Lives uncomfortable, and fill us with Vexation and Diſcontent, to no Manner of Purpoſe. *Sufficient for the Day is the Evil thereof.* Misfortunes and Troubles will come upon us, faſt enough of themſelves, and there is no Need of multiplying them by Fancy, and calling them on us before the Time: They will fall heavy enough when they do come, and therefore, we need not ſuffer by Anticipation to Day, the Sorrows of to Morrow. If they are ſuch, as we can avoid by our Forecaſt, let us, in God's Name, apply ourſelves to the proper Means for avoiding them, and be eaſy: If we cannot, let us arm ourſelves with Patience and Reſignation, and truſt in the Almighty, either to ward off the Blow, or to ſuſtain us under it. God has ſent no one into this World to be miſerable, but has graciouſly deſigned us a comfortable Subſiſtence here, as well as a compleat Happineſs hereafter. But, when we diſturb ourſelves with Troubles at a Diſtance, when we *walk thus trembling in a vain Shadow*, and diſquiet ourſelves in vain, we heap to ourſelves needleſs Torments, and diſappoint the kind Intentions of our Maker. When we will be prying in the Womb of Fate, to know what diſmal Calamities are there ripening, we are looking into what is involved in Clouds and Darkneſs: And, while we are venturing in the dark, no Wonder if our Fancy preſent ſome Images to us very dreadful and terrifying. Whereas, if we would ſtay till to Morrow, when they come to Light, when they appear as they are, and in their true Colours, we ſhould ſee nothing in them ſo formidable. Providence has, on Purpoſe, drawn a Curtain before the future Scene, that we may remain in happy Ignorance, and have no Uneaſineſs about it. Fear is a very deceitful Glaſs to view any Thing with; it repreſents its Objects much more dreadful than they are, and magnifies them beyond all Proportion. It makes much ſuch an evil Report of a good Land, as *Moſes's* Spies did of the Land of *Canaan*. It repreſents the

the Enemies we are to encounter as monſtrous as the *Anakims*, and ſays, *Who can ſtand before them?* It has likewiſe a peculiar Way of ſummoning all our Calamities together, and contracting them into one Point. Whereas, if they came ſingly, we might by our Skill evade them, or by our Power ſubdue them. But, where we unite all that we apprehend *will* come, and all that we fancy *may* come, this is enough to ſink and overwhelm our Spirits, and caſt us into Deſpair. Beſide, Afflictions ſeldom come, but they are attended with ſome Bleſſings, which break their Force, and take off all their Edge, as venomous Animals carry their own Antidotes: Nay, they themſelves are often the greateſt Bleſſings. But this, by an exquiſite Sort of Chemiſtry, extracts all the Evil, without any of the Good, to allay and ſoften it. It gives us the bitter Potion, which our Soul nauſeates, without any ſweetning Ingredient to make it go ſmoothly down.

Nay, farther, it not only magnifies and encreaſes the Strength of the Enemies, but weakens and diminiſhes our own. *For Fear*, as the wiſe Man obſerves, *is a betraying of the Succours which Reaſon offereth* [h]. In the ſame Chapter, he ſays of the *Egyptians*, Ver. 21. *Over them only was ſpread an heavy Night, an Image of that Darkneſs which ſhould afterward receive them: But yet were they unto themſelves, more grievous than the Darkneſs. The Spirit of a Man will ſuſtain his Infirmities; but, a wounded Spirit, who can bear?* By letting our Mind lie brooding over them, we ſo enervate and ſoften it, that we are terrified and confounded, when we ſhould ſpeak with our Enemies at the Gate: Like an unſkilful Governor of a ſtrong Caſtle, who, out of Impatience goes forth to meet the Enemy, and leaves the Entrance unguarded; which, if he had firmly blocked up and bravely defended, had rendered the Place impregnable.

[h] Wiſd. xvii. 12.

Thus,

Thus, I have ſhewn you, what it is our Saviour cautions us againſt, and the Reaſons with which he confirms his Caution. All that remains, is, to give you ſuch Directions as may aſſiſt you in the Obſervance of it. Of theſe very briefly.

And, the *firſt* is, that ſince our Nature is ſubject to ſuch Infirmities, and our Mind ſo liable to Troubles of its own creating, we ſhould endeavour all we can, to keep a watchful Guard againſt them, and not ſuffer them to dwell long upon our Thoughts. It is hardly, perhaps, in our Power, altogether to prevent them: And moſt Men, in ſome Part of their Lives, will feel ſome Symptoms of them, and the wiſeſt, in an unguarded Hour, may be ſurprized by them. Either the Proſpect of future Want and Miſery, of bodily Pains and Infirmities, which they find growing upon them, will overſhadow their Day with a Cloud, and give them Diſcontent and Melancholy: Or, if they are unconcerned with any Thing that may befall themſelves, a Care for others, for their Friends, for their Relations, or their Children, thoſe dear Pledges of themſelves, may fill them with Fear and Anxiety. And, if they once give Way to ſuch Apprehenſions, they know not how far they may grow upon them, even ſo far, as to make their whole Lives nothing but a Night-piece, a perpetual Scene of Miſery and Horror. But, although it may not be in our Power altogether to prevent them, it is ſometimes in our Power to remove them. Or, if not intirely to conquer and put them to Flight, yet to leſſen their Force and Power, by uſing proper Means. One Leſſon proper for this Purpoſe is, to wean our Affections from the Things of this World. *To admire, and be fond of nothing*, ſays a *Heathen, is the only Way to Eaſe and Happineſs.* What we exceſſively doat on, we cannot but be grieved to loſe; and, what we are grieved to loſe, we cannot be unconcerned at the Proſpect of loſing. And, ſince every thing here is ſo tranſient and fickle,

it

it is not unlikely, but that Concern will ſometime ſeize us, if our Paſſions run out too laviſhly on any temporal Poſſeſſion. We ſhould often reflect upon the Folly and Unreaſonableneſs, the Unprofitableneſs, and Guilt, and Danger of ſuch fantaſtic Troubles. We ſhould open our Minds, and ſhew our Cares and Concerns to thoſe who love us, and can adviſe us; and reſolve to hearken to them, and be perſuaded by them. But the worſt of it is, People in ſuch Caſes, as they are unwilling to diſcloſe their Grievances, ſo are they too much wedded to their own Opinion, to liſten to what may relieve them. They think they come into Misfortune more than other Folk, and are plagued more than other Men; and that others have not a feeling enough of their Unhappineſs. Alas! are they ſo partial to themſelves as to think that Others have no Troubles and Fears upon them, or that it is not in their Power to fright themſelves with diſtant and imaginary Evils, if they would but take a little Pains to as good a Purpoſe? When they have ſummoned their beſt Arguments, and conſulted their beſt Friends, the next Advice that can be given, is, that they would apply themſelves diligently to ſome uſeful and proper Employment; for troubleſome Thoughts often come upon us, purely for want of Something to do: That they would endeavour to diſpel the gloomy Vapours by innocent Recreations, and chearful Converſation with their Friends and Acquaintance: that they would reflect upon the innumerable Bleſſings and Mercies with which they are ſurrounded: that they would compare their Condition with that of many others, who, it may be, are not ſo miſerable as themſelves, though involved in ten Times their real Calamities: nay, into all thoſe very Calamities of which the Fear alone renders them miſerable: that they would be conſtant and attentive at all the publick and private Offices of Devotion: that they would frequently meditate on the divine Providence and

and Perfections, which if they would juſtly and ſeriouſly conſider of, are ſufficient to baniſh all their Cares, and gain them a compleat Victory.

For ſince the Goodneſs of our Creator is ſuch, as to deſign nothing but their Benefit; ſince his Wiſdom is infinite to contrive, and his Power to effect it, if they ſerve and truſt in him, he will either remove the Evils they are afraid of, or convert them into Bleſſings.

Or if their Thoughts will be running into Futurity, let them in one Reſpect indulge them, and carry them farther than they are inclined, even beyond the Limits of this World, and give them a Proſpect of that which is to come, where an eternal Happineſs is prepared for them. Let all the Afflictions, that we either fear or fancy, beſet us in this Valley of Tears, it will not be long ere we ſhall meet with a Deliverance: it will not be long ere all Tears will be wiped from our Eyes, and all Sorrow removed from our Hearts; and then *theſe light Afflictions, which are but for a Moment, will work for us a far more exceeding and eternal Weight of Glory.* How ſhould it ſupport our Spirits, even in the loweſt Abyſs of Miſery, to think, that all we now ſuffer will ſoon be over, and theſe Afflictions themſelves, like tempeſtuous Winds, do but drive us faſter to the Haven where we would be? Though like early Travellers we go trembling and doubtful in the Dark for a little while, yet a Day will ſoon break in upon us, that will never have an End.

Theſe Reflections, upon the whole, would bring us to this juſt Concluſion, that we need deſire Nothing, but Heaven; we need fear Nothing but God; and we need not be troubled for any thing but Sin.

Laſtly, Let them humbly and earneſtly addreſs themſelves to God in that admirable Collect of our Church:

We humbly beſeech thee, O Father, mercifully to look upon our Infirmities, and for the Glory of thy Name, turn from us all thoſe Evils, that we moſt righteouſly have deſerved; and grant, that in all our Troubles, we may put our whole Truſt and Confidence in thy Mercy, and evermore ſerve Thee in Holineſs and Pureneſs of Living, to thy Honour and Glory, through our only Mediator and Advocate, Jeſus Chriſt our Lord.

Of

Of GOOD EXAMPLES.

A

SERMON

Preached before the King, at ST. JAMES's,

Dec. 14, 1740.

1 COR. xi. 1.

Be ye Followers of me, even as I alſo am of Chriſt.

ALthough the Advantage be very great and invaluable, that we Chriſtians enjoy above any other People of any Age in the World, in having the pureſt and moſt perfect Rules for our Behaviour delivered to us in the Goſpel, (*For what Nation is there ſo great, that hath Statutes and Judgments ſo righteous, as all thoſe Laws, which are there ſet before us?*) yet is this Advantage very much enhanced to us, in that our great Lawgiver not only gave us the beſt *Directions*, but ſet us the *beſt Example* too. At the ſame time ſhewing the Poſſibility of their Obſervance, and inſtructing us in the beſt Method to obſerve them. *Learn of Me*, ſaid our bleſſed Saviour. A ſhort, but very comprehenſive Leſſon! for it contained in it a Syſtem of the ſublimeſt Virtues, and ſuch a Height of Per-

fection as the World was hitherto unacquainted with; ſince he gave us no other Doctrines than what *he himſelf* came up to; nor does he exact any harder Duties, or expect from us more exalted Graces, than what we have a Copy of, from the Hiſtory of his Life, as well as from his divine Diſcourſes. The Hiſtory of his Life is no other than a Body of his Divinity; nor is his Doctrine any other, than a Tranſcript of his Life. Thus he taught, and thus he lived.

And, leſt an Example ſo pure and unſpotted, ſo eminently great, and ſo unexceptionably good, ſhould diſcourage our Endeavours, and make us give over, in deſpair of ever attaining to be perfect, as our Saviour, while on Earth, was perfect; we have the Examples of ſeveral holy Men, who have gone before us in the Faith: of Men, I ſay, *of like Paſſions with ourſelves*, labouring under the ſame Infirmities, and encompaſſed with equal, if not greater, Temptations. But as the Tranſcendency of our Saviour's Nature, placed Him at too great a Height, and rendered him often *above* our Imitation; ſo the Failings of thoſe pious Men have made them fall too ſhort, and ſet them ſometimes *below it*. In many Things we *cannot* imitate our Saviour; in ſome Things, we *muſt not* follow even an Apoſtle. Hence the Rule before us. *Be ye Followers of me, as I am of Chriſt*,---appears to be delivered with the utmoſt Exactneſs. For we are to follow our Saviour where he has been imitated by an Apoſtle, *i. e.* in ſuch Things as he is imitable, and we are to comply with the Conduct of his Apoſtles, where they are directed by the Footſteps of our Saviour.

In diſcourſing on which, after having premiſed ſomewhat on the Prevalence of Example, my Deſign is, to point out the Uſes and Advantages of thoſe good Examples which the Scripture propounds to us. The great Prevalence of Example is what the Apoſtle here ſuppoſes, and is the Foundation he proceeds

ceeds upon. He conſidered, that Example bore a very powerful Sway, and was of mighty Influence with Mankind; and, upon that Account, he propoſes himſelf, and his bleſſed Saviour, to thoſe whom he favoured with his Inſtructions. (Give me Leave juſt to take Notice, how happy it is for the Miniſters of the Goſpel, when they can ſincerely addreſs their Flocks in theſe Words of St. *Paul*, *Be ye Followers*, &c. And, when they can do ſo with Juſtice, what powerful Obligations there are upon thoſe who hear them, both to liſten to their Inſtructions, and imitate their Examples, and to count them, as the ſame Apoſtle adviſes, worthy of double Honour: Who thus live and labour among them.)

And, for this he had ſufficient Reaſon. For, does not Experience every Day convince us, how ready we are to follow, and to purſue thoſe Tracks in which others have gone before us? Does it not aſſure us, that one brave Pattern ſet before our Eyes, is of greater Force, than the moſt powerful Arguments offered to our Reaſon?

It inſenſibly attracts, and ſtrangely leads us on, before we are aware, and wins us, with a gentle Violence, almoſt againſt our Wills. Laws are uſually enforced with Sanctions, and ſeem to carry Force and Conſtraint with them: Whereas Example friendly takes us by the Hand, and obligingly leads us; puts it to our Choice, and inſinuates, that we need not comply any farther than we are inclined; and under the Appearance of *Freedom* does but the *more command* us. For there is that Greatneſs, that Generoſity in Human Nature, that it chuſes to be *invited* rather than *compelled*. And, as the whole of *Joſhua's* laſt Speech deſerves to be admired, both for Strength and Beauty, ſo in that Part of it, in which he addreſſes his Audience—*Chuſe ye—But as for me, and my Houſe—We will ſerve the Lord*—— All the Powers of Perſuaſion ſeem to be united. This is a Maſter-piece of Eloquence. No Method could leave them leſs

leſs at Liberty, than thus putting it to their Choice: Nothing could ſo effectually perſuade them, as his own Example. That Emulation, *i. e.* a Propenſion to imitate, is a Diſpoſition agreeable to Nature, appears, in that it diſcovers itſelf in the very Dawnings of Human Underſtanding. No ſooner do we attain to a little Glimpſe of Reaſon, but we copy out others Actions, and draw, as it were in Miniature, what our Obſervation preſents before us. We aim at the Carriage, and endeavour at all the little Reſemblances, of thoſe we converſe with; and the Father is often as legible in the *Behaviour*, as in the *Complexion* of his Child. Nor do the *Images* only, which we then receive, cleave to us, but the very *Inclination* we have to imitate; it continues by us, grows up with us into Manhood, and we go Mimics to the Grave: Eſpecially where we have any Veneration and Eſteem, we are given to take too much upon Truſt; we pay an implicit Compliance to the Conduct, and are reſolved to follow our *Guide*, though by it we too often deviate from our *Way*.

Since, therefore, Example is of ſo great Influence through the whole Courſe of our Lives, it is of Importance to us to make Choice of ſuch as are eminent for *Piety* and *Virtue*; and withal, to know *how far* we may ſafely follow them.

Give me Leave, therefore, to ſhew you the Uſes and Advantages of thoſe holy Patterns the Scripture preſents us with. And they are of Uſe to us on theſe three Accounts:

I. In that they *inſtruct* us in our Duty:

II. Demonſtrate its *Poſſibility*:

III. And, encourage us to the *Performance* of it.

I. They

I. They *inſtruct* us in our Duty.

And the Inſtruction we hence receive, is of conſiderable Service, though it muſt be obſerved with ſome Care and Limitation. For, we are not allowed to follow them *againſt* the Dictates of our Rule in Scripture; nor, are we obliged to follow them where our Rule is *ſilent*. But, in ſuch Caſes where we have a Rule, they ſhew it in a better Light, and teach us the moſt proper Method to obſerve it. It is like *guiding our Hand*, where we have a Copy before us, and is of great Advantage at our firſt ſetting out. Some Spots have been obſerved even in the Sun, and the Lives of the beſt of Men have been ſtained with ſome Blemiſhes, and mixed with ſome Alloy of Vanity and Imperfection. And as ſeveral, who *want Diſcretion*, are too often given to imitate the ſhady Parts of a bright Character: So others, who *want Honeſty*, are too ready to quote them to juſtify their Vices. For Inſtance: Becauſe *Solomon* was eminent for his Wiſdom, they will follow him in that Part of his Life, which he himſelf has ſtamped with the Motto of Vanity: And, becauſe St. *Peter* was eminent for his Piety, they will remember his Fall, while they paſs by his Piety, and never come to his Repentance. Like venomous Animals, they extract Poiſon from the very Sweets of Nature. They eſteem themſelves virtuous, if they can but attain to the *Frailties* of holy Men; and they have nothing but the *Follies* of the Wiſe to plead as Inſtances of their Diſcretion. But theſe, indeed, are Tranſgreſſions, which the Scripture has particularly diſtinguiſhed *as ſuch*; and there is no Fear of repeating them, without either groſs Ignorance, or great Inſincerity. But may we not imitate thoſe Actions of pious Men, which have no ſuch Cenſure paſt upon them? Such as *Jacob's* impoſing on his Father, with a premeditated Fiction, and *Jonathan's*

than's excuſing *David* with a framed Pretence? Theſe were as ſplendid Falſhoods, and prompted by as plauſible Temptations, as can well be inſtanced in; the one to gain a Bleſſing, the other to ſave a Life, the moſt valuable under Heaven. Yet will they not warrant our Imitation, ſince the Word of God, and the Light of Nature bid us keep to that plain unalterable Rule of Truth and Simplicity, which no Temptations can juſtify the Violation of, and which no Precedents can repeal. But, may we not imitate ſuch Actions as are *commended* in Holy Writ? An Anſwer muſt be given to this with Care and Limitation; becauſe, ſome may be commended *in one* Reſpect, though blameable in *another*. Thus the *Egyptian* Midwives, when they ſaved the Infants of the *Iſraelites*, and put off the Tyrant with a Fiction, are highly applauded and recompenſed for their Pains. But it was their *Tenderneſs*, and not their *Falſhood*, that entitled them both to the Commendation and the Reward. Thus, too, the unjuſt Steward is commended by his Lord: But, it was for his *Policy*, and not for his *Injuſtice*: *And the Lord commended the unjuſt Steward, becauſe he had done wiſely*. The Subtilty of the Serpent muſt be attended with the Innocency of the Dove, or it will never ſtand a thorough Trial. Some are likewiſe commended, becauſe juſtified by an immediate Warrant from Heaven. Thus *Abraham's* ſacrificing his Son, *at the Command* of God, was the higheſt Act of Faith and Obedience; which, *without ſuch Command*, had been the moſt unnatural Inſtance of Cruelty and Impiety. If we make Uſe of theſe Rules of Conſtruction, if we diſtinguiſh rightly the Action, and, were we placed exactly in the ſame Circumſtances, I believe, we may affirm, that where pious Men have acted, and the Word of God hath approved, there is no great Danger of a Miſcarriage in our Imitation. But, whatever Blemiſhes thoſe *other* Patterns may have been liable to, there

is *one* altogether abſolute and entire, a Standard by which we may correct their Errors, and ſupply their Defects; to which there is no Kind of Beauty, no Degree of Perfection wanting; I mean, that of our bleſſed Saviour, whom, the nearer we come up to, the nearer we approach to Perfection. Not, that even he is to be followed in all the Paſſages of his Life. Some Things he did by the Power of his *God-head*, and theſe we *cannot*, and ſome, by Virtue of his *prophetick Office*, and theſe we *muſt not*, imitate.

But, of all thoſe Virtues which our Reaſon ſuggeſts to us, of all thoſe Graces which he has required of us, which either accompliſh the Man, or adorn the Chriſtian, he has given us a compleat Pattern. Here there is Room to expatiate, and our Ground is ſecure, and we may purſue him with our utmoſt Speed; and pant after him with all our Wiſhes. And, it is of great Advantage to us, that we have ſo complete and abſolute a Pattern ſet before us: For, although we cannot imitate him to ſo great Perfection: Yet, we may be ſtill endeavouring, ſtill aſpiring after greater Degrees of Goodneſs, ſtill coming nearer and nearer to him, and by that Means, qualify ourſelves for the Enjoyment of him, when we ſhall be transformed to a ſtill greater Likeneſs, and reſemble him in perfect Purity, and everlaſting Happineſs.

The Reſult of what I have ſaid upon this Head, is this, That there is nothing to be inferred as *neceſſary* to Salvation, from Example only. It *makes* nothing to be a Duty, it only *confirms aud illuſtrates* what is already ſo; and, where we have a general Rule, is of great Uſe to direct us in particular Caſes.

Another Advantage from theſe Examples, is, That they convince us, that our Duty is *poſſible*. There are two very contrary Excuſes, made Uſe of by lazy Tempers: One is, the

great Difficulty of their Duty, and, that it is impoſſible to be performed, though they endeavour it through the whole Courſe of their Lives: The other is, its great Eaſineſs, and that it may be performed at any Time, even in the laſt Scene of them. And they both tend to the ſame Thing. For, although the laſt ſeems to bid faireſt for the Diſcharge of Duty; yet, the true Meaning of thoſe who uſe it, amounts to this, that they are unwilling to ſet about it yet; would fain ſhift it off for the preſent to ſome farther Diſtance, and, when the appointed Seaſon comes, are ſtill for putting it off a little farther; and ſo, in fine, never really perform it at all. They purſue their Duty as worldly Men do their Happineſs, who, when they come to ſuch a Place, believe they ſhall graſp it in their Arms: But, when they are there, they find it at as great a Diſtance as ever. Now, the Patterns propoſed to us, are a ſufficient Confutation of both theſe Objections. That it is not impoſſible, appears, in that we are *encompaſſed with ſo great a Cloud of Witneſſes, who have run with Patience the Race before us.* All of which, were Men of like Paſſions with ourſelves, and labouring under the ſame Infirmities: All beſet with equal, and many, with greater Difficulties. Some had very imperfect Directions to walk by, ſeveral but faint and feeble Glimmerings, of a future and an immortal State. Whereas now, the Way is plainly chalked out before us, the Crown diſplayed in open View, and we have the Patterns of all theſe glorious Forerunners to provoke our Emulation. But we, it may be objected, are deſtitute of that extraordinary Aſſiſtance of the Divine Grace, with which many of them were ſo plentifully furniſhed. I anſwer, nor have we ſuch extraordinary Occaſions. We are allowed ſufficient Strength for the Work we have to do, and they had no more. And, whenever it ſhall pleaſe God to call us to a Taſk of greater Difficulty, our Supports will be increaſed

creaſed in Proportion to our Burthen; and, when we have the *ſame Neceſſity*, we may depend upon his Goodneſs for the *ſame Aſſiſtance*.

And, that our Duty is not ſo very eaſy neither, as ſome may imagine, is evident, in that we are to follow them, who did not put off the Service of God to a dying Hour, but made it the main Buſineſs of their Lives. They were *attending continually on this very Thing*. They made it their conſtant Employment to promote the Glory of their Maker, and the Welfare of Mankind, and, by that Means, to work out their own Salvation. Beſides, we ſhall have ſufficient Employment in the Imitation of our Saviour: After whoſe exalted Graces, we may be ever contending, and there is Room for us to improve, as long as we live; and, were our Span much longer than it is, our Virtues would have Time little enough to thrive in, to attain to the Perfection of our Standard.

Another Advantage is, that they encourage us to the Performance of our Duty. For, who that once conſiders what glorious Things are ſpoken of theſe undaunted Advocates for the Cauſe of God, how they have been ſeconded by the Approbation, and diſtinguiſhed with the Favours of Heaven; how they have enjoyed the Peace of their own Conſcience, and the Wiſhes of Mankind on their Side; how they have all along acted with Reſolution, and ſuffered with Comfort, and carried joyful Expectations with them to the Grave; how they yet ſurvive in the laſting Records of Honour, are embalmed in this World, with the Odours of a good Name, and their Souls received into the other, with Shouts of Angels, and triumphantly guarded to the Regions of Bliſs: Who, I ſay, that conſiders theſe Things, would not be excited with a holy Ardour, to copy after theſe victorious Leaders: Who would not be deſirous to live the Life of the glorious Company of Pro-

phets and Apoſtles, and content to die the Death of the noble Army of Martyrs? Such Companions, ſurely, cannot but ſmooth the Roughneſs of the Road, and make our Travels eaſy.

Nay, farther, when we conſider that the Son of God, the Maker of the World, and the eternal King of Glory, condeſcended to take our Fleſh upon him, and to converſe with us, on Purpoſe to win us to a Reſemblance with himſelf; became in Faſhion as a Man, that we might be renewed in the Divine Image, and be happy for ever; and trod every Step that he requires us to take; how can we forbear to copy after, as far as we are able, this always to be imitated, this never to be equalled, Example? Is our Lot fallen on a good Ground? Has Providence diſtinguiſhed us with the Bleſſings of Power, Wealth, and Honour? Let us not think it any Diminution of our Greatneſs to condeſcend to thoſe below us. Learn of him, who was meek and lowly. Behold! how high the Heaven is, in Compariſon of the Earth: See the Son of God ſtooping, even from thence, to reſcue us from Deſtruction, willingly reſigning Glories, far beyond our Conception, and for our Sake becoming poor, that we through him, might become rich; and, under the View of that Example, let it be our Ambition to be humble. Are we oppreſſed with Contempt and Poverty, exerciſed with Sufferings and Trials, with the Frowns of Fortune, the Malice of Men, and the Fury of Devils; and this, too, for the beſt of Cauſes, that of Virtue and Religion? Let us look up to him, the Author and Finiſher of our Faith; who, for the Joy that was ſet before him, endured the Croſs, deſpiſing the Shame, and is ſet down at the Right-Hand of the Throne of God.

In ſhort, whether high or low, whether in an afflicted or proſperous Eſtate, let us imitate him in his Love and Charity, *who went about doing Good.*

Let

Let it be our principal Concern, and our conſtant Endeavour, to promote the temporal, and eternal Intereſt of our Brethren. Let us employ all our Powers of Body and Soul, in propagating the Worſhip and Honour of our Maker. Let us inculcate his Faith, and Fear, and Love, wherever we are concerned, and as long as we live. For, this is the Way to advance his Honour, by this we contribute moſt to the Welfare of Mankind, and, this is the trueſt Imitation of our great Original.

To conclude. Since Example is of ſo great Influence, we ſhould be always careful to place the moſt ſhining Lights before us, in the fulleſt Point of View. We ſhould be often reflecting, how ſuch a wiſe and pious Man would behave himſelf in the ſame Circumſtances with ourſelves. This will gradually train us on to Perfection, and, we ſhall be inſenſibly moulded into the Image we have our Eyes upon. Eſpecially, if at the ſame Time we conſider, how, if he himſelf were preſent, he would approve and be affected with what we are about.

It will excite in us a noble Conteſt, and fire our Emulation, whenever we erect a Tribunal, and Theatre of illuſtrious Patterns, to be Witneſſes and Judges of our Behaviour. And, ſince there have been Failings in the beſt of Men, our Saviour only excepted, let us not reſign ourſelves too blindly to Human Conduct. Let not our fond Admiration of others, ſeduce us into their peculiar Errors and Foibles. Let us follow after them, with Caution and Watchfulneſs, and endeavour to avoid the Rocks they have ſplit upon. Infirmities we ſhall have enough from Nature; let us not eſpouſe thoſe of others too, and become Sinners at Second-hand. By thus copying after the beſt Features of the faireſt Patterns, we ourſelves ſhall become, what I would exhort

exhort you to become, Patterns of Goodneſs to others. If there is ſuch Contagion in the Examples of thoſe who are long ſince departed, much greater is it, in thoſe we are converſant with. And, whether we behave well or ill, others, whom we are little aware of, will follow us. Either our Companions, or Dependants, either our Children, or Servants, will purſue our Steps, and may repreſent our Parts, when we are gone off the Stage.

The Influence of thoſe who move in higher Spheres, and are inveſted with Authority, is ſtill more extenſive. Their Manners ſet the Faſhion to the reſt of Mankind; and when their *Image and Superſcription* is ſtamped upon it, either Virtue or Vice become *current* in a Nation. When ſuch Perſons diſtinguiſh themſelves for Piety and Virtue, and ſincerely endeavour to promote his Honour, whoſe Miniſters they are, their Righteouſneſs is as a Robe, and a Diadem, and throws a Luſtre round them, far beyond the Enſigns of Royalty. For Goodneſs, when united with Greatneſs, has Charms not eaſily to be reſiſted. It will extort Love and Reverence from the Beholders, and ſuch Reverence will ſoon improve into Imitation. They will be ambitious to copy after thoſe, who, in ſo many Reſpects reſemble the Deity.

This alone, might give ſome Check to that Torrent of Profaneneſs and Immorality, which naturally tends to our common Ruin.

That this may be the happy Conſequence of it, let me, with all Humility, entreat you all; all you, eſpecially, who are of Credit and Authority, to walk in your Houſes with a perfect Heart, and ſuch a Converſation, as becometh the Goſpel of Chriſt: And, on all Occaſions, to ſhew yourſelves in Earneſt for Religion. Conſider, I beſeech you,

that the Piety both of the preſent, and future Ages, may depend on yours: And, by being ſober in your Carriage, juſt in your Dealings, and conſtant, and ſerious at the Offices of Devotion, you may both ſave yourſelves, and thoſe that ſee you. And thoſe that ſee you, may tranſmit the ſame Copy to their Poſterity, and Generations yet unborn, may go to Heaven by your Example.

Of

Of WAITING *for our* CHANGE.

A

SERMON

Preached to the KING, in Private Apartments,

Dec. 11, 1737.

JOB xiv. 14.

If a Man die, ſhall he live again? All the Days of my appointed Time, will I wait till my Change come.

IT is always our Duty, and our Intereſt, ſo to conſider our latter End, that we may apply our Hearts unto Wiſdom: And, the Thoughts upon our frail, and periſhing, and uncertain Condition, are never improper.

But, conſidering the Inſtances of Mortality we have lately had around us; and, that too, of Perſons ſnatched away in the Prime and Vigour of their Days; ſuch Reflections are now forced upon us, and we can hardly avoid them. And, for our Improvement of ſuch Meditations, no Words can be more proper, than theſe of holy *Job* in my Text: Which conſiſt of two Parts, well worthy our moſt ſerious Conſideration.

I. The *firſt* is, a Queſtion propoſed:

II. The *Second* is, a Declaration of his own Reſolution, and, how he intended to behave upon it.

The Queſtion propoſed, is, *If a Man die, ſhall he live again?* Which will admit of a two-fold Anſwer: For, if by it be meant---Shall he *ever* live again? Shall his Body lie down in the Duſt, and be detained in the Priſon of the Grave, to all Eternity? Or,---Shall his Soul and Body be once more reſtored to their former Union, to think, and act, and be capable of all the Functions of Life, as they have been? If this, I ſay, be the Meaning of the Queſtion---*If a Man die, ſhall he live again?* the Anſwer is to be returned in the Affirmative, yet he ſhall live again, at the general Reſurrection of the Dead, when all that are in the Grave, ſhall hear the Voice of our Saviour, coming in Pomp and Terror, with a Retinue of Angels, to the laſt Judgment, and *ſhall come forth, they that have done Good, to the Reſurrection of Life; and they that have done Evil, unto the Reſurrection of Damnation:* When all the ſcattered Atoms of Mortals departed, in many diſtant Ages, ſhall be re-collected from the ſeveral Corners of the Univerſe, by the mighty Power of God, to a general Rendezvous, at the Sound of the laſt Trumpet, to meet their returning Souls, in order to receive their final Sentence; Shall be re-collected, I ſay, with as much Eaſe as the diſperſed Members of an Army are, from ſeveral Quarters, rallied into Order, by the martial Signal. This Anſwer, *Martha* could give our Saviour, when he told her---*Thy Brother ſhall riſe again. Martha* ſaith unto him, *I know that he ſhall riſe again, in the Reſurrection at the laſt Day.* This, indeed, is plainly the Doctrine of the New Teſtament, and confirmed to us by all the Arguments, by which the Chriſtian Religion is eſtabliſhed. And, although it was not ſo clearly revealed under the Old Teſtament, yet had thoſe, even under

under that Diſpenſation, ſome faint Glimpſes and Expectations of it. Our Saviour himſelf, brings a Proof of it from *Moſes*, ſo as to put the *Sadducees* to Silence, who were the *Freethinkers* of thoſe Times: *As touching the Reſurrection of the Dead*, ſays he, *have ye not read that which is ſpoken unto you by God, ſaying, I am the God of* Abraham, *and the God of* Iſaac, *and the God of* Jacob? *God, is not the God of the Dead, but of the Living*, Matth. xxii. 31. And thoſe Patriarchs, by confeſſing they were *Strangers, and Pilgrims upon Earth*, as St. *Paul* argues, plainly declare, *That they ſeek a Country*: And, by not returning to their own, when they had Opportunity, that they deſired a better, *i. e. A heavenly: Wherefore, God is not aſhamed to be called their God, for he hath prepared for them a City.* Which is a good Illuſtration of our Saviour's Argument. The Words of *Iſaiah* appear to be more plain: *Thy dead Men ſhall live, together with my dead Body ſhall they ariſe. Awake, and ſing, ye who dwell in the Duſt: For thy Dew is as the Dew of Herbs, and the Earth ſhall caſt out her Dead.* As are likewiſe thoſe of *Daniel: And many who ſleep in the Duſt, ſhall awake, ſome to everlaſting Life, and ſome to everlaſting Shame and Contempt.* Nor, does holy *Job* himſelf ſeem to be a Stranger to this Doctrine: *I know*, ſays he, *that my Redeemer liveth, and that he ſhall ſtand at the latter Day on the Earth: And, though after my Skin, Worms deſtroy this Body, yet in my Fleſh ſhall I ſee God, whom I ſhall ſee for myſelf, and mine Eyes ſhall behold, and not another.* So that in *this Senſe* he might have anſwered his own Queſtion in the *Affirmative: If a Man die, ſhall he live again?* Yes, I know he will, when my Redeemer ſhall ſtand at the latter Day on the Earth.

If the Meaning of the Queſtion, Shall he live again? be this: Shall he return again into this World? Shall he, after his Aſhes are depoſited in the Grave, be reſtored to his Friends and Acquaintance, to act his Part over again in this tranſient Theatre?

The Anſwer is to be returned in the Negative. He ſhall not. When he has made his Exit, and the Curtain is drawn, he is to be excluded hence, for ever. We *may go to them*, as holy *David* ſays, *but they ſhall not return to us.* There is no redeeming ourſelves from the Power of the Grave, nor is there any Return hither from the Regions of Night and Silence. This Life is our State of Trial, and we are allotted ſo much Time for the Performance of that Buſineſs, which God and Nature deſigned us for: but when that Time is expired, and we have received our Summons hence, there is no recalling the flitting Soul, to re-animate the mouldring Clay.

Some few Inſtances indeed there have been, of Perſons reſtored from Death to Life again, as by *Elijah* and *Eliſha*, and Three by our Bleſſed Saviour.

But theſe are particular Exceptions from the general Rule, brought about by the irreſiſtible Power of God on extraordinary Occaſions, and, to confirm their divine Commiſſion. There is no Queſtion but God, who can command and controul all the Powers of Nature, may, when-ever he pleaſes, repeat theſe Miracles. But ſince we have received the laſt and cleareſt Revelation of his Will, by his bleſſed Son, which he has confirmed by ſuch undeniable Signs and Wonders, there is no Reaſon to expect any more. For if we believe not *Moſes*, and the Prophets, nor the Apoſtles, nor *Chriſt* himſelf, though he be riſen from the Dead, and raiſed up ſeveral others; neither ſhould we be perſuaded, though other Reſurrections were to ſucceed.

So that, excepting thoſe few Inſtances, I ſay, it is the general Order of Nature, that the Soul, when once departed, return no more to theſe Tenements of Corruption. And this ſeems to be the Meaning of *Job*, in this Paſſage. For, having ſaid, in a few Verſes before, *There is Hope of a Tree, if it be cut down, that it will ſprout again, and that the tender Branch*

thereof will not ceaſe. Though the Root thereof wax old in the Earth, and the Stock thereof die in the Ground, yet through the Scent of Water it will bud, and bring forth Boughs like a Plant. But Man dieth and waſteth away: Yea Man giveth up the Ghoſt, and where is he? Man lieth down and riſeth not, till the Heavens be no more. They ſhall not awake, nor be raiſed out of their Sleep. And then, after expreſſing an earneſt Deſire to be eaſed of his Miſeries, by the Hand of Death; he comes to the Queſtion before us, which is doubtleſs to be underſtood as a ſtrong Negation, that if a Man die, he ſhall *by no Means* return to this Life again.

Ought not this Conſideration to awaken our Care, how we behave ourſelves upon the preſent Stage? And that we act our Part *well*, ſince we are to act it *but once*; and upon our preſent Conduct, depends an Eternity of Happineſs or Miſery? *Whatſoever thy Hand findeth to do, do it with all thy Might; for there is no Work, nor Device, nor Knowledge, nor Wiſdom in the Grave, whither thou goeſt.* Reflect upon this, O Sinner, and let it rouze thee out of thy deſperate Lethargy; that thy Stay here is exceeding ſhort, and yet this is thy only Time of Trial; that upon theſe few Years depend an endleſs Eternity; that thou art now haſtening apace to the Grave, when thy Buſineſs will be all ended, and thy Condition unchangeable; that thou wilt be then only reſerved to the general Reſurrection, to receive thy final Allotment; try then, what you can, by a deep Repentance, to *recover your Strength, before you go hence, and be no more ſeen.*

But I haſten to the Second Part of my Text: which contains *Job's* Reſolution, and in which it is our Duty to copy after him: *All the Days of my appointed Time will I wait, till my Change come.*

From

From whence we may learn theſe ſeveral Points of Inſtruction:

Firſt, That there is, in general, an appointed Time for Man in this World.

2*dly*, That we are to wait with Patience for the Period of it. And,

3*dly*, That we are always to prepare ourſelves in Expectation of it.

1*ſt*, That there is an appointed Time for Man in this World, or that there is, by the Providence of God, a Term of Years appointed for the general Duration of human Life. Had our firſt Parents never ſinned, we have Reaſon to believe they would never have died, (for it was Sin that brought Death into the World) but by leading a Life of Faith, Virtue, and Innocence, would have continued here, in a State of Perfection and Happineſs, or have been tranſlated to Heaven, without dying, to a nearer Enjoyment of their Creator to Eternity. But in the Day that they tranſgreſſed, by eating of the forbidden Fruit, they began to die, *i. e.* the Foundation of their Decay and Corruption was then laid, and they were, after that, tending continually toward it. However, before the Flood, the Age of Man was of a conſiderably longer Duration, than it has been ſince; for Men then generally lived for ſeveral hundred Years, and ſome almoſt to a thouſand. And though immediately after the Flood, ſome came up to near half the Date of their long-lived Predeceſſors, yet the Term began then to ſhorten apace, and ſo continued to contract and leſſen, till it came to the preſent Standard.

For *Moſes* obſerves in his Time, *the Days of Man, are three-ſcore Years and ten; and though Men come to four-ſcore Years, yet is their Strength then but Labour and Sorrow: ſo ſoon paſſeth it away, and we are gone.*

Many

Many Inſtances, indeed, in our Days, there are, of Perſons, who by Care, and Diligence, and Temperance, an uninterrupted State of Health, and a vigorous Conſtitution, have far exceeded the Period of Time here aſſigned. But generally ſpeaking, not many Years beyond this appears to be the preſent Meaſure for human Life. But when, I ſay, that ſuch a Meaſure for Human Life is, in general, appointed by Providence, I would not be underſtood to mean, that there is any Decree of God, for every particular Perſon, at his firſt coming into the World, that he ſhall live preciſely to ſuch a Point of Time: which is contrary both to Reaſon, and Scripture, which propoſes to us, long Life, as an Encouragement to Virtue and Religion, and expreſsly aſſures us, that the Wicked ſhall not live out *half their Days*. *Their Days* agrees with *Job*, that they have *determined Bounds*; and that they ſhall not *live them out*--- ſhews, that it is but upon *certain Terms and Conditions*, that they come up to them. Perhaps you may better apprehend my Meaning, if I give you ſome Inſtance of it, in the Works and Contrivances of Art.

An underſtanding Maſter-Builder will inform you, how many Years a Ship, that is framed in ſuch a Manner, and compoſed of ſuch Materials, is likely, from its own Structure and Nature, to laſt, if it meet with no Shocks, and Oppoſitions in its Way. Nay, he will deſign and build it for ſuch a Term of Years, and not be much out in his Scheme. But, how long every particular Ship will laſt, depends upon the Winds and Weather, the Tempeſts, the Rocks, and Sands, and Encounters it meets with in its Paſſage, the ſeveral Seas it ſails through, and the Conduct of the Pilot that ſteers the Veſſel. Thus it is only with infinite Wiſdom, and unerring Certainty, that the great Creator deſigns, in all the Productions of Nature.

Such Plants, and Trees, and Animals, are intended for ſuch a Term of Years; but, whether they will arrive to ſuch an Extent

tent of Time, depends upon a Thouſand, and Ten Thouſand Accidents. *Accidents*, I call them, with Reſpect to us; but all known, and conſidered by his extenſive Knowledge. *Known unto God are all his Works, from the Creation of the World.*

2*dly*, A *Second* Leſſon, we may learn from hence, is, to wait with Patience till our our Change come; and not endeavour, by any wilful and violent Means, to ſend ourſelves out of the World before our Time. We muſt live contentedly and willingly in this World, as long as it pleaſeth God to continue us here. It is impoſſible, indeed, for a Chriſtian, who, once, with an Eye of Faith, hath taken a View of the heavenly *Canaan*, and, who is aſſured of his Title to it; it is impoſſible for him, not to have frequent Longings and Aſpirings, after it. The Imperfection, the Vanity, the Unſatisfactorineſs of his preſent Condition, will put him upon earneſt Deſires of changing, and altering his State, for one ſo infinitely preferable, ſo incomparably more perfect, and excellent. And, indeed, if we can look upon Heaven, and the Glory that ſhall be revealed, with Indifferency; and, without being affected with a ſtrong Deſire after it; we ſhew plainly, that, either we do not believe there is ſuch a Place, or do not rightly underſtand what it is.

For, who would chuſe to continue in a Place, where he feels, and labours under ſo much Want and Miſery; whilſt he had before his Eyes, a Place of complete Happineſs, and perfect Enjoyment? What Soul would not long to be upon the Wing, and to take its Flight? And, thus far every Chriſtian is allowed; nay, he ought to wiſh for, and deſire the Time of his happy Removal: And, if he rightly conſidered whither he was to go, he could not but have ſome Degree of Earneſtneſs, and Impatience for it.

But, the Apoſtle, in the next Verſe, ſhews us, by his Example, that we muſt not let this Deſire, grow into any Diſcontentedneſs,

tentedneſs, at our preſent Condition, or the Length of our Stay in this World: *We labour*, ſays he, *that whether preſent, or abſent, we may be accepted of him.* As if he had ſaid, It is not for us to direct God Almighty, when he ſhould remove us hence, or to murmur, that he doth not call for us ſooner. Our Buſineſs is to wait contentedly, and with Reſignation, till his infinite Wiſdom ſees fit to releaſe us: And, to endeavour, whilſt we are abſent from him, to behave ourſelves ſo, as he may own and acknowledge us for his, even at this Diſtance, and receive us, when he ſees fit, to himſelf. And thus, when St. *Paul*, in another Place, had expreſſed *a Deſire to be diſſolved, and to be with Chriſt*, as what was far better; he checks the Eagerneſs of his Deſire, with this Conſideration, that the Exigency of the Church required his longer Stay upon Earth; and, that he had not yet finiſhed and completed the Work, which was required of him. Here then, is a complete Pattern for the Behaviour of every Chriſtian, in this Reſpect. We may deſire (and, who can but deſire) to be eaſed of this Load, and Burden of unwieldy Fleſh, and be tranſlated from this Vale of Sin, and Miſery: But, then we muſt be content, patiently to wait God Almighty's own Time, and ſtay till we are diſmiſſed by him, who ſent us hither. No one could have more Reaſon to deſire a Releaſe out of this World, than holy *Job*; and, had he thought it *lawful*, no one could have ſtronger Temptations to have *diſmiſſed himſelf*.

The *Sabeans* had plundered his Cattle, and deſtroyed his Servants in this Place, the *Chaldeans* in that, and the Thunder and Lightning had conſumed them in another; and, what was ſtill more afflicting, all his Sons and Daughters overwhelmed, at once, by the Blaſt of a furious Tempeſt: As if not only his Enemies, but the very Elements were enraged, and armed againſt him; and, both Heaven and Earth conſpired as much *now* to make him miſerable, as they did *before* to make him

happy: Nay, his former Happineſs was now an Aggravation of his Miſery. All theſe fatal Misfortunes coming ſo ſuddenly upon him, and, that too, at a Seaſon of Rejoicing, when, probably, he was returning Thanks to the Almighty for thoſe very Bleſſings he was deprived of, was enough to overcharge him with Anguiſh, and bring his Grey Hairs with Sorrow to the Grave. This, one would think, were enough to ſhock the Purpoſes of the firmeſt, and baffle the Integrity of the beſt of Men. But, *Job* was too wiſe, and too great, and too good, to have ſuch Impreſſions as theſe made upon him.

And, he not only received theſe Strokes of ſeeming Vengeance, without any unworthy Murmurings, or indecent Impeachments of the Author of them, but piouſly reſigned himſelf to the Diſpoſal, and cheerfully ſubmitted to the Will of his Maker: Nay, though it ſomewhat damped the *Pleaſure*, yet he ſtill continued the *Gratitude* of the Feſtival, ſaying, *The Lord gave.*

But, more than this, he was not only robbed of all that Wealth and Proſperity he was before poſſeſſed of; and he that was juſt now accounted the Darling of Fortune, the Delight of Mankind, and the Favourite of Heaven, ſtript as bare and naked, as when he came firſt into the World: But, he was ſmitten with ſore and noiſome Boils, from the Crown of his Head to the Sole of his Foot, and he took him a Potſherd to ſcrape himſelf withal, and ſat down among the Aſhes. And, thoſe Friends and Relations he had left, who ſhould have ſupported him in his Diſtreſs, were more tormenting to him, than the Loſs of thoſe he was deprived of: Some of them urging him to get quit of his Religion, others reviling him, as if he had none to part with; and, to complete all his Miſeries, the Wife of his Boſom upbraiding him, and tempting him to curſe God, and die. Yet, ſtill this miſerable good Man, notwithſtanding the Loſs of his Eſtate, and the Torments in his Fleſh; notwithſtanding the

the Death of his dear Children, and the Provocations of his ſurviving Friends, retained his Integrity, his Contentedneſs, his Patience; nay, his *Thankfulneſs: Shall we receive Good at the Hands of God, and, ſhall we not receive Evil?* And, here in my Text, ſaying, *All the Days of my appointed Time will I wait, till my Change come.* What a miſerable Spectacle was this, and, at the ſame Time, what a noble Pattern of true Magnanimity, and Fortitude! That had a Spirit above all Misfortunes, ſcorned to yield to any mean Suggeſtions, or to ſay, or do any Thing unworthy of his Station, and Character.

I am not ignorant, that ſome brave, and well-meaning Men among the *Heathens*, ſuch as *Brutus*, and *Cato*, and *Seneca*, had different Notions of this Matter; who thought it not only lawful, but commendable, and an Act of Courage, to free themſelves from Miſery, and Bondage, and Infamy, by a voluntary Death. And, it is no Wonder that thoſe, who, had but ſuch mean Conceptions of the Deity, as to think themſelves equal to him, and, in ſome Reſpects, above him; and, ſuch imperfect Glimpſes of Futurity, that they ſaw but little beyond the Grave, would endeavour to get rid of a Life, which they ſaw attended with nothing, but Diſcontent, and Trouble.

But *others* of them, who had *better Notions* of a Providence, and ſaw more clearly into a future State, ſuch as *Socrates*, *Epictetus*, and *Cicero*, ſpeak in a quite different Strain, and diſcover a much ſuperior Judgment. They tell you, that Man is placed here in this lower World, by a ſuperior Being, and aſſigned his particular Station, and for him to quit it before he receives his Summons, is to deſert his Poſt, and to betray his Truſt; and therefore, he may juſtly expect the Diſpleaſure of the great Diſpoſer.

And, there is one Paſſage in the laſt of theſe Authors, which I cannot forbear reciting to you, it being ſo very beautiful and appoſite to our preſent Subject: Where *Scipio* is repreſented, as converſing with his Anceſtors, in a Viſion. Who, when they had deſcribed to him, the exceeding, and immutable Happineſs they enjoyed, and which awaited all thoſe glorious Patriots, who had behaved well, and preſerved their Country; and had told him, that they had left their Bodies with the ſame Pleaſure, that a Priſoner would ſhake off his Chains, and, that the Life he led upon Earth, might be ſtyled *Death*, in Compariſon of theirs: "Why then," ſays he, "do I ſtay any longer on Earth? Why do not I immediately "break out of my Priſon, and haſten to the Enjoyment of your "Company, and to ſhare in your Happineſs?" "Not ſo, replies his Father: "For, unleſs God, who inhabits, and governs "this Temple of the Univerſe, releaſes you from your Confine-"ment, you will never gain Admittance to theſe happy Regions. "Wherefore you, and all pious Men, muſt wait with Patience "in the Priſon of the Body; and, not attempt to leave this "World, without his Orders, leſt you ſeem to deſert the Poſt "and Duty he has appointed you." Theſe Notions appear to be the ſame with thoſe of holy *Job*, and agree exactly with the Doctrine of my Text. Indeed, for Mortals to haſten their own Death, and, out of a Fit of Peeviſhneſs or Diſcontent, or to avoid Miſery and Diſgrace, to lay violent Hands on themſelves, is ſo ſhocking and abhorrent to Nature, that it is no Wonder, that unprejudiced and unenlightened Reaſon, deteſts, and rejects it. And, for us Chriſtians, to whom God's Government of the World is clearly diſplayed, *and Life and Immortality brought to the fulleſt Light in the Goſpel*; to whom all Sorts of Murder are abſolutely forbidden; and therefore, undoubtedly, we are not permitted to murder ourſelves; who have the Examples of Saints, and Martyrs, to encourage our Perſeverance, the

the Aſſiſtance of the Divine Spirit to ſupport us under Troubles, and Aſſurance of eternal Glory and Happineſs, to reward our Faith and Reſignation; God forbid, that any ſuch unnatural Wickedneſs, and Impiety, ſhould ſo much as enter into our Thoughts! God forbid, that we ſhould faint in the Day of Trial, and deface the Image of God, after which we were created, by the Commiſſion of ſo monſtrous a Sin, which allows no Room for, nor Poſſibility of, Repentance, and therefore, deſtroys us in this World, and to all Eternity! No, let us ſay, with holy *Job*, under our greateſt Troubles and Afflictions, *All the Days of my appointed Time will I wait, till my Change come.*

3. *Thirdly* and *Laſtly:* Another Leſſon theſe Words teach us, is, to prepare ourſelves, in Expectation of our final Summons: *I will wait*, i. e. I will expect, and do my beſt to provide againſt this great Change.

This, certainly, is a Point of great Importance, and which infinitely concerns us all, how to prepare for our Departure hence; which, we are aſſured, is not far off from every one of us, and, which we know not how ſoon, the moſt young, and healthy among us, may be ſummoned to. And, the Way for this, is no other, than what the Scripture directs us to; which is, *to repent, and be converted, that our Sins may be blotted out*, and our Pardon ſealed in Heaven, before we go hence: That we do this in our Health, and Vigour, and not defer it till we receive our final Summons: That we now reflect upon our Sins, and bewail them, with a true penitential Sorrow, heartily beg God's Pardon for them, and ſincerely reſolve, and endeavour to forſake them: That we exerciſe ourſelves, in all thoſe Duties, which are preſcribed to us, and do our utmoſt, to improve, in all Chriſtian Graces: That, we now habituate ourſelves to the Virtues of Temperance, Sobriety, and Chaſtity:

That

That we do no Injury, and Injuſtice to our Neighbour, and be ready to make him Satisfaction, for all the Offences committed againſt him: That we love all Mankind, and be ready to do all the kind and candid Offices, that Charity and Friendſhip require at our Hands: That we be diligent, and conſtant, in all the Duties of private Devotion, in the Worſhip of God with our Families; and, that we attend the publick Service of the Church, and frequent that divine and beneficial Inſtitution, the Sacrament of the Lord's Supper. Theſe Duties, if we conſcientiouſly perſevere in the Obſervance of, we ſhall neither be afraid, or aſhamed, whenever we are required to give up an Account of our Stewardſhip. Our Oil will be provided, and our Lamps trimmed, and, we ourſelves, ſhall be ready to meet the Bridegroom with Joy, at what Watch ſoever in the Night he cometh.

Thus, growing wiſe, and conſidering our latter End, and living every Minute as our laſt, we may make Death familiar to our Thoughts, we may rejoice at our approaching Diſſolution, and triumph over the Terrors of the Grave.

The

The DUTY *of* RESIGNATION *to the* DIVINE WILL.

A

SERMON

PREACHED AT

ST. PAUL'S, on ST. STEPHEN'S Day, 1744.

ACTS xx. 40.

None of theſe Things move me.

THE great Apoſtle St. *Paul* is, in this Diſcourſe, taking his laſt Farewell of the Paſtors of the Church of *Epheſus*. And if, in any Part of his Conduct, he either challenges our Praiſe, or deſerves our Imitation, he ſeems to do it in his Behaviour, at this Time; particularly, in that exalted State of Mind, diſplayed in the Sentence before us. It is hardly in the Power of Language to raiſe our Idea of a pious Reſolution, and true Chriſtian Fortitude, higher than it is carried in theſe Words---*None of theſe Things move me.*

He had, in the two foregoing Verſes, imparted to them his Deſign of going up to *Jeruſalem*: And, although he was ignorant of the particular Afflictions, and Indignities, he was there to be expoſed to; yet, he tells them, that he was aſſured, by the Inſpiration

Inſpiration of the Holy Ghoſt, that *Bonds and Afflictions did abide him:* But, as he knew not what Calamities might attend him, ſo he did as little regard them. Let the worſt that would, or could happen, he was wholly unconcerned about it. His very Life he made no Account of, in Compariſon of his Duty. All he was ſollicitous about, was, to diſcharge a good Conſcience, to finiſh his Courſe with Joy, and to fulfill the Miniſtry he had received, to the Satisfaction of his great Maſter. Nor, was this any ſudden Rapture, or an extraordinary Flight of enthuſiaſtic Zeal, but a ſettled Purpoſe, and Reſolution in him, influenced by the moſt ſubſtantial Motives, and confirmed by the moſt ſolid, rational Reflections. It was what, on all proper Occaſions, he made open Profeſſion of, and, in every Part of his Converſation acted conſiſtently with, and fully came up to. For, not to cite all the particular Paſſages relating to this Point, how did he, when he was ſeized as a Priſoner at *Jeruſalem*, carried from thence to *Cæſarea*, and from thence to *Rome*; how did he, I ſay, under that long and tedious Confinement, behave himſelf with a Courage not to be ſhaken? With what a noble Boldneſs of Speech did he confound his Accuſers? With what a convincing Rhetoric did he plead his own, and his Maſter's Cauſe, before the greateſt Potentates? With what unſhaken Conſtancy did he endure all the Reproaches, and Afflictions; and, with what a triumphant Fortitude, did he encounter all the Dangers to which he was expoſed? By the Aſſiſtance of Divine Grace, and the Principle of a well-grounded Faith, he had rendered himſelf impregnable: Nay, *in all theſe Things he was more than Conqueror.* He was ſo ſpiritually minded, ſo mortified to this World, ſo intirely engaged with the Proſpect of immortal Glory, as if that Fire from Heaven, which ſhone round about him at his Converſion, had conſumed all his earthly Droſs, and ſo refined his Nature, as not to leave

him one ſenſual Inclination to the Pleaſures, and Profits, which attract us here below.

Not that our Apoſtle was inſenſible under Sufferings, or entirely ſtupid to the Impreſſions of Pain. The Power of Grace had not ſo deſtroyed the Tenderneſs of Nature. He was alſo *a Man of like Paſſions, and Infirmities* with ourſelves; and a *Thorn in the Fleſh* was what he was as deſirous to be delivered from, as we are. But, being warmly engaged in the Service of *the Captain of his Salvation*, and having an immortal Crown in View, like a brave Soldier in the Heat of Action, he did not attend to the Wounds he received, nor, did he eſteem them any thing in Compariſon of the Glory, and the Reward. This was, indeed, an exalted State of Perfection, and, what all of us ſhould endeavour to arrive at. That this is what our Religion requires of us, is evident from ſeveral Paſſages in Scripture. As, "He that taketh not his Croſs and followeth after me, is "not worthy of me.---The Kingdom of Heaven is like unto a "Merchantman ſeeking goodly Pearls, who, when he had found "one Pearl of great Price, went and ſold all that he had, and "bought it.---Whoſoever cometh to me, and hateth not (in "Compariſon of his Duty) his Father, and Mother, and Wife, "and Children, and Brethren, and Siſters; yea, and his own "Life alſo, he cannot be my Diſciple.---Whoſoever he be of "you, that forſaketh not all that he hath, (when required by "God,) he cannot be my Diſciple." Inſtead, therefore, of farther Quotations, and Arguments, to prove this Point, give me Leave, in the Sequel of this Diſcourſe:

1*ſt*, To propoſe to you, ſome Methods of attaining to this State of Self-Reſignation: And,

2*dly*, A few Motives to encourage you to it.

I. The firſt Method I ſhall propoſe, is, to fortify our Minds with a firm, and well-grounded Faith. *Above all*, ſays the

Apoſtle, *taking the Shield of Faith, wherewith ye ſhall be able to quench all the fiery Darts of the Wicked. For, this is the Victory that overcometh the World, even our Faith.* The Means of begetting, and encreaſing our Chriſtian Faith, is by ſeriouſly conſidering the Arguments, by which it is ſupported. That *Jeſus*, the Author and Finiſher of it, was the *Meſſiah* pointed at, by the Law and the Prophets: That the whole Oeconomy of the Old Teſtament, and the Types and Prophecies of it, manifeſtly conſpired and centered in him, and him only: That he was proclaimed by a Voice from Heaven, atteſted by a Choir of Angels, acknowledged by *John the Baptiſt*, the *Elijah* foretold to be his Forerunner: That he aſſerted his Divine Miſſion, by diſcovering the Thoughts of the Heart, by diſplaying a Series of wonderful Works, confeſſedly above all the Powers of Nature; and confirmed all by a voluntary and bitter Death, and by his powerful Reſurrection from the Dead: That his Doctrine was ſuch, as excelled all the Force of Human Reaſon to diſcover, as much as his Works did all the Powers of Nature to perform; ſurmounted the Precepts of the greateſt Philoſophers; tended to raiſe Human Nature to the utmoſt Purity and Perfection, and would make us live like Angels: And, although infinitely *above* what Reaſon could diſcover, yet, intirely *agreeable* to it: That it made its Way through the World, by a Divine Power, and its intrinſic Goodneſs; ſupported by no Human Arts, or Eloquence, or Arms, propagated only by a few, poor, unlearned Fiſhermen; who, beſide the Power of working Miracles, had nothing but Innocence, and the undaunted Reſolution I have been diſcourſing of, to recommend them; and, who approved their Sincerity, by Conſtancy in ſuffering, even unto Death: And, that not one Tittle failed of what either they, or our Saviour had foretold. Theſe Arguments, if we fairly attend to, and ſuffer them to have their juſt Weight upon our Minds, would ſo firmly eſtabliſh us in the

the Faith, as that nothing ſhould be able to move, or unſettle us, but we ſhould be ready, if it pleaſe God to call us to it, to ſeal our Profeſſion of it with our Blood. We ſhould be like the Seed ſown on good Ground, which will endure the Extremity of Heat and Cold; and, like the Houſe built *on a Rock*; *which, although the Rain deſcends, and Floods come, and the Winds blow, and beat upon it, will not fall, becauſe it is built upon a Rock.* But, if we do not fortify our Minds by ſuch ſolid Reaſons as theſe, nor thoroughly convince our Underſtandings by them; if we take our Religion upon Truſt, and profeſs it only, becauſe others do, without being able to render a Reaſon of the Hope that is in us, our Foundation is then but ſandy and deceitful, and will be waſhed away with the firſt Storm that beats upon it.

Nor, in my Opinion, is this Inſtance of St. *Paul's* Converſion, an inconſiderable Argument in Behalf of Chriſtianity. For, upon what other Grounds can we conceive it poſſible, that a Perſon, who had been bred up at *the Feet of Gamaliel*; according to *the ſtricteſt Sect, a Phariſee*; and, who had imbibed ſuch a violent Prejudice againſt the Diſciples of our Saviour, that he was *exceedingly mad againſt them*, and verily thought *he did God Service, by treating them with the utmoſt Malice, and Cruelty:* That he, I ſay, ſhould be ſo changed of a ſudden, as to be willing to ſuffer the laſt Extremities, rather than deſert the Cauſe he had but lately perſecuted; and, at laſt, actually to die in the Defence of it? Upon what Grounds can we imagine this poſſible, but ſuch as he himſelf relates, in thoſe bold, and elegant Speeches of his, before *Felix*, and *Agrippa?* So miraculous a Change, in a Perſon of ſuch Learning and Integrity, is enough to make the Scales fall from the Eyes of any other Infidel; and that Light from Heaven, which convinced *him*, is ſufficient to convince *all*, who read his Hiſtory.

Another Method to arrive at this exalted State of Obedience, is the *adorning this holy Faith, with the Virtues of a holy Life*; by the conſtant and uniform Diſcharge of our Duty, and the having a watchful and tender Regard to our Conſciences, in all their Dictates. This is what the Apoſtle calls, the *Breaſt-plate of Righteouſneſs*, another neceſſary Part of the Chriſtian Armour. For, unleſs we keep our Conſciences tender, and unſullied; if we are wilfully defective in any Branch of our Religion, we cannot aſſure ourſelves of our Sincerity; but, that when any violent Temptation aſſaults us, we may cowardly deſert the whole. The conſtant and uniform Diſcharge of Duty, inſpires a Man with Courage and Confidence; and, he will be deſirous to the laſt, to maintain thoſe Principles, by which the whole Courſe of his Life hath been conducted. Nor, without endeavouring to live the *Life of a Saint*, can we expect to arrive at that holy Reſolution, which is neceſſary to prepare us to die the *Death of a Martyr*.

To this habitual Diſcharge of Duty, it will be proper to add a frequent Self-denial, and Mortification of our Luſts and Appetites, even in lawful Inſtances; the putting a conſtant Guard upon ourſelves, and watchfully reſtraining our Deſires in thoſe Things, which they are apt to run out after, with the greateſt Eagerneſs. We ſhould often voluntarily take up our Croſs, and keep ourſelves in Diſcipline, that we may be the better prepared for thoſe Attacks, which, in our Paſſage through this World, we have Reaſon to expect. For, if we do not, in this Manner, exerciſe our Arms; when Duty calls us to an Engagement, we ſhall be entirely at a Loſs, how to defend, and how to conquer. And, if ſo great a Champion as St. *Paul* thought fit to *keep under his Body, and bring it into Subjection, leſt, while he preached to others, he himſelf ſhould be a Caſt-away*; how much more ought others to enure themſelves, by continual Care and Exerciſe, to acquire Hardineſs and Patience, to enable

them to acquit themſelves with Honour, and to obtain the glorious Prize? It would be of Uſe to us to reflect upon the endleſs, and ineſtimable Bleſſings, and Mercies, we receive from the Divine Goodneſs, in order to inflame our Minds with the warmeſt Zeal, and Gratitude, in Return for them; *that we may love the Lord our God,* as it is both our Intereſt and Duty, *with all our Hearts, and with all our Souls.* And then, that Love will incite us to perform the greateſt Difficulties he requires at our Hands, not only with Readineſs, but with Delight and Pleaſure: Nor, ſhall we eſteem any Satisfaction on Earth, comparable to that of rendering ourſelves acceptable in his Sight.

Theſe Reflections do more eſpecially become us, in our Approaches to the bleſſed Sacrament, where the Divine Goodneſs in our Redemption, is peculiarly diſplayed, and repreſented to our Senſes in the viſible Symbols of it. At this Seaſon, our Hearts ſurely muſt burn within us, and our Souls be inflamed with the warmeſt Sentiments of Love, and Gratitude. And, I cannot but recommend to you, a ſerious Preparation for, and a frequent Reception of theſe holy Myſteries, theſe gracious Pledges of our Salvation, as neceſſary to kindle, and imprint in us a holy Zeal, and a moſt affectionate Regard for our everlaſting Redeemer; ſo likewiſe, to raiſe us to that exalted State of Perfection, of which I am diſcourſing: Since at the holy Table, we renew our baptiſmal Covenant, and engage ourſelves afreſh, manfully to fight under his Banner, and to continue his faithful Soldiers, and Servants, unto our Lives End: Since, too, every devout and worthy Communicant, is afforded freſh Aſſurances of the Divine Grace, to enable him to diſcharge his Vows, and make good his pious Reſolutions.

It would be of great Advantage to us, if we would often commune with our own Hearts in Retirement, and Solitude; if we would withdraw ourſelves from the Vanities and Follies of

of this World, in order to contemplate the ſubſtantial Pleaſures of another; if we would reflect a little upon ourſelves, on the ſhort Duration of our Bodies, and the Immortality of our Souls: That it will not be long ere theſe frail Tenements of Clay, which we endeavour to ſupport, with ſo much Trouble and Expence, will moulder, and crumble into Duſt. What then can we do wiſer, and better, than to expoſe them to Labour, and Pain, and Danger, in the Service of our Maker, that they may be reſtored with Glory, and Luſtre, in a joyful Reſurrection? And, that this *better Part* of ourſelves, *our Souls*, is liable to no Diſſolution, but will ſurvive, when the other is laid low in the Grave. By this, we ſhould ſoon perceive, how little it would profit, to gain the whole World, and loſe our own Souls: Nor, *ſhould we be afraid of them, who only can kill the Body, and after that, have no more that they can do.* And then, if we conſider, what an exalted Happineſs our Souls are capable of, and the glorious Rewards reſerved for them, in a future State; (Rewards above, even *our Faculties*, at preſent *to conceive*) and, at the ſame Time, reflect upon the Emptineſs, and Fickleneſs of earthly Enjoyments, that they afford but little Satisfaction, while in Poſſeſſion, and, that they cannot be of long Continuance; the innumerable Fears, Troubles, and Vexations, with which they are attended; we ſhould not be very ſollicitous about parting with Things temporal, in order to be tranſlated to thoſe which are eternal. The firm Belief, and ſerious, and habitual Thoughts, of an immortal Crown of Glory, and, of living for ever in the Regions of Bliſs, will raiſe our Souls above the Earth we tread on, and make us deſpiſe all the Honours, and Profits, and Pleaſures, with which this World can allure us, and defy all the Torments and Dangers, with which it can affright us. Nay, even theſe Warnings of a gracious Providence, with which we have been ſo lately alarmed, which ſeem, as if they were ſent on Purpoſe, to awaken, a corrupted, and

and moſt abandoned People, would not fill us with that Terror, and Amazement; ſince we are aſſured, that the Almighty Hand, which threatens us with the Dangers, can either deliver us out of them, or make them turn to our eternal Advantage [a].

The laſt Method I ſhall recommend to you, for this Purpoſe, is, an earneſt Application to God, for his gracious Aſſiſtance. God knows, I have too much Reaſon, from the Experience of my own Infirmities, to be convinced of the Weakneſs of Human Nature, conſidered by itſelf, without the Divine Aſſiſtance; and, that it cannot, by its *own Power*, reſiſt unto Blood, ſtriving againſt Sin.

The beſt of Men, when left to themſelves, are too liable to fall; nor, will our ſtrongeſt Reſolutions, in Caſes of Extremity, bear us out. Of this we have ſufficient Evidence, in the Example of St. *Peter:* Who, by preſuming too far on his own Strength, at the Apprehenſion of Danger, cowardly denied his Saviour. But, our Diſtruſt in this Caſe is our Security, and, an humble Dependence on the Succours of Heaven, our impregnable Defence.

And, I queſtion not, but there are many pious Souls, who work out their Salvation with Fear and Trembling; who, almoſt faint under the Apprehenſions of diſtant Danger, and are fearful when Perſecution ariſes, that, by and by, they ſhall be offended; who yet, by the Divine Aſſiſtance, would behave with Courage, and come off with Conqueſt, under the ſevereſt Tortures. Let ſuch walk on with humble Confidence, in the diligent Diſcharge of Duty, and not deſpair of Perſeverance; but piouſly place their Dependance on the Almighty, and he will gather them under his Wings, and they ſhall be ſafe under his Feathers. He will lay upon them no Temptation, that they ſhall not be able to bear; but will, with the Temptation, alſo make a Way to eſcape.

[a] This was preached at *Acton*, about the Time of the Earthquakes.

The

II. The *Second* general Head, I propoſed to inſiſt on, was the Motives, and Encouragements we have to this exalted State of Perfection: The Conſideration of which, will be a Means too, to excite us to attain it.

Among which, may be reckoned the Examples of thoſe Confeſſors, propoſed to us in Scripture. And here the Martyr, we this Day commemorate, ſtands foremoſt in the Chriſtian Liſt, and leads the Van to a noble Army, *of whom the World was not worthy*, and to innumerable Multitudes in the primitive Times of Chriſtianity, when the Executioners were wearied with tormenting, and there were ſcarce Croſſes ſufficient for the Martyrs. For, when our own timorous Apprehenſions ſuggeſt to us, the Difficulty of arriving at this Pitch, they are preſently anſwered, and confuted, by the View of this *Cloud of Witneſſes*, who were encompaſſed with the ſame Infirmities that we are, who yet, by the Grace of God, and a ſtable Faith, cheerfully encountered all the Sufferings, which Human Nature is liable to. This immediately incites us, to follow their Examples, that we, together with them, may obtain the like End of our Faith, the Salvation of our Souls.

We are encouraged to it, likewiſe, by the Perfection, and Excellency of it. The great Degeneracy of Human Nature is much, and with juſt Reaſon, complained of, and, many Things appear ſo contemptible in it, as to afford us but little Grounds to boaſt of our Superiority above the Beaſts that periſh. But, if any Thing ſets off its Dignity to Advantage, it is a Firmneſs of Mind, that is determined to be guided by the Dictates of Reaſon, let the Conſequences of it be what they will; that is immoveable, and ſteddy in the Principles of Virtue, Juſtice, and Piety, though oppoſed by all the Frowns, and Favours of the World. Whoever is endowed with ſuch Firmneſs, approaches the neareſt to the Deity, *with whom is no Variableneſs, nor Shadow of Turning*. "Ecce Spectaculum Deo dignum!" *Behold,*

Behold, ſays the Philoſopher, *a Sight worthy a God to be a Spectator of----A brave Man ſtruggling with Misfortunes*, and bent upon ſuffering the worſt, rather than deliver himſelf by any criminal, or baſe Compliance! This is, indeed, truly great and noble, does Credit to Human Nature, and reflects an Honour to its great Creator. And, a St. *Peter* voluntarily expiring on the Croſs for his Religion, eclipſes the Glory of a *Cæſar*, returning from conquered Nations, in his triumphal Chariot.

Give me Leave to mention two Motives more:

The Benefits of it in this Life, and the exceeding great Reward of it in another.

The Benefits of it in this Life, which are theſe,

That a Man is ſteady, and firm to his Purpoſes, and uniform in the whole Series of his Conduct, and never at a Loſs which Way to ſteer. He has an infallible Compaſs to guide him, and is not liable to vary, and ſhift with every Wind. He ſtands in no Need of Subtleties, and Evaſions, and wants no doubling Equivocations to bring him off. Let him but know, *which Way he is to go*, which Sincerity will but *rarely miſs of*; and, he purſues it without the leaſt Demur, or Heſitation. He that values his Duty, above all the Pleaſures of Life, and can look Death in the Face, whenever it ſtands in his Way to it; conſtantly keeps his main Point in View, and nothing can divert him from it. Beſide, what an ineſtimable Fund of Satisfaction, and Comfort, muſt it afford a Man, to be thus aſſured of his own Integrity? His Rejoicing is this, *The Teſtimony of a good Conſcience*, when he is advanced to ſuch a Pitch as to ſay, *None of theſe Things move me, neither count I my Life dear to myſelf, ſo that I might finiſh my Courſe with Joy.*

Happy Man! who is thus true to himſelf, and his God: Who is ready to foregoe the ſweeteſt Pleaſures, and undertake the greateſt Dangers, rather than deſert the Station aſſigned him by Providence, or quit his Expectations of a future Reward.

But above all, Happy will he be, when he comes to the Enjoyment of that Reward, which his Faith aſſures him of. For glorious indeed will be that *Crown of Life to him, who is thus faithful unto Death.* Glorious will be the Crown, and great, and eternal, will be the Inheritance of all the Saints in Light.

But yet, if, as one Star differs from another Star in Glory, ſo alſo, is the Reſurrection of the Dead: If there are different Degrees of Honour, and Happineſs, in a future State, as the Scripture aſſures us there are: Doubtleſs, thoſe who have been moſt eminent in Sufferings; or, which is the ſame with God, who ſees our Intentions, thoſe who are arrived to this State of Perfection, as to be firmly reſolved to undergo them, whether they are called to them or no, will be advanced to a more peculiar Eminence of Felicity. This is ſufficiently implied in that of our bleſſed Saviour, *Bleſſed are ye, when Men ſhall revile you, and perſecute you, for great is your Reward in Heaven,* Matth. v. 10. And St. *Paul* tells us, that *theſe light Afflictions, which are but for a Moment, work for us a far more exceeding, and eternal Weight of Glory.* When we ſee *Jeſus* ſtanding at the Right-hand of God, ready to beſtow on us a diſtinguiſhing Crown of Glory; we may then, very well pray for our Perſecutors, whoſe Rage and Malice, ſo much promotes our endleſs and unſpeakable Advantage. How ought this, therefore, to animate our Hopes, and quicken our Diligence, and fire all the Powers of our Soul, to attain to this exalted State of Perfection, that we may arrive at that exalted State of Glory, which will belong to thoſe, who are Sufferers for Righteouſneſs on Earth, and the peculiar Favourites of Heaven? And, to pray to God, that neither Life, nor Death, nor any other Creature, may ever ſeparate us from his Love?

Thus have I endeavoured, to diſplay to you the noble Pitch, at which the Apoſtle St. *Paul* arrived, and have given you the beſt Arguments I could, to induce you to copy after his great Example; being throughly convinced, that if we can but attain to the ſame State of Perfection, ſo as to raiſe ourſelves above the Concerns of this World, and ſay, "That none of theſe "Things move us, in Compariſon, to the performing the Will "of God;" it will be the beſt Means to make our Duty eaſy, our Life happy, and ſecure to us hereafter, one of the brighteſt Crowns of Glory.

And grant, O gracious God, to all thoſe who are ſincerely deſirous to pleaſe thee, ſufficient Light to inſtruct, and ſufficient Grace to ſupport them, in all their Trials, and Temptations here below; that neither the Pleaſures of Life, nor the Terrors of Death, may ever ſeparate them from thy Love. To whom with the Son, and the Holy Ghoſt, &c.

ESSAYS

IN

POETRY.

PART II.

ESSAYS

IN

POETRY.

PART II.

To the Right Reverend the

Lord Biſhop of LONDON.

MY LORD,

WHEN I determined to publiſh the following Collection of Poems (if I may call them ſuch) I could have no Debate with myſelf to whoſe Name to inſcribe them. I could think of no other Perſon, than Him to whom I am indebted for what Preferment I enjoy, without the leaſt Sollicitation. My only concern was, that they were hardly worthy of ſuch a Patronage. However, that they may be in ſome meaſure ſo, I have endeavoured to make Pleaſure and Improvement go hand in hand: and to take care that what Entertainment they afford may not be purchaſed at the Expence of a Bluſh. I may indeed advance farther, and ſay, that ſeveral of them are deſigned and calculated to promote Piety, Virtue, and Loyalty, and to recommend Merit. Theſe, I am confident, You will be inclined to favour; and, for the ſake of them, him who was formerly your faithful Chaplain for many Years, and always, with Reſpect and Sincerity,

MY LORD,

Your moſt dutiful

and obedient Servant,

A. D. 1748.

E. COBDEN.

PREFACE.

I SHALL make no other Apology for ſending theſe Trifles abroad, than by acquainting the Reader, that they are intended to raiſe a ſmall Sum of Money for the Widow of a Clergyman (formerly my Curate) who much wants it, and well deſerves it. As I pity her Circumſtances, ſo I would willingly encourage her Virtues and relieve her Diſtreſs. This is not the firſt Time the Muſes have gone a begging, tho' perhaps it may not be ſo very common that they beg for any but themſelves. As theſe Compoſitions have, at ſeveral Periods of Life, been the Amuſements, perhaps too often, of my leiſure Hours, and I had preſerved them by me, ſometimes for the Entertainment of my more intimate Friends; I thought it better to employ them in the way of Beneficence, than intirely to ſmother them.

I am not without hopes, too, that the Peruſal of them may poſſibly be attended with ſome ſmall Service to Religion; which was to me no inconſiderable Motive to the Publication: it appearing to me a Duty to do what good we can in the World, in Methods ſuited to our Genius, and according to our ſeveral Talents: for which End Providence hath furniſhed Mankind with ſuch Diverſities of Gifts. And although there are a few among them, which, to ſome Perſons may carry the appearance of too much Levity for my Age and Station, yet I hope none but what are innocent: having avoided every thing that might give even a handle to a looſe Conſtruction. Should a Book of this kind have nothing in it but what is grave and ſolemn, it would hardly reliſh ſo well with the generality of Readers. A Mixture of both is undoubtedly leſs tedious, and the one may very properly recommend the other. A general Seriouſneſs certainly becomes every Man, particularly a Chriſtian, and above all a Chriſtian Clergyman. But if any are ſo gloomy as to think innocent Pleaſantry and Cheerfulneſs unſuitable for any Age or Character, I heartily wiſh them well with their Severity, but cannot think they do Service to Religion.

Like

Like *Moſes's* Spies, they bring an evil report upon a Land flowing with Milk and Honey. For Religion, truly conſidered, is the only ſolid Foundation for Cheerfulneſs: to which Wickedneſs and Immorality can have no Claim. That a Sinner ſhould be gay upon Reflection, appears as great an Abſurdity as can be ſuppoſed in Nature. I would deſire the favour of ſuch as are of a graver Turn, who are really religious, that they will read before they pronounce Sentence; or, if they are above concerning themſelves with ſuch Trifles, that they will ſuſpend their Cenſures till they hear the Report of others. As for ſuperficial Critics, or libertine Wits,

Demetri teque, Tigelli,
Diſcipularum inter jubeo plorare cathedras.

I had once an Inclination to conceal my Name. But conſidering the Compoſitions themſelves would ſoon have made the Diſcovery, and that the Addition of it might be of ſome Service to promote the Sale *(Depoſitum hâc cauſâ laudes fortaſſe pudorem)* I have ventured to prefix it without farther Ceremony; and muſt henceforth anſwer for my Faults in my own Perſon; of which I am ſenſible there will be ſufficient plenty to gratify the Ill-natured and Cenſorious. Whoever puts out to Sea muſt expect ſome foul Weather. But while I conceive myſelf engaged in promoting a good Cauſe by honeſt Means, a few Abuſes and Reproaches ſhall not diſcourage me.

The two Hymns---on the Sacrament---and Eaſter day, were drawn up with a view to the Pſalmody in our Church, and are fitted to ſeveral common Tunes. I had ſome Deſign of adding more: but reflecting upon many very good Compoſitions of this ſort, by Dr. *Watts* and others, and on the excellent Verſion of the *Pſalms* by *Tate* and *Brady*, I thought my Endeavours were ſuperſeded. The Verſion of the two latter is not only very elegant and ingenious, but made with much Juſtice and Propriety, and, as far as I am capable of judging, well deſerves the Preference in our publick Worſhip. The old Tranſlation is evidently abſurd and ridiculous in many Places; and in moſt debaſes the Language, the Muſic, and the Sentiments: whereas

this

this reſtores ſome Dignity to them all. To ſpeak my Thoughts impartially, with Deference to better Judgments, I look upon it, after *Pope's* Tranſlation of *Homer*, and * *Pitt's* of *Vida* and *Virgil*, to be as good as any poetical Tranſlation in our Language. I am perſuaded I need make no Apology for inſerting thoſe two celebrated Poems, the *Muſcipula* and the *Hypochondria*, in this Collection; as they will make ſome amends for the Defects of my own Compoſitions, though at the ſame time they may expoſe them. The firſt of theſe, I had the Author's own Direction to correct. And the Author of the ſecond, Mr. *William Goldwin*, Fellow of *Eton*, lately deceaſed, was ſo obliging as to ſend me a Copy, written with his own hand, laſt Winter. Having made an entirely new Tranſlation of each of them, I thought it would be a Pleaſure to the Reader to compare it with the Original.

I ſhall cloſe this Preface with the following Verſes, which were haſtily written, ſince the finiſhing of the Volume, in Reply to a Lady ſaying jocularly, *Orna me*. I give her the Name of *Sachariſſa*, as it reminds me of Mr. *Waller's* Anſwer to that Lady when they were both upon the decline of Life. Vid. *Waller's Life*.

To SACHARISSA.

Had I Store of Wit to compoſe a fine Ditty,
And you for a Subject ſupply'd as much Beauty,
As your Youth in full Bloom could diſplay,
I'd ſummon what Poſſe the Muſes cou'd bring,
Your Roſes, and Lilies, and Graces to ſing,
And a Smile ſhould the Poet repay.

But ſo much the Roſes and Lilies are faded,
And my drooping Fancy's ſo wofully jaded,
That to ſoar I endeavour in vain.
Yet Virtue, fair Charmer, will triumph o'er Time;
By this Wit and Beauty recover their Prime,
And with this we ſhall ſparkle again.

* The *Vida* of Mr. *Pitt* I prefer to all our Tranſlations in *Engliſh*.

CHRISTIAN

CHRISTIAN HYMNS

ON THE

GREAT FESTIVALS,

To be Sung in PAROCHIAL CHURCHES.

I. An HYMN for CHRISTMAS.

" GLORY to GOD who ſits enthron'd
" In Majeſty above,
" On Earth let Peace Good-will abound,
" And undiſſembled Love.

Seraphic Miniſters of Grace
Thus uſher'd in the Morn,
In Pity when to *Adam's* Race
The Prince of Peace was born.

While pious Joy the Soul inſpires
Let us glad Anthems ſing,
In Concert with Celeſtial Quires,
To hail th' Eternal King.

Who from the Father's Boſom came,
Where endleſs Pleaſures riſe,
A World of Sinners to reclaim,
And raiſe them to the Skies.

Who gave us Doctrines ſo divine,
  Surpaſſing human Thought,
Who copy'd in his Life each Line,
  By Death ſeal'd all he taught.

Add, gracious Lord, theſe Bleſſings more,
  " That we thy Laws receive,
" That we thy Goodneſs ſtill adore,
  " And by thy Pattern live.

This is the ſame Metre with the ii[d] and viii[th] Pſalms in the new Verſion, and ſeveral others in both Verſions.

II. An Hymn for Easter Day.

REJOICE, ye Saints, with Songs of Praiſe,
  And celebrate this Solemn Day,
When the Meſſiah choſe to raiſe
  His breathleſs but untainted Clay.

No longer He by Death confin'd,
  Now vindicates his Pow'r to ſave,
Aſſuring hence that all Mankind
  Shall riſing triumph over the Grave.

O who of that tremendous Space
  The diſtant Thoughts unmov'd can bear,
When all deriv'd from *Adam's* Race
  At one Tribunal ſhall appear.

O may

O may our Souls with Conſcience clean
And humble Truſt their Doom attend,
O may the Judge with Looks ſerene
Our worthleſs Diligence commend.

Vain Mortals hence from Sin awake,
And wing'd by Faith in Virtue riſe,
Compar'd with this important Stake
Reaſon hath nought beſide to prize.

Let us with our victorious King
To the Celeſtial Regions ſoar,
Where Angels Hallelujahs ſing
And Sin and Sorrow are no more.

This Hymn is of the ſame Metre, and may be ſung with the ſame Tune, as the viiith or as the xcivth Pſalms of the New Verſion, and ſeveral others in both Verſions.

III. An Hymn on Ascension Day.

HOW muſt the awful Scene
His trembling Flock ſurprize,
When through the Air ſerene
They ſaw their Saviour riſe?

Till in his Flight
Clouds intervene
His Form to ſcreen
From human Sight.

While eager they attend
And his Departure mourn,
Angels to check deſcend
Their Hopes of his Return.

" That he was gone
" To fill with State
" Where Myriads wait
" His promis'd Throne.

" Nor hither would repair,
" Till his Tribunal dread
" With ſound of Trumpet clear,
" Should wake the ſilent Dead.

Rais'd from the Tomb
Some gladly hear,
Some with Deſpair,
Their final Doom.

Endow'd with pious Fear
May we our Lives prepare
With Penitence ſincere,
And his Forgiveneſs ſhare.
May boundleſs Love
Our Tongues employ,
With Songs of Joy,
In Realms above.

This is of the ſame Meaſure, and may be ſung with the ſame Tune, as the cxlviiith of both Verſions.

An

IV. An HYMN for WHITSUNDAY.

WHEN by their tender Lord's Command
The Infant Church, a ſlender Band,
One Houſe at Pentecoſt confin'd,
Lo! the Eternal Spirit comes,
Whoſe Entrance fills the ſhaking Rooms,
Reſembling ſome reſiſtleſs Wind.

Their Heads with flaming Tongues are crown'd,
Unlearn'd the Rabbi's they confound,
All Languages they ſpeak untaught,
Diſtempers at a Word are heal'd,
The Secrets of Mens Hearts reveal'd,
And Wonders above Nature wrought.

Hail! gracious PARACLETE, deſign'd
To comfort and inſtruct Mankind,
Unnumber'd Bleſſings to proclaim,
Unnumber'd Sinners to reform,
To ſteer the Ark, when ſwells the Storm,
And vindicate our Saviour's Name.

Come HOLY GHOST, our Thoughts inſpire,
And warm them with Cæleſtial Fire,
God's Image in our Souls reſtore;
Be our Affections ſo refin'd,
That we aſcend in Heart and Mind,
Where the Meſſiah's gone before.

This is of the ſame Metre as the xxxviith Pſalm of the New Verſion, and cxiiith of the Old.

On

V. On the CREATION, for TRINITY SUNDAY.

JEHOVAH, thy Eternal Name
Surmounts the Reach of Human Thought
Thy Word this wide extended Frame
From Nothing into Beauty brought.

Whoſe Parts with curious Eye ſurvey'd
Diſplay Perfection in their Kind,
All anſwer, exquiſitely made,
The Model of thy boundleſs Mind.

O! all ye Works of Heav'n and Earth,
But chiefly Man, Hoſannahs raiſe,
Stampt with his Image at thy Birth,
The Great Creator ever praiſe.

Ye Morning Stars, who ſang for Joy,
Reſponſive Anthems round the Throne,
And Hallelujahs ſtill employ,
To the myſterious Three in One.

New Wonders ſtill of Grace divine,
Who celebrate in Realms above;
Teach us your ſacred Choir to join,
In Rapture and harmonious Love.

Be this while we have Breath to ſing
The conſtant Subject of our Lays,
" Eternal and Almighty King,
Great, Wiſe, and Good are all thy Ways."

This is of the ſame Metre with the Hymn on Eaſter Day. And of ſeveral Pſalms in both Verſions.

VI. An HYMN on the SACRAMENT.

BLEST be the Saviour of Mankind,
His Name eternally ador'd,
Who on the Croſs his Soul reſign'd
And us to endleſs Life reſtor'd.

Who left in this celeſtial Feaſt,
The Symbols of his boundleſs Love,
That he on ev'ry pious Gueſt,
Might pour down Graces from Above.

O what Returns can Sinners ſhow,
For all his wondrous Favours paſt,
But kneeling at his Altar low,
The Cup of their Salvation taſte?

Let ſteddy Faith and filial Fear,
Hence guard us in his Holy Ways,
May we in Duty perſevere,
And live devoted to his Praiſe.

The Vows we at his Table pay,
May we through ev'ry Stage maintain,
Till his true Preſence he diſplay,
And render theſe Memorials vain.

Who on the Croſs our Pardon ſign'd,
And Peace to Heav'n and Earth reſtor'd,
The Great Redeemer of Mankind
By Men and Angels be ador'd.

This is of the ſame Metre with the Hymn on EASTER DAY, &c.

An

An HYMN on the CREATION.

ALMIGHTY Power, to whom we bring
The Incenſe of theſe pious Lays,
Aſſiſt our weak Attempts to ſing
Thy boundleſs and eternal Praiſe.

Elſe how ſhall we exalt thy Name,
Whoſe wondrous Energy of Thought
The Subſtance of this mighty Frame
From Nothing in a Moment brought?

Who, when in Realms of ſilent Night
The blended Elements were hurl'd,
By a bare *Fiat* form'd the Light,
And into Beauty ſpoke a World.

Tell me, ye firſt-born Sons of Day,
Attendants on his awful Nod,
How iſſu'd forth the dawning Ray,
Faint Shadow of the glorious God.

Rais'd with ſtupendous Arch the Skies
Widely their azure Mantle ſpread;
On Sable Wings the Tempeſt flies,
New riſen from the liquid Bed.

The marſhall'd Waves with eager Courſe
Retreat from the aſpiring Land,
And rally their divided Force,
Obſequious to the great Command.

Nocturnal Lamps their meaſur'd Round
Now leading, kindly Bleſſings ſhed;
The Sun, with matchleſs Beauty crown'd,
Juſt lighted rears his radiant Head.

Unbrooded Flocks in Æther play,
The Deep enliven'd ſhines in Scales;
There Infant Eagles brave the Day,
Here Drops commence enormous Whales.

But O! what Numbers ſhall we find
Expreſſing how our ſelves began!
When the ador'd Almighty Mind
His Scheme epitomiz'd in Man!

Reſemblance of himſelf impreſt
In Reaſon, Sanctity, Command,
With Wiſdom fill'd his ſtately Breaſt,
With Sceptre of the Globe his Hand.

O! all ye Works of Heav'n and Earth,
Chiefly thou Laſt, Hoſannahs raiſe
To him, whoſe Goodneſs gave you Birth,
The Great Creator ever praiſe.

Celeſtial

Celeſtial Hoſt, who ſang for Joy,
When in bright Majeſty the God,
His Works in Triumph to ſurvey,
Thro' all the new Creation rode.

Whoſe Harps, attun'd to Hymns divine,
Still ſound his Praiſe in Realms above,
Teach us your ſacred Choir to join,
In Rapture and harmonious Love.

May this great Truth our Souls inſpire,
This Argument employ our Lays,
"Eternal and Almighty Sire,
Great, Good, and Juſt are all thy Ways."

This Hymn according to the firſt Edition, was thought too material to be omitted here.

An Ode on the Year MDCCXV.

SAY, Goddeſs, ſince *Britannia's* Crown
Illuſtrious *Brunſwick* deign'd to wear
What providential Token ſhown,
What Wonders mark'd the teeming Year?

In which our brave Batallions quell'd
The Pageant Monarch's vain Advance,
And with ſucceſsful Arms repell'd
The Flames of *Rome* and Chains of *France*.

See! the diurnal [a] Ruler fled,
To the affrighted World denies
The Glories of his radiant Head;
Which we, when abſent, learn to prize.

Benighted Herds miſtake their Road,
The feather'd Flocks fall panting down,
Toland begins to fear a God,
When only Stars light up the Noon.

To anſwer this tremendous Gloom,
And clear the failing Sun's Arrears,
See [b] Night unuſual Dawn aſſume,
And with new Splendors gild the Spheres!

Britannia's penſive-Sons admire,
Unnumber'd Scenes of darted Light,
While vaulted o'er with waving Fire
A bright Pavilion crowns the Sight.

Sublime the ſhining Meteors riſe,
And ſilent in Meanders play;
Now Light itſelf conceals the Skies;
Now Mortals tremble at the Day.

[a] Sun eclipſed *April* 22.
[b] Light Night *March* 6.

Whether

Whether theſe flying Lamps obtain
Their Flame from the preceding Froſt,
Or from the nitrous feather'd Rain,
Enquirers are in Mazes loſt.

Such chilling Blaſts, ſuch endleſs Snows,
We ſcarce from former Annals trace:
In Heaps the ſolid Waters roſe,
And Rivers path'd forgot their Race.

So when the Patriarch's choſen Seed,
Obedient to divine Command,
From *Egypt's* heavy Chains were freed,
And ſought by Faith the promis'd Land,

The Sea at their Approach retir'd,
Their Flux the mighty Waves reſtrain:
Moſes with ſilent Joy admir'd
This Homage of the ſtormy Main.

Secure they march'd in juſt Array,
Guarded by great *Jehovah's* Name,
Conducted by a Cloud all Day,
At Midnight with unuſual Flame.

To his Majeſty King GEORGE the Second, on his Acceſſion to the Crown.

FORGIVE the Muſe, if ſhe, in mournful Lays,
Some grateful Tears to her lov'd Monarch pays;
If ſhe with Wreaths the Royal Tomb ſurround,
And ſcatter Roſes o'er the ſacred Ground.

For him our Boſoms ſome Concern muſt ſhare,
Who made the public Happineſs his Care;
Who from ſtrict Honour knew not how to ſtray,
And Juſtice fix'd the Standard of his Sway.

Who, when with Peace he had theſe Kingdoms bleſt,
Bid us Farewel, and then retir'd to Reſt.
Now Wreaths immortal round his Temples ſhine,
Amid the peaceful Chiefs of *Stuart*'s Line.

When *Delos* thus, as Bards in Viſion feign,
Floated at random o'er the reſtleſs Main,
Phœbus firſt ſettled thoſe belov'd Abodes,
Then choſe a Manſion with his Kindred Gods.

Theſe grateful Tears to our loſt Sov'reign paid,
And to the Grave his frail Remains convey'd,
With joyful Hearts we greet the happy Day,
Which gives theſe Realms to your auſpicious Sway;

With

With whom thoſe Virtues now aſcend the Throne,
With choiceſt Bleſſings which may Nations crown.

See *Britain* penſive in your Preſence ſtands,
And waits the Conduct of your ſkilful Hands.
She at your Feet victorious Armies bends,
At your Command her thundring Navies ſends:
With theſe ſhe hopes you'll her and *Europe* ſave,
And guard the Peace, your Godlike Father gave.

His ſacred Steps, illuſtrious Prince, purſue,
Honour, the Prize of Virtue, ſtill in View:
And when your Sword inſulted Juſtice draws,
Go on and conquer in your Country's Cauſe.
Let your Reſentment *Britiſh* Right demand,
And *Britiſh* Courage follow your Command.

Long may you thus the Crown Imperial wear,
And reap the Glory unallay'd with Care:
May Love and Loyalty ſupport your Reign;
And that our Faith and Liberty maintain.

May you, repos'd in CAROLINA's Arms
(On whom kind Heav'n has laviſh'd all its Charms)

Calm ev'ry anxious Motion of your Breaſt,
And in her Virtue, Wiſdom, Beauty bleſt,
Freſh Pledges of our future Safety give,
And in your royal Line, O King, for ever live.

On the QUEEN's GROTTO.

THIS indigeſted Pile appears
The Relick of a thouſand Years;
As if theſe Rocks in ſavage Dance
Amphion whilom brought by Chance,
Which crowding to the Magic Song,
And rang'd with careleſs Elegance,
Fix'd by Attention round him hung.

See Fragments on rough Fragments hurl'd,
Like Atoms jumbled to a World.
Their Fall you dread, when ſtanding nigh,
Yet they for Ages Storms defy,
With that ſuperior Skill conjoin'd,
As cheats the Senſe, but charms the Mind.

With inward Graces more polite,
The vaulted Dome attracts the Sight;
Where, as in Diſputation ſtand,
Four Worthies from the Sculptor's Hand,

Who,

Who, with unweary'd Stretch of Thought,
The richeſt Stores of Knowledge ſought;
Trac'd Nature to her dark Receſs,
Then ſhew'd her in the loveliеſt Dreſs.
The Chizzel has ſuch Juſtice done,
They reaſon and confute in Stone.

Thus curious Medals often grace
The Inſide of a Shagreen Caſe.
Thus Fiction ſtern *Minerva* dreſs'd
With *Gorgon's* Head and martial Creſt,
While underneath the threat'ning Arms
She hides celeſtial Wiſdom's Charms.

Hither, ye Muſes, Incenſe bring;
Now, *Stephen*, touch the ſounding String;
To praiſe this Fabrick, be thy Part,
In Strains as innocent of Art.
Pure native Wit will copy beſt
A rural Beauty when undreſt.

While CAROLINA condeſcends to raiſe
This laſting Monument to Learning's Praiſe,
With grateful Homage let the tuneful Nine
To celebrate her Gifts in Concert join.

This Grotto then o'er Pyramids ſhall riſe,
And lift her matchleſs Glories to the Skies,
Beyond where *Newton* view'd with *Galileo's* Eyes.

On the intended Marriage of the Prince of ORANGE with the PRINCESS ROYAL.

An Imitation of HORACE's Ode on PINDAR.

WHO hopes to rival *Milton's* Flame,
Icarian Pennons fondly tries;
His fall will give the Sea a Name,
While he attempts to reach the Skies.

Milton is like a Flood, whoſe Tide,
Swell'd with a ſudden Deluge, roars,
Which from ſome lofty Mountain's Side
Reſiſtleſs foams, and knows no Shores.

With ſacred Lawrels juſtly crown'd,
When in unfetter'd, daring Strains
His matchleſs Muſe the common Bound,
Superior to all Rhime, diſdains.

Whether the Realms of endleſs Day
He fill with War and rude Alarms,
And ſet in terrible Array
Seraphic Legions clad in Arms.

Aloft

Aloft with all their Foreſts thrown
See Hills, from their Foundation raz'd,
See Angels hurl'd with Vengeance down,
When the *Meſſiah's* Standard blaz'd.

Or leads he to the nuptial Bow'rs
The new form'd Pair? The teeming Ground
Smiles with a Wilderneſs of Flow'rs,
Diffuſing Gales of Fragrance round.

Lo! *Adam!* with majeſtic Mien,
For Empire and Command deſign'd;
Conſummate Beauty crowns his Queen,
With Dignity and Sweetneſs join'd.

While he the charming Scene diſplays,
Where Innocence and Pleaſure reign'd,
Delighted with his ſacred Lays,
We hear it loſt, and feel it gain'd.

His Lays, inimitably fine,
With Extaſy each Paſſion move,
When loud they trumpet War divine,
Or ſoftly warble human Love.

O *Stephen*, this *Britannic* Swan
Surmounts the Clouds with noble Flight,
While I at Diſtance only can
Admire him leſs'ning to the Sight.

As the poor Bee, with endleſs Toil,
To ſuck the Thyme and blooming Roſe,
Skims over *Richmond's* fragrant Soil;
Thus I with pleaſing Pain compoſe.

You, with a happy Genius bleſs'd,
In bolder Strains ſhall NASSAU ſing,
When ANNA, by the Graces dreſs'd,
He to the bridal Dome ſhall bring:

ANNA, enrich'd with various Charms
By the indulgent Care of Heav'n,
Than whom into his longing Arms
No greater Treaſure can be giv'n:

Not, tho' with Riches of the Eaſt,
At his Command, the *Ganges* flow;
Tho' with full Empire he poſſeſs'd
Whate'er Ambition wiſh'd below.

Ye *Nereids*, with propitious Gales
Kindly the gilded Veſſel aid;
Let *Cupids* fan the ſwelling Sails,
And waft him to the Royal Maid.

When *Thames*, with floating Foreſts crown'd,
Leander ſafe arriv'd proclaims,
And of tumultuous Joy the Sound
Shall bid *Auguſta* riſe in Flames;

Loud Thunder, burſting from her Tow'rs,
Shall ſignalize the ſacred Day,
And Tranſport to the *Belgic* Shores,
For Bleſſings, which they lent, convey.

Around while Hymenæals ring,
My Voice to higheſt Pitch I'll raiſe;
Thrice happy, if I can but ſing
A Ditty to the Bridegroom's Praiſe.

You, ſoaring in heroic Verſe,
By native Strength of Wing upborn,
His godlike Virtues ſhall rehearſe,
And Beauties which the Bride adorn.

He, in your Lays, ſhall finiſh'd riſe
For Council, or th' embattled Field:
Immortals the conteſted Prize
To her ſuperior Charms ſhall yield.

Then, from the genial Bed the Muſe,
Succeeding Glories ſhall preſage,
And raviſh'd with prophetic Views
Raiſe Princes to improve the Age:

Who, bravely prodigal of Blood,
Shall prove, that, to ſet free Mankind,
And conquer for the public Good,
The Race of NASSAU was deſign'd.

Thus

Thus great *Alcides*, Poets feign,
By Labours gain'd the Seats above;
Countries preſerv'd, and Monſters ſlain,
Aſſert the genuine Son of *Jove*.

The foregoing Ode was ſent to Mr. DUCK, without a Name. To which he returned this ANSWER.

WHEN I, in feeble Verſe, diſplay'd
NASSAU and ANNA's Praiſe,
A Muſe unknown flew o'er my Head,
And dropt a Branch of Bays.

I would have fix'd it on my Brow,
But *Phœbus* ſaid, Forbear:
'Tis Sacrilege to touch the Bough,
And Vanity to wear.

Give it the Bard, who nobly dares
Attempt the *Roman* Lyre;
Who wiſely checks, but not impairs,
The tow'ring *Pindar's* Fire.

Thus, Sir, to you, in *Phœbus'* Name,
The Laurel Wreath I ſend,
And ſince the God denies me Fame,
Am glad it crowns my Friend.

On

On the Biſhop of LONDON's Book of Devotions.

SERAPHIC Men, who pious Rules endite,
O'er human Comprehenſion take their Flight;
Others, by Nature of a calmer Frame,
Adviſe to ſpend your Incenſe without Flame.

Thoſe, who the Force of true Religion feel,
With Underſtanding temper ſtill their Zeal.
When Faith and Reaſon friendly Forces join,
They ſtorm with Violence the Throne divine.
With Fragrance ſweet the warm Oblations riſe,
And in their Saviour's Cenſer pierce the Skies.

Happy the Guide! who from Experience knew
The golden Mean, and hence Inſtructions drew;
Whoſe Lines the Heart with ſacred Rapture fire,
And with celeſtial Light the Head inſpire.

To the Right Reverend the Lord [a] Biſhop of KILLALA, upon his Promotion to that See.

FAIN wou'd the Muſe her Gratulation pay,
And with reſpectful, tho' but mean Eſſay,
Salute her Friend; with whom ſhe early prun'd
Her tender Wing, and Voice unpractis'd tun'd,

[a] Now Archbiſhop of *Dublin*.

At *Wickham's* ſacred and immortal Seat;
Then jointly train'd at *Iſis'* ſweet Retreat;
Where tuneful BATHURST ſway'd with gentle Reins,
And warm'd his Pupils with unrival'd Strains,
And now almoſt two *Trojan* Sieges prove
Uninterrupted Ties of ſocial Love.
Him ſhe with Tranſport views advanc'd by Fate,
Nor leſs by Virtue, than by Fortune great.
Fain would ſhe to ſublimer Strains aſpire,
And to a Prelate's Fame exalt her Lyre.
And, O forgive, if in her faithful Lays
Kind Admonition mingles with your Praiſe.
Nor think the ſacred Lawn exempt from Weight,
Duty attends the Splendor of your State.
The Charge is yours, and yours the ſerious Care
To raiſe to Bliſs by Eloquence and Pray'r;
In diſtant Climes to dart the Goſpel Ray,
And cheer *Ierne's* gloomy Vales with Day;
The World by Pattern and Advice to mend,
And in the glorious Work with Angels to contend.

Thrice happy you! by Stars indulgent born
To ev'ry Grace, that may your State adorn:
Whoſe uſeful Learning true Religion join,
To render Nature's Bounty more divine.

So ſweetly ſtrict, ſo innocently gay,
To Glory you by Pleaſure lead the Way.

May theſe celeſtial Bleſſings you enjoy
You ſtill to his eternal Name employ,
From whom they flow; and by ſucceſsful Art
With Knowledge light the Head, with Goodneſs warm the Heart:
And ſtill, with gentle, kind Perſuaſion, bring
Sons to our Church, and Subjects to our King.

May you thus Paths of Piety purſue,
And ev'ry Stage with freſh Delight review:
Still reap the homebred Pleaſures of Content,
And ſweet Reflection on a Life well ſpent;
Till, with full Age and hoary Honours bleſs'd,
You yield your venerable Duſt to Reſt.
Till gracious Pow'rs the welcome *Euge* ſend,
And joyful Hoſts the mounting Saint attend,
And you with purer Tranſport meet your humble Friend.

To George Rodney Bridges Eſq. improving his Lodge in New Forest.

ROYAL Indulgence when on you conferr'd
This ſweet Dominion o'er the trembling Herd,
'Twas doubtful which moſt Honour would beſtow
You to the Foreſt, or the Queen to You.
But while th' Improvements of the Wild we view,
And Lodges worthy your Reception grow,
You grace the Bounty and the Donor too.
You have ſome Order to the Woods reſtor'd,
And gentler Savages confeſs their Lord.
Thus in the Groves while heav'nly *Orpheus* ſings,
And to his Voice adapts the trembling Strings,
His tuneful Airs the liſt'ning Trees engage,
And Beaſts tranſported hear away their Rage.
Fine Parts well poliſh'd equal Wonders raiſe
To theſe recorded in the Poet's Praiſe.
Your Elegance and Wit good Manners teach,
And civilize the Brutes within your Reach.
All former Marks of Infamy ſhall dye,
And the King's Fate in long Oblivion lye.
Succeeding Ages ſhall with Pleaſure tell,
Where Bridges liv'd, and not where *Rufus* fell.

To a LORD's SON ſent very young to ETON.

WORTHY thy Name what Pillar ſhall we raiſe,
Illuſtrious Youth! whom early Fate conveys
To Learning's ſacred Seat the nurſing Dome
Of unfledg'd Patriots, Demigods in Bloom!
Where ſilver *Thames* with gentle Current glides,
Where ev'ry Art and ev'ry Muſe preſides,
Where SNAPE inſtructs and wiſe GODOLPHIN guides.
Hail, favour'd Child! Reſemblance of the Place,
Which you in this auſpicious Dawning grace.
Sweetneſs and Majeſty we view combin'd,
Eton and *Windſor* in one Proſpect join'd.
Eton, which ſeems, to *Windſor* rais'd above,
Pallas deſcended from the Head of *Jove*.
A Form leſs finiſh'd young *Achilles* ſhow'd,
Tho' Blood immortal thro' the Hero flow'd,
And a celeſtial Soul in ev'ry Feature glow'd.
Had fair *Aſcanius* boaſted half thy Charms,
When *Dido* hugg'd Deluſion in her Arms,
Venus her *Cupid* had forebore t'employ,
And left her Bus'neſs to the *Trojan* Boy.

When riſing Nature ſuch diſtinguiſh'd Rays
Of Beauty in a gen'rous Race diſplays,

This

This bright Effuſion of the lovely Mind
With Pleaſure we ſurvey by Heav'n deſign'd
A Pledge of Public Bleſſings to Mankind.
O! would ſome Muſe preſent a lively View
Of all thoſe Wonders Fate reſerves for you;
With Glories yet conceal'd my Boſom fire,
And Lays immortal as the Theme inſpire,
Ev'n *Prior's Buckhurſt* ſhou'd the Bays reſign,
And *Virgil's Pollio* not unrival'd ſhine.

To [a] ARTHUR ONSLOW Eſq. upon his being elected Member of Parliament.

WHILE ſhouting *Surry* Gratulation pays,
And all her Echoes triumph in your Praiſe,
Echoes acquainted with the ONSLOWS Fame
So long, they ſcarce can ſound another Name.
Forgive the Muſe, if in this joyful Cauſe
She fondly joins her troubleſome Applauſe.
Forgive her, if elate with your Succeſs
Of Paſſion more than Judgment ſhe expreſs;
While to her View the radiant Scene appears,
Which Fate intends ſhall grace your future Years,
She ſcorns the Rein. What Glory and Defence
From one ſo train'd to Arts of Eloquence

[a] Speaker of the Houſe of Commons for five ſucceſſive Parliaments.

May

May we not promiſe? Whom the toilſom Bar
Has fitted for this nobler Theatre.
Who have from Fortune now the Pow'r obtain'd,
To frame thoſe Laws You there ſo well explain'd.

Ev'n now I ſee the gen'rous Patriot glow,
And all the Uncle in your Conduct ſhow.
I now behold the Senate in Suſpenſe
Attend your Voice, and catch the nervous Senſe.
While from your Lips, in genuine Charms confeſt,
Flows mild Perſuaſion, by the Graces dreſt,
Reaſon and Truth in ev'ry Sentence found,
Receiv'd with Pleaſure, and with Honour crown'd.

HERTFORDSHIRE POEMS.

TO THE RIGHT REVEREND THE LORD BISHOP of *SALISBURY.*

MY LORD,

IT has always been my Inclination, to make what Returns I can for Obligations; and if I am desirous of being distinguished for any Thing, it is for Gratitude, which appears to me one of the noblest and most amiable Principles of the human Breast. For this Reason I here prefix to these Copies your Lordship's Name, as the Chief of my *Hertfordshire* Friends, for whose Sake they were composed, and to whom I now dedicate them, in Memory of the Civilities I receiv'd when in their Neighbourhood. Among whom I shall always reflect with Pleasure on the Goodness and Generosity of one * excellent Lady, whose Example the World is lately deprived of. You will, I hope, excuse me too, if I have a little Ambition to let the World know, that I was once honoured with some Share in Your Favour and Acquaintance, and that I am,

MY LORD,

Your most obliged

and most obedient Servant,

EDWARD COBDEN.

* Mrs. POYNTER.

To Mrs. SHERLOCK on her Pad DYMON.

IF vent'rous Poets in their airy Courſe,
Did e'er beſtride the wing'd unruly Horſe,
While one of ſo much Beauty's ſung, 'tis fit
That we this Inſtant mount the Steed of Wit.

To this the fam'd *Bucephalus* muſt yield
The more illuſtrious Honours of the Field.
Tho' he could boaſt the Globe's Commander's Reins,
Your Pad a more triumphant Charge ſuſtains.
Such various Graces can with Eaſe ſubdue
The World, and its almighty Victors too.

Let ſtately *Juno* to her Chariot rein
Peacocks, embelliſh'd with a ſtarry Train;
Let in her Chaiſe the radiant Queen of Love
Fan vernal Air, drawn by the harneſs'd Dove;
Pleas'd with his Rider, *Dymon* may deſpiſe
Thoſe feather'd Minions, tho' they mount the Skies.
Scarce *Phœbus'* Racers round the World convey
What darts a kinder Heat, or purer Ray.
Like him, you Pleaſure in your Stage beſtow,
And ſcatter Bleſſings whereſoe'er you go.

When Games, like *Piſa's*, call the vacant Swains,
And floating Crouds enliven *Odſey* Plains;
When the rich Plate invites each gen'rous Steed
In Glory's Circle to exert their Speed,
Well may'ſt thou, *Dymon*, with Contempt deride
The rival Courſers ſtraining by thy Side;
Defy the fleeteſt of the Field to gain
A nobler Prize, than thy ſleek Limbs ſuſtain,
Since he a Premium leſs engaging won,
Whoſe early Neigh obtain'd the *Perſian* Crown.

On the Death of Miſs POYNTER'S SQUIRREL.

SHALL *Pug*, the blooming Nymph's peculiar Care,
Reſign to Fate without one decent Tear?
Without one pitying Muſe, to grace her Hearſe,
And celebrate her Praiſe in grateful Verſe?

Methinks I ſee the ſprightly wanton Creature,
The briſkeſt, nimbleſt, pleaſanteſt in Nature,
(For, tho' depriv'd of ancient Home and Friend,
'Twas pleas'd in Exile, ſportive tho' confin'd.
Who'd Freedom chuſe, when Tenderneſs reſtrains,
When Beauty binds, who wou'd accuſe his Chains?)

Methinks

Methinks I ſee her with a Tail elate,
Perch'd on its Tenement the Filbert grate,
Then traverſe o'er a Couch, then mount a Chair,
Now weaving none knows what, now leaping none knows where,
Sure it's own Web the buſy Artiſt wrought,
Since to a Period 'twas ſo quickly brought.

To ſuch Amuſements only cou'd ſhe riſe,
When Art reſtrain'd her Eſſays to the Skies.
Elſe had you ſeen her in the Foreſt wild,
Inhabitant aloft, where Eagles build,
Swift as the Light'ning, when as Æther free,
Scud up the Body of the Royal Tree,
Or on the loftieſt Branches ſleep, or run,
Defy the Weather, and enjoy the Sun.
As careleſs Sailors on the Top-maſt ſnore,
When the Sky rages, or the Billows roar.
Her Body ſhelter'd by her buſhy Train,
Her Screen againſt the Heat, Umbrella from the Rain.

Or, when deſcending from ſuperior Air,
Beheld her ſinking like a falling Star,
Then in Mid-way correct her fleet Career,
And when expected panting on the Ground,
Vault upward with a quick ſurprizing Bound.

From Bough to Bough, from Tree to Tree advance,
And boldly on the nodding Summits dance.
Then might you view, along the ſtately Woods,
A Chace in Æther level with the Clouds;
Pleas'd with the Sport the Croud wou'd ſhout around
And joyful Echo anſwer to the Sound.
Nature the pliant Tumbler had endow'd
With briſk mercurial Juice inſtead of Blood,
And ſtrung each Sinew with elaſtic Force
To riſe with Eaſe, and check the ſteepeſt Courſe.
Her Motion with ſuch Nimbleneſs expreſt,
You'd wond'ring queſtion, whether Bird or Beaſt.
With leſs Agility *Camilla* born
Skimm'd o'er the riſing Wave and tender Corn.

But I deſcribe with unſucceſsful Strife
What was perpetual Motion and all Life.
I'm with Variety of Action croſs'd,
And in unnumber'd Prettineſſes loſt.
O would ſome Muſe with that delightful Vein
Supply the meaneſt of the tuneful Train,
With which *Catullus* the Diſaſter wail'd
Of charming *Leſbia*, when her Sparrow fail'd!
(For, whether Loſs or Lady we compare,
The Bird was worthleſs, nor was *Leſbia* fair)

Pug

Pug in immortal Lines ſhould yet ſurvive;
What [a] Brandy could not, *Helicon* ſhould give.

EPITAPHIUM.

Stare ipſum motum dicas, ceſſante Sciuro,
Vitam ipſam credas et pereunte mori.

[a] Brandy was given her when dying.

To her CANARY BIRD. Written on a ſudden over a Glaſs of Sack.

DELIGHTFUL, airy, ſkipping Thing,
To charm by Nature taught;
How canſt thou thus impriſon'd ſing,
And ſwell thy downy Throat?

Divine would be the Poet's Lays,
Breath'd with that melting Air,
With which thy warbling Voice repays
Thy beauteous Feeder's Care.

Perhaps the Favours of her Hand
Theſe happy Strains infuſe;
And I might Notes as ſweet command,
Rais'd by ſo fair a Muſe.

The

The Influence of her radiant Eye,
And her reviving Smiles,
The Abſence of that Sun ſupply,
Which warms thy native Iſles.

Bleſs'd Iſles! where with ſuch kindly Rays
On Birds and Trees he ſhines;
We thence enjoy Seraphic Lays,
And thence celeſtial Wines.

See! the enliven'd Liquor riſe,
As dancing to her Song;
And Virtue with the Muſic vies,
As ſweet, as clear, as ſtrong.

Had Foreſts, with ſuch Nectar ſtor'd,
Their Heads round *Orpheus* wav'd,
Bacchus, by him in Hymns ador'd,
Had then the Poet ſav'd.

Had Nymphs, in Beauty like your Dame,
Attended to his Song,
The Praiſes of his former Flame
Had dy'd upon his Tongue.

But had thoſe Woods, his Muſic drew,
Clos'd in their Shades a Bird
Of equal Harmony with you,
No Tree of Taſte had ſtirr'd.

The Groves had liſten'd to the Tongue
Of their own feather'd Choir,
Nor on the vocal Strings had hung,
But on their Boughs, the Lyre.

To Mr. ELWES and his Lady on the BIRTH of their SON, *January* 30, 1718.

ENCREASE and multiply, a Bleſſing giv'n
To our firſt Parents by indulgent Heav'n!
Your Fate is early with this Bleſſing crown'd,
E're yet the Sun has walk'd one annual Round.

Happy the Pair! whoſe matrimonial Joys
No Pain, but what this Bleſſing gives, annoys.
Where Youth and Innocence at once conſpire,
Where Love lights up, and *Hymen* keeps the Fire.

May this delightful Gift of Providence
A Comfort to your future Years diſpenſe.
May he in Honour, as in Strength encreaſe,
And we each Parent's Virtues in him trace.

And ſince his Birth o'er-ruling Pow'rs ordain
Should grace that Light, which wails our Monarch ſlain,
They give us Earneſt, that he'll help repay
Britain's Misfortunes, and abſolve the Day;

And

And prove that celebrated Maxim good,
The Church's Seed ſprings from its Martyrs' Blood.

May all the happy Graces in him live,
Which you can promiſe, or thoſe Pow'rs can give:
And when his Life has equal Stages run,
Let *Hymen* bleſs him with as fair a Son.

For you we wiſh, that each revolving Year
On Dove-like Wings may Love and Pleaſure bear:
Each riſing Day your Bleſſings ſtill improve,
Till crown'd with endleſs Happineſs above.

To the Reverend Doctor FREEMAN.

Acton, March 25, 1743.

GOOD SIR,

YOU will, I believe, be ſomewhat ſurprized to find yourſelf addreſſed, in this Manner, by a Perſon with whom you have no Acquaintance. But it being my Deſign to wait on you, I will not ſay with the Picture, but, with the Shadow of the Lady, whom you ſo juſtly prize as to think of chuſing for Life, I thought you would not be diſpleaſed with any thing that had the leaſt Reſemblance of what ſhe was, or Relation to what ſhe is. I could have wiſhed, indeed, that there had been ſome Painting in it, that it might have lived at leaſt as much and as long as a Copy (whereas now, alas! it will ſoon vaniſh, like a Phantom, and be no more conſidered) but the Subject of it, being of a ſable Complexion, would not admit of any enlivening Colours, only of poliſhing, which, I fear

it

it wants too: And had I thrown any Light about it, it had then been no longer a Shadow. The greateſt Commendation I can give it, is, that the Lady ſo far favoured it (indeed it was before ſhe arrived at the Years of Diſcretion) as to promiſe, in Reward of it, that the Author of it ſhould join her Hands in Marriage. I cannot ſay but there was ſome Appearance of Reaſon, that I, who had matched her to a Companion of a Shadow, when her Charms were juſt opening, ſhould unite her to one more ſubſtantial, now they are in Perfection. But as ſhe has Reaſons to deſire a Diſcharge, at her Requeſt, I freely acquit her. Though I ſhould have been extremely pleaſed with the Office, and to have pronounced the Spell, that ſhould have confined this dancing Enchantreſs, who could raiſe a Spectre at her Pleaſure, as it were, in a magical Ring. Beſides there is a Satisfaction in being employed where there is ſo fair a Proſpect of making the Perſons you are concerned with, happy for Life. But though I am not to have the Pleaſure of performing the whole Ceremony, permit me at leaſt to give you a few of the Bleſſings. I can aſſure you, there is not one contained in the *Service*, but I as ſincerely wiſh as whoſoever ſhall perform the Office. To which I add farther: May you both be always as well pleaſed with each other as ſhe was with her former Playfellow. May you continue as conſtant and faithful, as that was, to her: and may as few Words of Diſagreement ariſe between you. May you produce new Playfellows, who may expreſs her Charms, and return her Smiles, which the other never could. And may they reſemble her not only in the innocent Diverſions of her Childhood, but in every Ornament and Accompliſhment of her riper Years. Laſtly, may you both be entertained with the beſt [a] Shadows of Happineſs here, and enjoy the Subſtance of it in Perfection another Day. I am, Sir,

Your moſt obedient Servant,

E. C.

[a] See the laſt Stanza of the following Ode, which was ſent with this Letter to the Doctor, before his Marriage with Miſs *Foreſter*.

On Miſs FORESTER, playing with her Shadow.

NATURE, which pureſt Proſpects gives,
A lovelier Scene can hardly boaſt;
Simplicity with Beauty ſtrives
Which ſhall engage Spectators moſt.

See, how the pretty Trifler ſports
With Nothing dancing in her Shape:
And, fond of ſuch Deluſion, courts
A flying ſtill, ſtill preſent Ape.

See, how the airy Spectre plays,
And leads her a fantaſtic Chace:
Now meets her in the mimic Maze,
Then coyly baffles her Embrace.

Beware leſt you, with like Diſguiſe,
Hereafter, Miſs, this Sport diſcover,
And, while you ſeem to yield the Prize,
Then diſappoint the ſanguine Lover.

Could this reflect your op'ning Charms,
As it your Shape and Air expreſſes,
Who would not then extend their Arms,
And vainly tempt it with Careſſes?

'Tis

'Tis well the Phantom can't aſſume
Of Beauty ſuch expreſſive Pow'r,
In future Gardens elſe might bloom
A fairer *Narciſſean* Flow'r.

What Paſſions on the Soul prevail,
Will open in our tender Age;
And early Pleaſures ſeldom fail
To charm us to our lateſt Stage.

Conceal a Hero, e're his Bloom,
At *Caviller's* in female Dreſs,
The Genius, with the Sword and Drum
Attracted, will its Bent confeſs.

If lively Wit above his Years
Provoke a Lad in Verſe to ſhine,
A Poem will relieve his Cares,
Be he a Stateſman or Divine.

When Miſs for coſtly rattling Toys
Inceſſant cries, a wedded Dame
She loves Extravagance and Noiſe,
For ever changing, ſtill the ſame.

How will you bleſs the nuptial State,
Whoſe eaſy Mind and chearful Senſe
Can Pleaſure to yourſelf create,
In Silence, and without Expence?

With ſecret Joy the tuneful Muſe
Surveys you thus your Time employing,
In Hopes you'll her your Playmate chuſe,
When you with this give over toying.

This pleaſing Theatre diſplay'd
Had celebrated *Spencer* ſeen,
He had ſuppos'd the beauteous Maid
Attended by his Fairy Queen.

Or in immortal Numbers tell,
O *Pope*, if bluſhing to appear,
Yet fond to play, this ſable Veil
Some Silph for her Concealment wear.

In *Daphne's* verdant Honours dreſs'd,
To ſolve our dark uncertain Gueſſes,
Lo ſportive *Cowley* comes confeſs'd,
And ſmiling thus to me addreſſes:

" What, in Reſemblance of a Shade,
" Your feeble, human Senſe beguiles,
" Is *Cupid* hid in Maſquerade,
" To copy her engaging Smiles.

" And ſome Time hence with wounded Hearts
" Unnumber'd Heroes ſhall expire,
" When at her Glances he his Darts
" Has pointed with reſiſtleſs Fire."

Hail

Hail am'rous Laureat! let me claſp
  Thy Boſom, and thy Genius ſhare.
Thrice he deceives my longing Graſp,
  And ſinks away in liquid Air.

Ye ſacred Nine, with witty Spite
  Contriv'd ye this fallacious Scheme,
That I might act the Part I write,
  And emulate my charming Theme?

Moral Reflections.

LET no grave Cenſor with Diſdain
  In Miſs this trifling Paſtime view:
We, who to riper Years attain,
  But viſionary Game purſue.

Falſe Shews our eager Hopes invite,
  And Fancy in the Chace is pleas'd;
Each ſpecious Bubble yields Delight,
  Tho' nought ſubſtantial can be ſeiz'd.

We, like *Tydides*, fondly ſpend
  On Phantoms our ſucceſſléſs Dart,
Tho' ſacred *Pallas*, we pretend,
  The Hand aſſiſts and guides the Heart.

By early Diſappointments ſhown,
'Tis with Reluctance late believ'd,
That true Enjoyments are alone
Too fine by Senſe to be perceiv'd.

To taſte of Bleſſings yet complete
No Mortal is by Heav'n allow'd:
The ſweeteſt Pleaſure here's a Cheat,
The brighteſt Beauty but a Cloud.

Reflections, which from Virtue flow,
From gen'rous Deeds and pious Love,
Are the beſt Shadows here below
Of ſolid Bliſs in Realms above.

To Miſs BONFOY.
A Receipt for ORANGE-WINE.

IF you, celeſtial Nymph, deſign
To brew delightful fragrant Wine,
What *Clio* of the curious Art
Informs me, freely I'll impart.

Enclos'd in Hoop let *Phyllis* bring
Freſh Cargoes from the limpid Spring.
With Pleaſure ſhe reſigns her Store,
While ſhort Caſcades in Thunder roar.

Thus

Thus the pale Regent of the Night
Moves in her Halo, dimly bright,
While from her endleſs Source, the Main,
In Silence ſhe collects the Rain,
Then pours it ſounding on the Plain.

Your Element in Braſs ſuſpend,
While lambent Flames beneath aſcend.
Let in three liquid Pints be drown'd
Of ſweet'ning Pyramid a Pound.
Tho' that with ſolid Sides repel
The Fury of invading Steel,
Yet all the Firmneſs, it can boaſt,
Thus blended, in a Moment's loſt.
So *Phyllis* rude Encounters bears,
And ſtubborn, like a Rock, appears:
Let *Thyrſis* ſoft Perſuaſion try,
And tender, warm Careſſes ply;
Let am'rous Flames around her play,
Her Soul relenting ſinks away.

E're thirty Minutes twice expire
Since riſing Waves confeſs'd the Fire,
Remove, when ſkimm'd, the wanton Flood
From Braſs to leſs offenſive Wood.

Of the delicious ſmoaking Tide
For ev'ry Quart a Ball provide
Of golden Fruit (which envy'd Due
No *Paris* but would give to you.)

Sever from this the fragrant Skin
With keeneſt Edge, ſo nicely thin,
You leave the taſteleſs White behind,
In ſhaving off the curling Rind:
Which on the filmy Surface ſtrow,
When ſettled Steams the Coolneſs ſhow;
When, riſing in this little Sea,
Another [a] *Venus* you ſurvey.

The Pulp of poignant Moiſture drain
Thro' decent Linen; nor diſdain
Your Hands with Amber Streams to ſtain.

The Mixture in retentive Wood
When two Nights undiſturb'd has ſtood,
Let carefully the Tap refine
From Sediment the brighter Wine.
Or, if through bending Cranes you chooſe
The cryſtal Current to transfuſe,
Ply your attractive Lips below,
As Nature taught ſome Years ago,
There ſuck; you'll find, with glad Surprize,
The luſcious Ocean upward riſe.
By Inſtinct mov'd, the Liquid ſweet
Will eagerly thoſe Rubies meet.
For when reſiſtleſs Beauty draws,
The Elements obſerve no Laws.

[a] Your Face reflected.

Ne'er

Ne'er think the Trouble, you ſuſtain
In critical decanting, vain:
What Luſtre it will hence diſplay,
Will your exacteſt Care repay.
Thus Nature previouſly began,
And form'd the lordly Creature, Man;
The nobleſt of Ingredients choſe,
His glorious Texture to compoſe:
From Man's decanted Frame refin'd
Sprang forth diviner Woman-kind.

This Nectar may employ your Care,
When *Janus* leads the infant Year.
In choiceſt Plenty then is ſold
Hiſpania's vegetable Gold.
And mellow'd hence the juicy Hoard,
E're Roſes bloom, will chear the Board.
For, if in proper Caſk diſpos'd,
And ſafe from ambient Æther clos'd,
E're mortal Eyes have *Cynthia* view'd
Six Times with ſilver Lamp renew'd,
Committed to tranſparent Glaſs,
'Twill *Bacchus'* choiceſt Gifts ſurpaſs.
The gen'rous Juice will ſparkling riſe,
And, like your Charms, delight the Eyes:

Like them too, Fair One, 'twill impart
New Warmth and Tranſport to the Heart.

To Mr. CÆSAR and his Lady, on their WEDDING-DAY, *November*, 24, 1719.

LET *Phœbus* ſhine on this diſtinguiſh'd Day,
And bleſs *November* with the Warmth of *May*:
May friendly Stars exert a rival Light,
And with new Rays ſalute the joyful Night,
On which his Bride triumphant *Cæſar* led
In blooming Beauty to the nuptial Bed.
With heav'nly Charms thus *Cytherea* glow'd;
Alike from her a Race of *Cæſars* flow'd.

With kindly Sway ſome happy Genius reign'd,
When firſt your Hearts in *Hymen's* Rites were chain'd.
Love clapp'd his Purple Wings, and with a Smile
Each Grace predeſtin'd Bleſſings to our Iſle.

The Muſe prophetic ſees, with raviſh'd Eyes,
Deſcending from ſuch honourable Ties,
Leaders in War and Counſellors of State,
Form'd to ſupport a ſinking Nation's Fate.
Reſolv'd to hand, with Zeal undaunted, down
The public Rights, with Hazard of their own,
And guard unhurt the Mitre and the Crown.

Theſe more ſucceed, an inexhauſted Store
Of Patriots, till *Britannia* be no more.

Thus *Thame* and *Iſis*, with united Streams
(*Iſis* and *Thame*, the Muſes' darling Themes)
Enrich the Land with overflowing Sides,
And roll up Plenty in indulgent Tides.
The Meadows welcome their well-govern'd Floods,
The Cities ſmile to ſee their floating Woods.
Still on they run, bleſſing each fruitful Coaſt,
Till in the boundleſs Sea their cryſtal Waves are loſt.

Hail, happy Pair! may you long celebrate
This Entrance to the matrimonial State.
With Joy to *Cæſar* may your Hall rebound,
And chearful Echo catch the diſtant Sound.
May with your Years Delight be ſtill encreas'd,
And *Dunmow* Prizes crown the genial Feaſt.
Late be the Time, when in conſummate Love
You ſhall improve this Feſtival Above.

Upon the Opening of his CHAPEL, on the ſame Day, 1720.

DESCEND, *Urania*, from the Skies,
Awake the ſoft, harmonious Lyre:
Let ſuch exalted Numbers riſe,
As heav'nly Raptures may inſpire.

Let happy Choirs attend the Lays,
To conſecrate this decent Pile;
And, while we ſing *Jehovah's* Praiſe,
May his propitious Goodneſs ſmile.

Begone, ye looſely witty Race;
Fly, ſainted Villains, far away;
Let nought profane this ſacred Place,
Nor ſully this auſpicious Day;

A Day, when *Cæſar* vows to Heav'n
What human Bounty can beſtow;
On which into his Arms was giv'n
The greateſt Bleſſing here Below.

Seraphic Love, and pureſt Zeal,
This happy, pious Seaſon claims.
Submiſſive while our Bodies kneel,
Our Souls ſhould mount in holy Flames.

Nor can this ſacred Seat but raiſe
Divine Ideas in each Mind,
Which Mortals to the Stars conveys,
And is itſelf to [a] *Eden* join'd.

Eden, where now, with better Fate,
We may retrieve our early Foil,
Defy the wily Serpent's Hate,
And of his Arms the Victor ſpoil.

[a] The Garden.

No

No longer it admits a Strife,
Which Garden might moſt Bleſſings boaſt:
See, here we taſte the Tree of Life,
Which Paradiſe ſcarce ſaw, and loſt.

We taſte it in the ſacred Word,
In Symbols of Almighty Love,
Forbidden by no flaming Sword
What Bliſs or Knowledge may improve.

We hear our Great Creator talk,
And all his gracious Wonders tell;
In *Adam's* he vouchſaf'd to walk,
But here he condeſcends to dwell.

Written at Sight of the GARDENS.

SEE here how Nature's laviſh Hand
With Fruitfulneſs adorns the Ground:
Spontaneous ſmiles the verdant Land,
And ſcatters golden Plenty round.

See, how with Nature Art combin'd
To raiſe and beautify the Place;
Majeſtic, like the Maſter's Mind;
Delightful, like his Lady's Face.

To Mrs. Cæsar, with a Copy of the Verſes on Turkey Eggs, *Nov.* 24, 1721.

SINCE, Madam, I'm forbid by Fate
Your Feſtival to celebrate,
And on this ſacred, gaudy Day
With you can neither eat, nor pray;
Theſe humble Preſents deign to take,
Ingredients for the Wedding Cake:
And if, when theſe you offer to them,
Your Gueſts are pleas'd, much Good may do 'em.
As then, with merry Chat and Laugh,
Round your well marſhal'd Board they quaff,
For you, bleſt Bride, may ev'ry Heart,
As mine does now, kind Wiſhes dart,
To the propitious Pow'rs above,
For endleſs Health, unrival'd Love.

A Letter to Miſs. Floyer, with a Preſent of Turkey Eggs.

Parta meæ Veneri ſunt munera——
——decem miſi, cras altera mittam.

FAIR Virgin, this Epiſtle begs
Your kind Acceptance of theſe Eggs,
By a majeſtic Hen depos'd;
A more majeſtic ne'er enclos'd,

Or, where ſhe feeds, *Britannia's* Iſle,
Or, whence ſhe ſprung, *Numidia's* Soil.

Were with yourſelf the tuneful Nine
On what I here preſent to dine,
An Egg, the indiſputed Share,
Wou'd fall to each celeſtial Fair.
And Banquets ſuit the Muſes beſt,
Where Nature's Hand divides the Feaſt,
Who for themſelves ſo ſadly carve,
They, tho' immortal, always ſtarve.
What Preſents now ſalute your Hand
Shall doubled be at your Command.

Nor, Madam, my Deſign miſtake;
Suppoſing I an Offer make
Of Viands I myſelf refuſe,
And want the Taſte or Skill to uſe.

On theſe, when ſimply dreſt, I dine,
And never at my Stars repine.
Temper'd in Froize they pleaſe my Fancy,
Or in the verdant Hue of Tanſey.
Theſe copious in the Pudding put,
The Vicar claims a ſecond Cut.
Should Plumbs and Suet too conſpire,
No Monarch like the rural Squire:

The City Lord will gladly own
Their Virtues each returning Noon;
When Cuſtard trembles in his Spoon,
He'll ſmooth his magiſterial Face,
And bleſs the Pow'rs that gave the Mace.
The May'reſs too, his honour'd Dame,
In Silence then confirms the ſame.

With theſe the yielding Dough improve,
The Lump will animated move.
(As *Ætna* riſes and ſubſides
When huge *Typhœus* changes Sides)
Hence hearty, criſp, delicious Paſte
Will gratify the niceſt Taſte;
'Twill in Election Dainties flake,
Or raiſe for ſmiling Brides Plumb-cake.

Our Souls revive, when we regale
On the ſweet balmy Draught, Egg-Ale.
Tho' frequent Coughs our Veſſels ſtrain,
We for ſuch Phyſick thank the Pain,
And no Receipt can nobler find
Of all our Grannams left behind:
For this may nought their Shades moleſt,
Nor call 'em from their gentle Reſt.

Theſe Praiſes often I reſume,
Brib'd by Sack Poſſet's bleſt Perfume,
Where Eggs, Spice, Sugar, Wine, and Cream,
Blended in one ambroſial Stream,
With lovely Harmony combine,
And make a Mixture ſo divine,
As repreſents the nuptial State,
Which it conſpires to celebrate.

This Meſs, by Critics 'tis believ'd,
We from the golden Age receiv'd:
Tho' others, more exact, infer,
'Twas dated ſince the *Trojan* War.
Had *Homer* underſtood its Uſe,
The Medley by the deathleſs Muſe
Had been with matchleſs Skill prepar'd,
And Deities the Treat had ſhar'd:
Great *Jove* had glorioufly beſmear'd
With Poſſet his majeſtic Beard.

You'll ſcarce a Compoſition name,
Where I'll conclude an Egg to blame.
Nay, ſmoking from the lukewarm Neſt,
Unmix'd by Art, by Flame undreſt,
It yields to me a gen'rous Feaſt.
My Lips the golden Potion ſup
With Pleaſure from the freckled Cup.

Delightful Boon of Nature's Hand,
Which while we Mortals can command,
'Twill ſtave off Hunger's fatal Pains,
And give new Pulſe to languid Veins.
This, when old *Rome* in Splendor fed,
Still with Applauſe the Banquet led.
New *Rome*, indulg'd this happy Chear,
May welcome *Lent* throughout the Year.

From this Preamble you'll attend
This Preſent in Reſpect I ſend:
Hence too theſe artleſs Lines, you read,
With ſuch ſpontaneous Eaſe proceed.
For Kindneſs, glowing at the Heart;
Will Influence to the Head impart;
Which, as in Limbeck heated, flies,
And at the Roof for Vent applies:
By willing Tendency agen
It thence diſtils into my Pen.

And, were I with ſuch Talents bleſs'd,
As once facetious *Greeks* poſſeſs'd,
I, by ſurprizing Dint of Muſe,
Would curious oval Forms produce;
Then, as my Fancy Virtue brings,
I'd hatch them into folding Wings;

With

With rapid Speed the finiſh'd Pair
Should fly, a Preſent to the Fair.

But Nature frowns, and I in vain
For ſuch *Dædalean* Glories ſtrain:
The weak Conceptions of my Noddle,
Wanting ſuch rip'ning Force, prove addle.

Yet, though from native Stock within
My Genius can't ſuch Wonders ſpin,
It can (which, in my partial Eyes,
Will next in Weight and Value riſe)
Shew, how theſe Tokens you receive
May, cloth'd in real Feathers, live:
And, though your Knowledge mine excel,
Let me the pleaſing Scene reveal:
Nor wonder, while of Wings I write,
The Muſe attempts a nobler Flight.

With Safety at your tender Hand
Whene'er theſe unborn Orphans land,
A gentle Step-mother provide,
That ſhall with eager Fondneſs hide
And cheriſh this adopted Brood.
As true Deſcendants of her Blood,
While hers, for our luxurious Guſt,
Perhaps now ſwell the brittle Cruſt,
Or, are unpity'd, chop'd or beat,
Or ſimmer o'er the raging Heat.

A kinder Heat her Limbs diſpenſe,
Which with reviving Influence
Awakens, not deſtroys, the Senſe.
Like what we feel from *Titan's* Rays,
Or what your lovely Smile conveys.

She'll cloſely ſit the live-long Day,
And never from her Embryo's ſtray;
She'll brood unwearied o'er her Neſt,
Scarce granting Time for Food or Reſt.

Not Poets, who in Raptures dwell
In their aërial Citadel,
Can cloſer to their Labours keep,
With thinner Diet, or leſs Sleep,
While to produce they fondly try
An Iſſue that may reach the Sky.

She often turns, with curious Art,
The pregnant Shell; and to each Part
Virtue in juſt Proportion gives,
Till the fermented Jelly lives.
Thus *Phidias*, with attentive Eyes,
The Chiſſel round and round applies,
While Limbs and Features he beſtows,
And Paſſion on the Marble throws.

Beauty attends the forming Steel,
And Statues all but breathe and feel;
But Senſe is wanting to the Stone,
Tho' *Venus* ſmile, or *Pallas* frown.

The Hen, with more ſurprizing Skill,
Can to her Labours Senſe inſtil:
She can infuſe *Promethean* Flames,
And quicken what with Care ſhe frames.

Ye Sceptics, who preſume to teach,
That Truth ſtill lies in Reaſon's Reach;
Who ſeldom pray, and often feed,
And from your Senſes take your Creed;
Tell me, how ſhe the Maſs inſpires,
And kindles up the vital Fires:
How, warm'd by her indulgent Love,
Each Chaos will to Beauty move:
How Balls, like theſe, with Vigor riſe,
And feather'd Yolks aſcend the Skies.
Or, what's as ſtrange, inform me, how
Theſe Riddles from my Fancy flow.
Reſolve theſe Queries of the Brain,
And, in Return, That ſhall explain,
How from the mighty *Fiat* came
This great, ſtupendous, finiſh'd Frame.

But what this vain, aſſuming Race,
With equal Modeſty and Grace,
Grants or denies, we need not mind.
You'll, e're one Moon compleated, find,
That, after ſome inteſtine Throws,
The Caſe a Cranny will diſcloſe,
Which will admit the chearful Ray,
And bleſs the callow young with Day.
For when Dame Nature loudly knocks,
The Tenant ſoon the Door unlocks.
Here, Nymph, in decent Silence ſtand,
And in the Draught admire the Hand;
Admire, and in your Thoughts adore,
But, wiſe, pretend to nothing more:
Theſe are the Glories of the Mind,
When Reaſon can't the Bottom find.

And if in this neglected Shell
Such Wonders human Graſp excel;
When Nature's potent Lord ſhall call,
And Thunder wakes the dormant Ball,
What hinders to conceive, the Urn
Your Duſt to Beauty may return?

The Nurſe, with true paternal Care,
Wiil ſcreen 'em from the chilling Air;

Now

Now pick up, then remit the Meat,
And teach her Infant Charge to eat.
Ye tender Nymphs, by *Hymen* led
But ſeconds to the bridal Bed,
Should Pledges of a former Fair
Demand your ſupplemental Care,
Like this, let your Affections yearn,
And in the Hen the Mother learn.

Thus fed and cheriſh'd, e're the Sun
Has half his annual Circle run,
The Birds will gayly ſtrut in State,
And gobbling for your Favours wait;
Their Train in pompous Arch diſplay,
And rival Glories with the Day.
Extended Pinions ſweep the Ground,
And waft a pleaſing, dreadful Sound,
While Paſſion lively is expreſt
In ruby Pendants o'er the Breaſt
And Head inflam'd with ſcarlet Creſt.
From each proud Step faint Thunder flows,
Each angry Look with Light'ning glows;
Their Colour, Majeſty, and Size
Peacocks will view with jealous Eyes.

And when, alas! their ſtreaming Life
With Purple ſtains the pointed Knife,

Of

Of all the num'rous feather'd Kind,
Which here their humble Manſion find,
Or with exalted Pinion ſoar,
Or ſkim the Flood with pliant Oar,
None entertain with nicer Meat,
Or yield a more ſubſtantial Treat.

O would my Stars, in any State,
Where'er my Lot, whate'er my Fate,
Some Turkeys and a Mully grant,
With Bread to anſwer Nature's Want,
And add to my expecting Arms
A Partner but with half your Charms,
That may with Elegance prepare,
And Reliſh give to wholeſome Fare!
Content with this, I'd aſk no more,
I never, never ſhould be poor.

In Friendſhip, Liberty, and Eaſe
Strict Virtue ſhould my Bliſs increaſe;
While Providence in Nature's Dreſs
I trace, and for its Bounty bleſs;
And ſometimes, ſporting with the Muſe,
Such inoffenſive Numbers uſe.

Thus ſweetly ſtealing to the Grave,
I'd envy no ſucceſsful Knave,

Who

Who, by ſome * vile Contrivance great,
On public Ruin builds his State.

* Written in the *South-Sea* Year.

The POSTSCRIPT.

WITH faithful Ink I ſcarce had ſign'd
These Vows of my tranſported Mind,
When, as if Fortune were inclin'd
To diſappoint my pleaſing Scheme,
And give the Winds my golden Dream,
Lo! theſe unwelcome Tidings came,
The prowling Fox, deteſted Name!
This Night your fair *Numidian* Hen
Convey'd to his devouring Den:
With downy Signals all around
The ſavage Felon ſtrew'd the Ground.

How frail and fickle's human Joy!
How Moments all our Wealth deſtroy!
Yet this Reflection yields Relief,
And mitigates my riſing Grief.
The ſtately Bird, I now deplore,
Whoſe outward Beauty, inward Store,
A double Feaſt each Day ſupply'd,
Not till this luckleſs Period dy'd.

Had what I now with Temper hear
A few Days ſince alarm'd my Ear,
Theſe Eggs had never by your Friend
Been ſent, nor this Epiſtle penn'd.

Another POSTSCRIPT, leſs Tragical.

ONE Thing, the Muſe ſays almoſt miſs'd her,
Is, fair One, not to let your * Siſter,
The Poetreſs, this Letter read:
Perhaps a Crotchet in her Head
Will furniſh out ſo ſmart an Anſwer,
Strain my Invention what I can, Sir,
I ne'er ſhall reach her pleaſant Satyr;
She'll ſo with Banter me beſpatter.

Perhaps ſhe'll cenſure me in Print,
And publiſh all the Secrets in't:
What aukward Mirth I ſometimes have,
At others, how untimely grave.
Now here and there's a Logic Quirk,
But Dulneſs runs thro' all the Work.
'Tis ſuch a Medley of a Letter,
E'en *Totty* cou'd have writ a better.
'Tis like a Poſſet in the Pot,
When all the Sweetneſs is forgot;
And fitteſt for, I ſhan't ſay what:

* Miſs KITTY FLOYER.

Unleſs, too partial to theſe Lines,
A higher Office Chance aſſigns;
And, while in Cruſt their Subjects riſe,
Prefers them underneath the Pies.
Where moſtly I pretend to ſhine,
Old Sermons I with Dogrel twine;
A motly Wit, a patch'd Divine.
Can't leave a Story, once I'm got in;
If good for any Thing, 'tis cotting:
Juſt Merit the Reverſe of Praiſe,
And Diſhclouts in the Room of Bays.
Then from my Subject oft I rove,
And then my Learning ſhe'll reprove:
What, treat of Eggs, and not afford
Of *Leda* one diverting Word?
Of Turkeys too, and not produce
From *Ovid's* entertaining Muſe
One lucky Hint? whoſe wond'rous Page
Informs us, when *Althæa's* Rage
The fatal, magic Brand had fir'd,
And *Meleager* thence expir'd;
No ſooner he by Proxy burn'd,
But's Siſters into Turkeys turn'd:
Elſe too the Girls had doubtleſs dy'd,
They ſo intolerably cry'd.

With jocund Raillery ſhe'll tell,
The *Iliad* once contain'd a Shell,
So ſmall, it not ſurpaſs'd a whit
The Produce of a female *Tit*,
Twenty of which will hardly match
One theſe *Numidian* Biddies hatch:
In which a Maggot whilom ſtrain'd,
For Want of Elbow Room complain'd.

Tho' with Romance I wou'd not charge her,
In my Opinion 'twas much larger:
And if a Shell the *Iliad* did contain,
'Twas the crack'd Caſe of *Homer's* roving Brain;
Unleſs, by far fetch'd Metaphor, ſhe'll ſay,
'Twas there enclos'd, where Embryon *Helen* lay.

This POSTSCRIPT anſwered by a very [a] young LADY.

CAN you the lovely, gentle *Sappho* fear,
Or think a Nymph ſo ſoft can prove ſevere?
To you, who ſing the Praiſes of the Fair;

You, who to future Times tranſmit her Fame,
And diſtant Ages bleſs with *Sappho's* Name,
A Pattern worthy each ſucceeding Dame.

[a] Miſs PATRICK.

And

And O! how doubly bleſs'd the charming Maid,
Of whom hereafter 'twill be juſtly ſaid,
Her Praiſe was by the ableſt Hand convey'd.

Endow'd with Wit enough to criticize,
The keeneſt Darts ſhe throws are from her Eyes,
And Thouſands fall a daily Sacrifice.

With her ſweet Temper Satyr will not ſuit,
Too harſh the Sounds for her melodious Lute,
Fitter to ſoften Flint, and tame the ſavage Brute.

To Sappho.

YOUR Strains with Wonder and Delight
Seize our attentive Souls:
When Wit and Beauty both unite,
It all our Pow'rs controlls.

Our Boſoms glow with ſilent Fires,
Sent from your Mind and Face,
When That each ſacred Muſe inſpires,
And This adorns each Grace.

Delightful Maid! by all the Nine
In early Bloom poſſeſt;
Who, leaving *Pindus*, choſe a Shrine
Within your tender Breaſt.

Hence

Hence we the Laurels ſhall believe
  Can Light'ning's Rage deſpiſe,
Since they in ſuch Perfection thrive
  Around your radiant Eyes.

To the SAME.

ENGAGING *Sappho*, if the Fair
  Are hinder'd here to take the Air,
Who with ambroſial, balmy Lip
Give Sweetneſs to the Tea they ſip;
Diſpatch a *Mercury*, that ſo 'tis,
On *Pegaſus*, to give me Notice.
For ſtraitly I myſelf confine,
And never ſtray from Home to dine,
Until the fair Ones ſet me free,
Diſpenſing Bliſs and Liberty.

That Inſect's Fate reſembles mine,
Whoſe Feet the Matin Dews entwine,
When chilling Winds the pearly Rain
Congeal, and harden to a Chain.
In Pain the trembling Creature ſtands,
Reſtrain'd by adamantine Bands,
Till by the glad'ning Beams of Day
The cryſtal Fetters melt away.

To [a] SYLVIA. Upon accidentally ſeeing her Manuſcript of POEMS.

WHEN, tuneful *Sylvia*, I peruſe your Lines,
Where ſprightly Wit with Senſe ſubſtantial joins,
And Humour, dreſs'd in poliſh'd Numbers, ſhines:
Numbers ſo poliſh'd you to POPE might ſend,
Such Strokes of Humour SWIFT cou'd hardly mend.
To ſay, fair Rhimer, that you are inſpir'd,
That *Phœbus'* Beams your Virgin Boſom fir'd,
Wou'd be too low for you, who thus excel
In ev'ry happy Art of writing well.
More I can boaſt; and tell you, you incite
Me with your Genius, and provoke to write:
And, if I e'er poetic Toils purſue,
Need hence invoke no other Muſe but you.

[a] Miſs LONG, a Clergyman's Daughter in the Neighbourhood.

SYLVIA's ANSWER.

THE early Products of her untaught Muſe
When *Sylvia* with maturer Thought reviews;
Curious to find what happy Strokes might move
A Judgment, like *Myrtillo's*, to approve;

So

So low the Verſe, ſo ſtrain'd appears the Senſe,
That to have been on trifling Themes intenſe
Seems now but juſt a pard'nable Offence.
No laſting Joy thoſe Tranſports leave behind,
Which fetter, while they entertain the Mind.
Apollo's Pow'r we paſſively obey,
Weak to reſiſt the arbitrary Sway.
The ſprightly Sallies of vivacious Thought,
By glowing Fancy to Abſtraction wrought,
Impatient of Reſtraint too often prove,
And o'er th' ideal World unbounded rove;
Or ripe for kindling flaſh poetic Fire,
Or vaniſh all in Smoke, and unobſerv'd expire.
You, gen'rous Bard, Refiner of my Thoughts,
That ſee ſo few among ſo many Faults:
Wou'd you improve the Genius, you commend,
And of a Critic turn a real Friend:
Forbear the latent Vanity to raiſe
In yet a Stranger to the Breath of Praiſe.
Forbear to ſwell a Mind too fond of Fame,
And from the ſmoking Wick withdraw the Flame.
Pride in our Sex th' Aſcendant ſcarce procures,
Till firſt augmented by Applauſe from yours.
Blind to our own Defects, we then forget
That e'er we fancied Nature in our Debt:

As having partially diſpens'd her Graces,
And hardly done us Juſtice in our Faces.
Soon overcome by Flatt'ry's falſe Alarms,
We learn of you to over-rate our Charms.
Take that for Beauty, which before we thought
At beſt but paſſable, perhaps a Fault.
Our own Opinions modeſtly we quit,
And to your Judgments in that Caſe ſubmit.
Return the Compliment with equal Care,
And think you wiſe, becauſe you think us fair.

But if *Myrtillo*, green in circling Bays,
Can taſte a Pleaſure in inferior Lays:
And find out Beauties, hard to be believ'd,
Which by the Authors never were perceiv'd;
Thoſe Strokes of Humour, fortunately hit,
Betray the Critic's, not the Poet's Wit.
The Bee, of innate Sweetneſs ſo profuſe,
From various Flow'rs collects mellifluous Juice;
Draws out the hidden Good with matchleſs Art,
And unmoleſted Leaves the groſſer Part.
The Ear, to muſical Proportions wound,
Extracts a Melody from ev'ry Sound:
Th' harmonious Spheres no jarring Diſcord know,
And all is tuneful to a Mind that's ſo.

Upon preſenting ſome LADIES, at a Viſit, with ORANGES.

WHEN Ladies of ſuch Dignity deſcend,
To viſit with their Smiles ſo mean a Friend,
The Soul, in happy Admiration loſt,
Forgets the Favours, which it ſtrives to boaſt.

Diſtreſs, like this, we may imagine, ſeiz'd
The *Trojan* Shepherd, in Confuſion pleas'd,
On *Ida's* Top when his aſtoniſh'd Eye
Deſcending ſaw the Beauties of the Sky.

Yet happier mine, than Fiction drew his Caſe,
Each Goddeſs then had one diſtinguiſh'd Grace:
Here all the Graces of each Goddeſs join,
To render ev'ry Viſitor divine.

Happier my Fate! to whom indulgent Heav'n
For *ev'ry* lovely Gueſt a Ball has giv'n.
May theſe fair Hands accept the golden Prize,
Due to the Force of thoſe victorious Eyes.

O could you, for the Preſent *all* receive,
One beauteous *Helen* to your Shepherd give!
One *Helen*, like yourſelves, with brighter Charms,
And purer Flame, than fill'd the *Trojan's* Arms.

A LETTER

A LETTER to a FRIEND, on the Death of his COW.

Tu ſemper urges flebilibus modis
Raptam Juvencam, nec tibi veſpere
Surgente decedunt amores,
Nec rapidum fugiente ſolem. HOR.

" You, with inceſſant Wails, deplore
" That gentle *Mully* is no more:
" Ev'ning and Morn bring no Relief,
" No Milking to aſſuage your Grief.

THIS Moment, Brother, I receiv'd
The News, at which I'm much aggriev'd,
That ſhe, your Favourite of late,
Dear *Mully*, has reſign'd to Fate:
Mully, from whoſe indulgent Side
You were ſo laviſhly ſupply'd
With what might decently afford
A Diſh ſucceſſive on the Board.

When Pudding enters, all are pleas'd,
Their Bowels ſeem already eas'd;
And if the Butter richly flow,
Glibly the luſcious Morſels go.

Happy's the Table then partakes
Of tender Cuſtards, frail Cheeſe-cakes,

Or Syllabub, by Artiſts beat
To an obliging, empty Cheat.
Too like the Kiſſes of the Fair,
So light, you almoſt nothing ſhare;
So tempting, that you can't forbear.

The Dinner with perfuming Cheeſe
Is nobly crown'd. Now each of theſe,
All underſtanding Houſewives know,
Their Eſſence to a Dairy owe.

A thouſand Pleaſures, *inter* Meals,
The Monarch of a Dairy feels:
With pureſt Cream now ſoftens Tea,
Now calls for Poſſet-Drink, and Whey:
Commands Variety of Good,
Either for Phyſic, or for Food.
With friendly Viſits always pleas'd,
He unprovided can't be ſeiz'd:
A hearty Welcome ne'er refuſes,
Nor gives, inſtead of that, Excuſes.

If, when the Day declines, by Hap
Some unexpected Gueſts ſhould rap,
And tarry, till the Heifer roars
For *Suſan*, to unload her Stores;
His open Soul, diſpos'd to treat
With Dainties exquiſitely ſweet:

A Portion

A Portion ſmall of gen'rous Wines
With grated Spice and Sugar joins,
Then ſummons *Sue* to ſtream upon't
Milk ſmoking from the native Font:
Forthwith ambroſial Curds ariſe,
Beneath while flowing Nectar lies.
They lade or ſuck (there's little Odds)
Immortal Medley, fit for Gods!

I might, in counting Bleſſings, tire;
All which in *Mully* now expire.

But here imprudently I dwell
On what you recollect too well,
Not ſuffer'd by your grateful Mind
To lye in this Account behind.
Severe's your Fate, muſt be allow'd!
Stupid the Mortal is, that wou'd
Be unconcern'd in ſuch a Caſe:
Yet that you gently ſcrew your Face,
Nor take this over-much to Heart,
Reſiſtleſs Reaſons I'll impart.

Conſider willingly, or no,
You muſt endure th' uneaſy Blow.
Then why diſconſolately grieve
At what no Conduct can retrieve?

Then

Then lodge this Truth within your Breaſt,
All Things are order'd for the beſt.
Misfortunes from the Stars are ſent
In Kindneſs, more than Puniſhment.

You ſay, You had not valu'd half
So much the Loſs, but from a Calf
Up the fond Simpleton you brought,
And ſucking with your Finger taught:
That long Acquaintance with each Feature
Had much endear'd you to the Creature.

This makes the Affirmation plain,
Which I endeavour'd to maintain,
That you too warmly lov'd the Brute,
And often ſtole a ſly Salute:
Pretending, with a cunning Fetch,
The Flavour of her Breath to catch.
If ſo, the Fates have this deſign'd
To raiſe and elevate your Mind
This World's Uncertainty to ſhow,
And wean you from Concerns Below.

This, or whatever be the Reaſon,
Aſſure yourſelf, ſhe dy'd in Seaſon.
Beſide, had I this Loſs ſuſtain'd,
I had with Juſtice more complain'd,

Who have, except my *Mully*, little
For Converſation, or for Vittle.
But though you are of her bereft,
Unnumber'd Bleſſings ſtill are left.
The Charms of an engaging Spouſe,
And Plenty ſmiling round your Houſe.
Your [a] Tulips in the Spring appear,
And Children blooming all the Year.
Then comfort up a fleeting Life;
Since *Mully's* gone, e'en kiſs your Wife.
This, your Affliction to relieve,
Is what Advice a Friend can give.

If, deaf to Admonition, ſtill
Your Thoughts lye brooding o'er the Ill;
Rather than endleſs you repine
Your Fav'rite loſt, I'll lend you mine;
Who, tho' her uſual Bounty, now
She's near her Time, refuſe to flow,
(She keeping in a leathern Bottle
Her Liquor for the groaning Twattle)
And will your Expectations bilk,
If much they hanker after Milk,
Yet is her Company as good
As when a Virgin ſhe was woo'd:

[a] The Clergyman was a Floriſt.

And with her Siſter, in my Eye,
She might for Wit and Beauty vie:
You'll hardly one in Thouſands find
More ſuited to relieve your Mind.
'Twill probably aſſiſt your Caſe,
Oft to ſurvey her comely Face.
And when her rival Lowings ring,
It may ſome Conſolation bring.

Such kindly Viſit ſhe ſhall pay,
While this Vexation wears away.
But if her young one's troubleſome,
When ſhe's deliver'd, ſend them home.
And ſhould you, when (or quickly after)
I lend my Jewel, ſpare your Daughter,
In harmleſs Waggery and Play
Engag'd, we'd cheat the ſultry Day,
And baniſh Sorrow far away.
And in this ſweet Exchange, tho' ſhort,
I'll pawn my Gown and Caſſock for't,
The lovely *Patty* ſhan't be hurt.
The ſmiling Charge I'll ſafe reſign
Again, when *Mully* ſhall be mine.

Should *Mully's* Iſſue prove a *Nancy*,
And, with her Looks, attract your Fancy,

Return

Return the Mother home for Food,
Keep *Nan*, in *Patty's* Place, for good.
Thrice happy both! when thus ſupply'd,
You with a Heifer, I, a Bride.

If, Neighbour, you ſhall be requir'd
To dignify the Brute expir'd,
And rear ſome monumental Stones,
Where dying ſhe bequeath'd her Bones;
Which near the Crib we may ſuppoſe,
The Work let this Inſcription cloſe.

The EPITAPH.

HERE, where ſhe oft was ſtroak'd and fed,
All that remains of *Mully's* laid:
Enclos'd within this narrow Bound,
That rang'd the whole Encloſure round,
Her Fate, with Sorrow, is deplor'd,
Who gave us Pleaſure when ſhe roar'd.
Her welcome Plaints kept me alive:
O could ſhe now by mine ſurvive!

To a FRIEND, concerning a convenient UTENSIL.

SIR, This entreats, you'd be ſo kind
Your artful Joiner to remind
To frame, e'er *Sol* has nine Times roll'd,
A Box ſhall treaſure knighted Gold;
Subſtantial, uſeful, decent, plain,
Where one with Eaſe may ſit in Pain.

'Tis ſadly true, my little Houſe
Leans ſo disjointed, that a Mouſe,
Contending to ſurmount the Thatch,
A Fall more ſoft than ſweet, might catch,
So old, one-ſided, crazy grown,
A backward Wind might puff it down.

Appriz'd of this, my pleaſant Friends,
To whom free Paſſage Nature lends,
Not knowing where the griping Load
May be with Decency beſtow'd,
Too modeſtly diſſemble Pain,
Leſt falling Roof ſalute their Brain.

Their Courage I with this ſupport,
That Labour ends the ſooner for't.

For

For Danger evidently near
Quick Relaxation gives through Fear,
As Thunder often purges Beer.

Confirm'd were my Reſolves one while
To raiſe a decent, humble Pile,
For Cure of common Ails at hand,
That might with fix'd Foundation ſtand:
But undetermin'd on what Ground
So uſeful a Deſign to found.

At preſent my unſteddy Mind
To a new Fancy is inclin'd:
A Cloſet of more airy Faſhion,
To be transferr'd upon Occaſion;
For ſerious Contemplation fitting,
Like what the yawning Sentry ſit in.
But where their Engines often ſlide,
Mine ſhould on eaſy Axles ride:
Like *Trojan* Horſe, on Wheels ſhould ſtray,
And Heroes ready charg'd convey;
Cui cavæ quondam ſonuere,
Et [a] *crepitum cavernæ dedere.*

[a] Multi codices habent *gemitum*, ſed perperam, ut cuivis emunctæ naris facilè liquet. Audactèr dico magnum Maronem ſcripſiſſe *crepitum*.

This might, by frequent changing Ground,
Traverſe my little Garden round,
And ſcatter Favours, where it ſtops,
To haſten and enrich the Crops.
Thus Hot-beds we may raiſe with Eaſe,
For Lettuce, Cucumbers, and Peaſe.

When Stars indulgent bid me marry,
Such light Convenience we may carry
Where'er my Precious ſhall deſire,
That ſhe grimacing may retire.

And let but her prolific Brain
Ten thouſand Whims, like mine, contain,
To this we'd faſten wanton *Jack*,
And Viſits round the Country make.

Shou'd [a] Brother *W——n* and his fond Spouſe
Obſerve our merry, roving Houſe,
(Bleſt Pair! to billing ſtill inclin'd,
And keeping open Houſe behind:
Who, if my Verſe [b] can Breath ſupply,
To future Ages ſhall let fly)
Quickly their Chariot they'd reſign
For a Machine contriv'd like mine:

[a] A loving Couple in the Neighbourhood, famous for Kiſſing and taking Phyſic.
[b] ——*ſiquid mea carmina poſſunt.*

Where

Where hugging they'd defy the Weather,
Secure as in a Caſe of Leather,
And in't a Bolus take together,
And then ride ſcouring any whither.

Thus roaring Cannons roll and play,
The whizzing Balls fly far away:
While all the trembling Æther round
Is fill'd with Smoke, and Stench, and Sound.

E're they approach the Seat of Friend,
Should merry Wags this Letter lend,
They might the ſportive Paper rend,
And, happy with high reliſh'd Love,
Wipe under, and ſalute above:
Salute above with joyful Smacks,
Anſwer'd below with pleaſing Cracks.

'Till Counſel ſhall improve this Thought,
'Tis now reſolv'd the Box be bought.
Suppoſe I that Deſign purſue,
This Purchaſe may be uſeful too.
Shou'd Tempeſts threaten over Head,
Or rival Storms ariſe in Bed;
Our feeble Frame ſhou'd Sickneſs ſhake,
Or we to ward it Phyſic take:

Or ſhould *Lucina's* tender Care
A tedious Month confine the Fair:
Variety of Reaſons ſhow,
Such Money ſagely we beſtow.

Conſider, ſhould the Clergy come
Before the Box arrive at Home:
What a ſweet Pickle they'd be in,
By Downfal of my fragrant Gin.

(May ſuch Miſhap no Gueſts betide,
But Villains who for Plunder hide.
May Wretches, who their [a] Country ſell,
By ſtinking their Corruption tell.
(As when by Fraud *Gehazi* gain'd
Large Preſents from the *Syrian's* Hand,
The [b] Leproſy, which reign'd within,
Diffus'd its Venom o'er the Skin.)
And yet were this a ſettled Caſe,
You'd chuſe no Handle to your Face:
For Smelling we ſhould little prize,
Where tainted Breezes ever riſe;
Where you ſuſpect, in ev'ry Street,
Contagion from the Man you meet;

[a] The Author has certainly picked up a Set of very odd Notions, who thinks, that all Dealers in Bribery are ſelling their Country, their Honour, and their Conſcience.

[b] Covetouſneſs may not improperly be ſtyled *lepra*, vel *ſcabies*, *animi*.

And

And Fortune to her Vot'ries cries,
" Who poiſons moſt, ſhall higheſt riſe."

But waving Politics, 'tis better
We now deſcend to cloſe our Letter:
And rear thoſe * Pillars of the Church
Lately deſerted in the Lurch;
Whoſe woeful Plight we ſhou'd condole,
Cou'd Fancy repreſent the whole;
For mild is hitherto their Doom,
'Tis ſaddeſt when they venture Home.
Their Dames will make a heavy Rout,
When their nice Noſes ſmell them out;
The Lectures will be paſt enduring.
That harmleſs Men may 'ſcape a ſcouring,
Your *Dædalean* Neighbour rub,
To ſend the Box before the Club.

* See the Diſtich before this Digreſſion.

On the Death of the Right Honourable JOSEPH ADDISON, Eſq.

Floriferis ut apes in ſaltibus omnia libant,
Omnia nos itidem depaſcimur aurea dicta;
Aurea, perpetuâ ſemper digniſſima vitâ. LUCRET.

O ADDISON! ſhould none your Virtues ſing,
But who with yours could equal Numbers bring,

Eternal

Eternal Silence would ſurround your Tomb,
And ev'ry Muſe muſt be for ever dumb.

Yet ſince, while mournful we attend your Hearſe,
Duty demands a tributary Verſe;
Forgive the meaneſt, if he tempt in vain
That Height few Sons of *Phœbus* can attain.

And yet, methinks, the bright Example fires;
And, while we ſing, the very Theme inſpires.

When firſt your Harp on *Cherwell's* Banks you ſtrung,
With Rapture *Rhedicyna* heard the Song;
For you ſhe deſtin'd then her faireſt Crown,
And in your riſing Glory ſaw her own.

Is the [a] *Mercurial-Index* of the Air,
Clos'd in tranſparent Tubes, the Muſe's Care?
Tho' in the Glaſs now riſe the Silver Tides,
Now, ſenſible of Clouds, the Stream ſubſides:
A ſettled Fair ſtill brightens in your Lines,
And mounting Spirits ſhow, *Apollo* ſhines.

Or are [b] imaginary Kingdoms ſought,
And mighty Wars by little Champions fought?
When Men in Miniature, Pigmean Crouds,
Engag'd a Foe deſcending from the Clouds.

[a] *Addiſon's Barometer.* [b] His *Pigmies and Cranes.*

Or

Or if ſuch tragically pleaſant Feats
Some *Theſpis* now in [a] humble Scenes repeats;
Where paſſive Actors mimic Geſtures ſhow,
And into Monarchs from the Chiſſel grow.
Where'er your Muſe ſelects her ſportive Theme,
Suſpended by your Lays the liſtning Stream
Flows ſlowly, youthful Sons of [b] *Wainfleet* throng,
Repeating to the Groves the tuneful Song;
The Groves their verdant Heads delighted bend,
Nor longer *Philomela's* Strains attend.

From theſe diverting Subjects if you riſe
On Eagles' Wings, exalting to the Skies
Heroes complete, and ſing of true Alarms,
Of *Albion's* Triumphs, and of *Naſſau's* Arms;
When [c] *Europe* felt the Bleſſings of his Sword,
And Heav'n-born Peace was to the World reſtor'd;
Unfading Laurels then adorn your Brow,
Not leſs the Poet's, than the Victor's Due.

Our Thoughts are fir'd, our riſing Boſoms glow,
And all our Paſſions charge the faithleſs Foe,
When you th' embattled *Schellenberg* rehearſe,
And *Blenheim's* [d] Cannon thunders in your Verſe;

[a] His *Puppet-Show.*
[b] Founder of *Magdalen* College.
[c] His *Peace of* Ryſwick.
[d] His *Campaign.*

When you diſplay undaunted *Churchill's* Soul,
Teaching the furious Tempeſt where to roll;
Who deals Deſtruction round the dreadful Plain,
Unmov'd——except with Pity for the Slain;
The Hero greatly melts at others Woe,
And gen'rous Tears bewail the bleeding Foe:
He grieves while Death on his Commands depends,
Tho' on each Standard Victory attends.
Dear are the Glories which the Victor crown,
Who makes the Caſe of all Mankind his own.

Tallard, on that illuſtrious Day ſubdu'd,
Is more with Envy than Compaſſion view'd,
Who from the greateſt Hand receives his Chains,
And ſounds for ever in the nobleſt Strains.
Triumphant Honour from Defeat accrues,
When you record, and *Marlborough* ſubdues.

To you, bleſt Bard! the Victor too muſt owe
Thoſe Laurels, which ſhall never ceaſe to grow:
For tho' with genuine Excellency great,
Conduct and Courage make the Chief complete.
Unrival'd Glories tho' his Actions boaſt,
And ev'n *Pharſalia* is in *Blenheim* loſt;
With brighteſt Rays he riſes in your Lines,
And by your Pen with endleſs Luſtre ſhines.

Heroes

Heroes and all their mighty Deeds muſt die,
Unleſs the Muſes conſtant Youth ſupply.
Fate ſhew'd a Juſtice, which to both was due,
When to one Age ſhe *Churchill* gave and *You:*
Each for the other made, the Hero's Fame
Was worthy of the Poet's ſacred Flame;
The ſacred Flame no leſs a Theme requir'd;
The Sword and Pen were equally inſpir'd.

So when the *Mantuan* Muſe, in gentle Strains,
Tun'd her ſoft Pipe o'er the *Sicilian* Plains,
Shepherds admiring all around her ſtood,
Thyrſis forgot his Flock, his Flock their Food:
But when her Breaſt *Arms and the Trojan*---warm'd,
The Univerſe was with the Trumpet charm'd;
Æneas grew immortal in each Line,
All own the Hero and the Work divine.

But who can riſe to CATO's juſt Applauſe?
CATO! th' Aſſertor of his Country's Cauſe.
Had but the Patriot ſeen he ſhould revive,
And ſo refin'd his Moral Leſſons give,
That, rais'd immortal by your ſacred Page,
He'd charm with Virtue each ſucceeding Age:
Could he have led Great *Cæſar* conquer'd home,
And ſhown him Captive to almighty *Rome*;

He, unconcern'd for the triumphant Day,
Had fall'n with Pleaſure to ſupply your Play.

Had baſhful Silence check'd your tuneful Strains,
'Till they with Rapture fill'd the *Latian* Plains,
We ſhould, unjuſt to *Oxford*, think you found
Your happy Genius on the Claſſic Ground;
And, while you Homage paid, ſome Pow'r divine
Had iſſu'd from the *Mantuan* Poet's Shrine.
But you the beſt Foundation to be Great
Had laid in Studies at that ſacred Seat,
Where Heav'n its Bleſſings prodigally pours,
And all the Muſes laviſh all their Stores.
You but improv'd the Stock you carried o'er,
Poliſh'd that Diamond which was rich before.
At *Rhedycina's Heliconian* Spring,
Muſic your Voice acquir'd, and Strength your Wing.
Hence your great Mind, with various Learning fraught,
From all your Travels Uſe and Pleaſure brought.

As a fam'd Stream, whoſe fruitful Waters riſe
From ſome proud Mountain, that ſupports the Skies,
Deeper and ſtronger in its Current grows,
And Wealth and Beauty to the World beſtows.

Not ſo our Youth, to diſtant Realms convey'd[a]
E're they their Country, or themſelves have read:

[a] *Vide Tatler*, N° 93.

In

In foreign Modes and Gallantry refin'd,
They leave what Virtue Nature gave behind.

They only can of ſhining Proſpects boaſt,
And all Inſtruction is in Wonder loſt:
To Dreſs and Dancing ſo genteelly bred,
They ſcorn Improvements of the Heart and Head.
Perhaps ſome *Helen*, ſkill'd in fatal Wiles,
Completes the Triumph of their vagrant Toils.
'Tis thus o'er Kingdoms our *Alcides* roam,
To leave the golden Fruit, and bring the Dragon home.

So Ships, well laden from *Britannia's* Shores,
Of either *India* cull the choiceſt Stores;
Which unſucceſsfully the Ocean ride,
Not pois'd by Ballaſt, nor with Freight ſupply'd.
With waving Pride in vain the Streamers fly,
And figur'd Carvings ſtrike the curious Eye.

No Ocean e'er you ſail'd, to you unknown,
And all the Land you travers'd was your own.
Familiar Landſcapes open to your Eyes,
And Nations fraught with Wonders ſcarce ſurprize:
You find out Subjects for delightful Rhimes[a]
Where'er you paſs; whether o'er happy Climes

[a] *Letter from* Italy, to the Lord *Halifax*.

Which

Which Nature's Hand has with Indulgence grac'd,
Or where Man's Folly has the View defac'd:
Some noble Obſervation ſtill you raiſe
Or to your Country's Profit, or its Praiſe.

Far diſtant thus the Bee laborious flies,
To raiſe the common Stock with laden Thighs:
What noiſom Weeds or fragrant Bloſſoms hold,
The buſy Chemiſt turns to liquid Gold.

By Books and Travel thus endow'd your Heart,
With all the Gifts the Muſes can impart:
Like *Cato*, you appear with Virtue fir'd,
The public Good your gen'rous Page inſpir'd.
While venal Scriblers proſtitute their Flame,
And pawn their Innocence to purchaſe Fame;
In your chaſte Notions, and exalted Lines,
Not leſs the Chriſtian, than the Poet ſhines.
The Verſe you early to the Altar brought [a],
As Incenſe, hallow'd each ſucceeding Thought;
The World in Flames you then ſo well expreſs'd,
The very Picture glow'd within your Breaſt:
Hence was your Muſe ſo innocent and clear,
The dread Original could give no Fear.

[a] His Poem on the Reſurrection painted on the Altar-piece of *Magdalen* College.

Hence when, in ſtrong Confederacy join'd,
Conceited Vice with ſpurious Wit combin'd,
Bearing down all, like ſome reſiſtleſs Flood;
Mong many faithleſs you, like [b] *Abdiel*, ſtood,
With noble Reſolution ſtem'd the Tide,
And ſummon'd all the Nine on Virtue's Side.

When from harmonious Numbers you deſcend,
With diff'rent Pace to the ſame Mark you bend,
True Wit's the Mean, true Honour's ſtill the End.
From Heav'n at firſt deriv'd, your glorious Ray
To thoſe bright Regions ever ſhow'd the Way.
Thrice happy they, in whoſe chaſte Boſoms flow
The choiceſt Treaſures we poſſeſs below!
Still happier, if with Zeal employ'd to bring
That Fountain Honour whence thoſe Bleſſings ſpring.

Thoſe Eſſays, by your lively Fancy wrought,
With what inſtructive, entertaining Thought
They freely flow'd? We muſt the gen'rous Fraud [c],
When Pleaſure cheats us into Health, applaud.
The witty Fools, who wou'd themſelves amuſe,
And, like *Athenians*, only come for News,
By you inſtructed in their unknown God,
Are taught to fear the great Creator's Nod;

[b] *Milton's Paradiſe loſt.* [c] *Omne tulit punctum.* HOR.

Are

Are with unanſwerable Reaſon ſeiz'd,
And into an immortal Soul ſurpriz'd.

Thus, when the Curious for Diverſion come
To view ſome venerably graceful Dome;
Or, by the Sweetneſs of the Organ train'd,
While what's delightful on the Senſe has gain'd;
What's ſacred has religious Fear impreſs'd,
And kindled holy Ardors in their Breaſt:
Their pliant Thoughts, by awful Objects ſway'd,
Are to Devotion happily betray'd.

The viſionary Scenes you give us prove
That what ſuch Sleep conveys is from Above:
And oh! could Faction but endure the Rein;
Could Party Rage an Angel's Art reſtrain;
Could pleaſant Truth, or ſplendid Fiction move,
And reconcile us into mutual Love;
Your Muſic had the evil Spirit charm'd,
And our deſtructive Paſſions quite diſarm'd:
No other Conteſt had engag'd our Zeal,
But who ſhould moſt our bleeding Country heal:
Gentle *Aſtræa* had her Pow'r regain'd,
While in her Form celeſtial ANNA reign'd.

But when deaf Diſcord fills us with Alarms,
And, like the fatal Horſe, ſtands big with Arms;

When,

When, fond of Ruin, we ourſelves deſtroy,
Phœbus may build, but cannot ſave his *Troy*.
Since ſuch a Genius fail'd, all human Care [a]
May now reſign its Efforts in Deſpair:
Nought can compoſe us, but that dread Command,
Which bids the foaming Waves in Silence ſtand.

For who, thou Glory of our Age and Iſle,
Can reach the copious Wonders of thy Style,
Where Strength and Beauty, Mirth and Wiſdom ſtrive?
Who ſuch delightful Mixture can contrive?
A *Proteus* to inſtruct Mankind you come,
And all Varieties of Forms aſſume:
The ſubtle *Derviſe* ſurely did impart [b]
Of Tranſmigration his ſurprizing Art.

Now vital Force Inanimates receive,
And Reaſon graces what is rais'd to live.
What charming Scenes the Reader's Mind engage,
When Journals of the *Shilling* fill the Page [c]?
Scarce cou'd *Ulyſſes* more Adventures boaſt,
From Clime to Clime on liquid Mountains toſt:
Nor could the *Grecian* Bard with purer Style
Set off the wandring Chiefs' immortal Toil.

Oft, like *Alcides*, you our Monſters tame,
Not in the Skin conceal'd, but *Lion's* Name [d]:

[a] *Ullâ ſi Pergama dextrâ.* VIRG. [b] *Spectator*, N° 578.
[c] *Tatler* on the *Shilling*. [d] *Guardians* on the *Lion's* Head at *Button's*.

His Roar is with facetious Skill maintain'd,
And *Sampſon's* Riddle is in yours explain'd.

If in a milder Image you appear,
And with the Dreſs affect the Woman's Air [a],
As Silk-Worms, by the Web which hides them known,
Diſtinguiſh'd your unrival'd Talents ſhone,
And ſoon *Achilles* in Diſguiſe we own:
The manly Soul darts through the ſoft Attire,
Tho' all the Graces in the Cheat conſpire [b].

No Wonder you in Elegance excel,
Who of juſt Writing ſhew the Art ſo well;
Who, while the Precepts you, like *Flaccus*, draw,
With nobler Pattern recommend the Law.
When in the Stagirite's Tribunal plac'd,
You form new Bards by Critiques on the paſt,
The matchleſs *Three* [c] with deep Attention wait,
Pleas'd that your Sentence ſhould decide their Fate:
Tho' to the Stars aſcends their great Renown,
They from your Hands receive their brighteſt Crown;
Own, you improve the Images they drew,
And find out Beauties which themſelves ſcarce knew.

There's not a Page you for Amuſement write,
But Charms uncommon ſtrike our raviſh'd Sight.

[a] Several Female Papers and Letters. [b] *Achilles*, the moſt beautiful of the *Greeks*. Hom. [c] *Homer*, *Virgil*, and *Milton*.

Your

Your Learning ſtill to beſt Advantage ſhow'd,
And Senſe ſublime in eaſy Language flow'd:
Sweetneſs and Energy throughout we trace,
And in each Sentence, Dignity and Grace.
Your juſt Deſcription ſtill with Life beguil'd,
And Nature from your Colours fairer ſmil'd.
The Turns were delicate, the Method clear,
And Judgment did the boundleſs Fancy ſteer:
The Reaſon ſtrong, and the Reflections fine,
They pierce like Lightning, while like that they ſhine.
Wit ſtill ſupply'd an unexhauſted Store,
Deep was the Mine, and ſparkling was the Ore.
Your great Example will convince Mankind,
That Wit and Reaſon, in Perfection join'd,
Will readily ſubmit to Faith divine,
And by her Light with nobleſt Luſtre ſhine:
While Sceptics, of ſuch Talents half poſſeſs'd,
Make Life a Riddle, and their Souls a Jeſt.

Fain would I your unnumber'd Beauties tell,
And on each bright Idea ever dwell:
But the Muſe ſinks, unequal to the Flight,
Loſt and confounded with Exceſs of Light.

Should I too your unblemiſh'd Life proclaim,
Pure as your Style, and brighter than your Flame;
Deſcribe you ſeriouſly devout at *Rome*,
In *France* ſincere, unchangeable at Home;

That diff'rent Regions, or as various Times,
Could ne'er ſeduce you to prevailing Crimes;
Could from ſtrict Virtue ne'er the Heart miſlead,
Nor from true Wiſdom e'er pervert the Head:
Should I the faithful Senator commend,
The beſt of Huſbands, or ſincereſt Friend;
I might begin—but oh! what Muſe could end?

Should I thus ſingle Excellencies trace,
I might, be-wilder'd, in unbounded Space
For ever range: Yet what might higheſt raiſe
Our Admiration, and enhance your Praiſe,
With Talents large, with Morals ſo refin'd,
And all the Treaſures of a God-like Mind,
You were ſo humble, as you had not known
That Merit, which the World was proud to own.
Your native Modeſty o'er all the reſt
Of theſe Perfections, which inrich'd your Breaſt,
Still moſt prevail'd; like ſome delightful Shade,
By *Raphael's* Hand, with blended Colours made.
This crowns the Piece, completes the Artiſt's Toil,
Itſelf at once a Beauty and a Foil.

Where now will unexperienc'd Writers find
Such Worth with ſuch obliging Goodneſs join'd?
Whom ſhall we find ſo ready to ſupport
The baſhful Suitor at the Muſes' Court?

Seated himſelf on *Pindus'* lofty Brow,
Stooping to hand up thoſe that toil below.
With trembling Steps now ſtriving to aſcend,
I wail the Loſs of ſuch a public Friend.

Immortal Bard! cou'd you have left behind,
When hence you fled, the Riches of your Mind:
Were the Endowments of a Soul improv'd
Bequeath'd, like hoarded Gold, to thoſe we lov'd:
A nobler Gift had from your Bounty flow'd,
Than Miſer's Wiſh, or Monarchs e'er beſtow'd.
But, vain ſuch Dreams, Wit, Knowledge, Learning, all
Treaſures worth owning, ſhare the Owner's Fall.
Nor can the *Tartar* from a *Plato* ſlain
Transfer the Stock of Wiſdom to his Brain.
To Talents ſo celeſtial, 'tis decreed,
We muſt by Labour, not as Heirs, ſucceed.
One Genius, Nature, ſeconded with Care,
Reſembling your's, can ſcarce in Ages rear.
You your inimitable Virtues raiſe
Above our Emulation or our Praiſe.

When Monuments of Braſs themſelves ſhall die,
And *Parian* Marble ſhall neglected lie;
When *Trajan's* ſtately Pillar ſhall ſubſide,
And Time demoliſh *Mauſolean* Pride,
Your Muſe ſhall pleaſe, your Travels ſhall be read,
Your Eſſays ſhall exempt you from the Dead;

And

And what Perfection Tragic Rage ſhall ſhow,
To Scenes of *Cato* diſtant Bards will owe.
Poſterity in writing, from your Page,
Shall of *Britannia* fix the Claſſic Age.

Nay, when the Pow'rs of Nature ſhall expire,
And this ſtupendous Frame conſume in Fire;
Whilſt the laſcivious Muſe ſhall hide her Head,
At that Sound dying which awakes the Dead;
Whilſt the prophane to gloomy Caverns flies,
Dreading that Veng'ance, which ſhe now defies;
When downward they, with Horror, Rage, and Shame,
Tend to that Place, whence they derive their Flame;
Then you with Joy ſhall raiſe your radiant Head,
To Seats of Bliſs by your *Urania* led.
The Laurels on your Temples ſhall be gay,
Uninjur'd by that great, deſtroying Day.
Your Notes to happy Saints ſhall Pleaſure bring,
And what you here compos'd, there Cherubim may ſing.

To a rich HEIR concerning STELLA.

WHY ſhou'd the gen'rous Youth reſtrain
For *Stella* his Deſire,
Whoſe Charms outſhine the female Train,
The Swains with Rapture fire?

Tho,

Tho' at her Touch no Stream ſupply
Surprizing Tides of Gain;
And to her Boſom from the Sky
Deſcend no golden Rain:

What Fortune yet attends the Fair
With Comfort ſhe ſurveys;
Nor need it to the wealthy Heir
Uneaſy Bluſhes raiſe.

Yet is her Form by ev'ry Grace
Crown'd with exacteſt Art;
A thouſand Beauties from her Face
With certain Conqueſt dart.

Yet Honour all her Actions guides,
Reaſon her Tongue inſpires;
Religion at her Heart preſides,
And warms with kindly Fires.

With curious and impartial Eyes
Obſerve the finiſh'd Maid,
And Eaſtern Treaſures you'll deſpiſe,
With her Perfections weigh'd.

Should to your Lot this *Helen* fall
As faithful, as ſhe's fair,
Not *Cytherea's* golden Ball,
Wou'd juſtify your Care.

Happier the Youth, if *Stella* ſhine
On him with friendly Beams,
Than if with *Thames Euphrates* join
Their tributary Streams.

Thus fraught with Charms of ev'ry Kind
The Gods with her beſtow,
The pureſt Bleſſings they deſign'd
From *Hymen's* Rites ſhould flow.

Be to your Arms this glorious Prize
By mutual Contract giv'n,
Contribute you what Earth ſupplies,
Receive from her what Heav'n.

Ad divitem Hæredem de STELLA.

Præcedens Ode Latinè reddita.

NE puer dulces cohibe furores,
Quos ciet, formoſa nimis videri,
Stella, Nympharum decus, æmulæque
Flamma juventæ.

Hujus a tactu licet unda ſurgat
Nulla mutato pretioſa fluctu,
Nec ſinum dives rutilante nimbo
Impleat Æther.

Splendidè

Splendidè frugi ſed opima circum
Dextra fortunæ monumenta fudit,
Quæ beant illam, placidâque fronte
Spectet amator.

Suavitas vultu reſidet ſaluſque,
Gratiæ ludunt teneròs per artus,
Et verecundis oculis amores
Mille triumphant.

Dignitas geſtus moderatur omnes,
Temperant candor ratioque linguam,
Pectus et caſtum pietas benigno
Confecrat igne.

Virginem ſpectes criticè abſolutam,
Mente ſi poſſis oculiſque ſanus,
Aſſeres aurum pretio carere
Lumine gemmas.

Detur hâc, dices, Helenâ potiri,
(Non minus pulchrâ, magis at fideli)
En tibi fulvum, Cytherea, pomum
Sponte remitto.

Stella cui ridet, meliùs beatus
Audiat, quam ſi Thameſi remotum
Jungat Euphratem, vel uterque ſoli
Serviat Indus.

Corporis dotes animique in unâ
Cum tot occurrant, tibi pollicentur
Vinculo quot Dii bona conjugali
Nectere poſſunt.

Ornet hæc veſtrum face nuptiali
Ducta ſi lectum, cumulata profer
Dona tu terræ, dabit hæc viciſſim
Munera cæli.

After a Recovery from the SMALL POX.

TO Him, who rules both Heav'n and Earth
With abſolute, but juſt Command,
Whoſe boundleſs Goodneſs gave me Birth,
And to this Moment Life ſuſtain'd;

To him my grateful Voice I raiſe,
Juſt reſcu'd from the Shades of Death,
His Name in ſolemn Songs of Praiſe
I bleſs with new recover'd Breath.

When languid Heat in ev'ry Vein
Swell'd with high Tide the crimſon Flood;
And wild Ideas to the Brain
Did in fantaſtic Viſions croud:

When

When all *within*, inflam'd with Pains,
Was melted, like the flowing Stream;
And all *without*, deform'd with Stains,
Was curdled, like the turning Cream:

I in that gloomy Hour my Truſt
In his almighty Arm repos'd,
That can reſtore the moulder'd Duſt,
Which Urns for Ages have enclos'd.

Nor was my Truſt repos'd in vain;
His Providence was then my Stay:
He rais'd me from the Bed of Pain,
Return'd me to the cheerful Day.

O may my Life, by him reſtor'd,
In Honour of his Name be ſpent!
In Duty to my gracious Lord
May I return the Bleſſings lent!

May the Reſentments in my Breaſt,
Inſpir'd by this Salvation, laſt,
Till on my Skin the Marks, impreſs'd
By the Diſtemper, are eras'd.

A ſhort CHARACTER of Mrs. JESSOP.

Friday, December 16, 1737.

YESTERDAY Morning, between the Hours of Nine and Ten, died, at the Rectory of *St. Auſtin's*, in *Watling-ſtreet*, Mrs. ELIZABETH JESSOP, Widow of the late Reverend Mr. JESSOP, of *Temsford* in *Bedfordſhire*, and Mother of Mrs. COBDEN: A Woman of exemplary Piety, and Charity, and all other Chriſtian Graces: An Ornament to the Church of *England*, whoſe Communion ſhe conſtantly frequented. She was bleſſed with a clear Underſtanding and a Sound Judgment, which were improved by diligent Reading and Meditation; for it was her Cuſtom, Summer and Winter, till near her laſt Sickneſs, to riſe at Four in the Morning; and ſhe would ſuffer no Moments to be loſt. She took due Care, by Inſtruction and Reproof, to communicate what Light ſhe had wherever ſhe found it wanting; inſomuch that a Servant could not continue with her without being acquainted with his Duty to God and Man. Her continual Study and Endeavour was to be good herſelf; and to do Good to others, her greateſt Pleaſure. From her no Object of Diſtreſs went away unrelieved, and few others without being pleaſed and edified. She was very candid in her Sentiments, tender in her Nature, and moſt cordial and affectionate in her Friendſhip. She adorned every Character ſhe ſuſtained, was faithful in every Truſt, and amiable in every Relation; and with the utmoſt Strictneſs and Purity of Manners had joined all the Chearfulneſs of Temper and Eaſineſs of Converſation poſſible. She was always a great Lover of Neatneſs, without much Regard to Mode or Faſhion; and, though ſhe kept as cloſe at Home as if confined to a Cloiſter, no one better underſtood Good-breeding, if what goes by that Name be real Benevolence, expreſſed in the moſt obliging Manner. Her

Behaviour

Behaviour in the laſt Scene was agreeable to the Dignity of her former Parts. She endured her Pain and Sickneſs, which were extremely ſevere, with the Reſignation and Patience of a Martyr; and entertained the Thought of her approaching Change with the Chearfulneſs of one, who firmly depended on the divine Mercy, through the Merits of a Redeemer, for a glorious Reward. In fine, her whole Life was an undeniable Evidence of the Goodneſs of the Chriſtian Religion, and how much (when thoroughly underſtood, heartily embraced, and ſincerely practiſed) it is calculated to raiſe human Nature to Perfection.

An Epitaph for Mrs. POYNTER, 1745.

HER frail Remains are here contain'd,
Whoſe Life and Death this Truth explain'd,
That Piety and Goodneſs, join'd
With ev'ry Grace of human Mind,
Are not allow'd by Heav'n to ſave
Their faireſt Patterns from the Grave.
Yet ſhall they, Ages hence, reſtore
Thoſe Patterns fairer than before.

To the Right Hon. the Lord BURLINGTON, for Leave to ſee his GARDENS.

O BOYLE, whoſe celebrated Name
With that of Great *Palladio* vies,
And longer than the Domes you frame
The cank'ring Teeth of Time defies:

Whether, for Majeſty deſign'd,
In graceful Order Columns riſe;
Or in the rural Grott, Mankind
Your well diſſembled Art ſurprize:

Your pleaſing Schemes awhile ſuſpend,
Attentive to *Thalia's* Lays:
To Architecture ſhe's a Friend,
And by her Lute could Cities raiſe.

The *Trojan* by *Sibylla* taught
His Journey to th' *Elyſian* Plain,
Firſt the refulgent Ticket ſought,
That might a free Admittance gain.

The Muſe I for my *Sibyl* ſend,
Such happy Paſſport to provide:
Perhaps, if we to Truth attend,
Æneas had no other Guide.

A gen'rous Soul, like yours, complies
Whene'er the tuneful Goddeſs ſues:
She knows the Favour how to prize,
For ever grateful is the Muſe.

She'll

She'll by ſome nobler Poet tell
  Your Virtues, and record your Praiſe;
Since who in Arts or Arms excel
To diſtant Ages ſhe conveys.

Your verdant Proſpects ſhe'll diſplay,
  Whoſe Beauties ſtrike the tranſient Glance,
Like her lov'd *Pindar's* matchleſs Lay,
  Irregular with Elegance.

Thames, who no lovelier Spot ſurveys
  To *Thetis* from his bubbling Urns,
Around in ling'ring Mazes plays,
  And for a new Embrace returns.

Had you deſign'd, this blooming Place
  From human View retir'd ſhould lie,
Why is it deck'd with ev'ry Grace,
  That Art or Nature can ſupply?

Apelles' Conduct you had blam'd,
  When from the faireſt Nymphs of *Greece*
Collected Charms a *Venus* fram'd,
  Had he conceal'd the finiſh'd Piece.

If, to indulge a fond Deſire,
  An Apple I or Tulip crop,
Then let your Sphinxes, arm'd with Fire,
  The Paſſage to your Garden ſtop.

But Juſtice will approve the Suit,
That Groves of *Eden* ſhould be free
To thoſe who no forbidden Fruit
Wou'd raviſh from a ſacred Tree.

Might I the welcome Grant obtain,
In Labyrinths of Fragrance bleſs'd,
Strictly from Taſting I'd refrain,
Contented with the viſual Feaſt.

So may the Structures you have plan'd
Be Ages hence with Envy ſeen!
So may the Groves of *Chiſwick* ſtand,
And flouriſh with eternal Green!

To the Honourable Lady BETTY SPELMAN,

Upon her ſhewing a Lock of King CHARLES *the Firſt's* HAIR, *which he ſent to her Great-Grandmother, the Counteſs of* Monmouth, *who had been his Governeſs, in a Letter written at ſeven Years old, which is ſtill preſerved under his own Hand.*

MADAM, With awful Pleaſure we behold
Theſe Ringlets ſhining in their native Gold,
Sent in Affection from the blooming Youth,
With Lines endear'd of Gratitude and Truth.
What Preſent cou'd the Princely Stripling give,
More lovely, or his faithful Maid receive?
How muſt her Breaſt a Mother's Tranſport ſhare,
To ſee ſuch early Bloſſoms of her Care.

Yet hence our Paſſions with Reſentment riſe
At thoſe relentleſs Tigers in Diſguiſe,

Thoſe

Thoſe brutal Sons of Violence and Rage,
Whoſe Thirſt no Blood but Royal cou'd aſſuage;
Who could their Hands in Purple Streams imbrue
Of that fair Head, where once theſe Honours grew.
How blind are Mortals to their future Fate,
Weak to diſtinguiſh either Love or Hate!
Afflicted Prince, how kind had been thy Doom,
Hadſt thou, releas'd from Toils and Cares to come,
Expir'd, before thy Locks ſuſtain'd a Crown,
Nor ſeen thy People's Sufferings and thy own!
Thus we pronounce of Providence Below,
When we no deeper than the Surface go.

Yet then had theſe ungrateful Kingdoms loſt
The greateſt Glory, which their Annals boaſt;
A pious Monarch, bleeding, with Applauſe
Of Men and Angels, in the Chriſtian Cauſe.
Nay, Thou, brave Prince, hadſt loſt the nobler Prize,
With which adorn'd the Martyr ſhall ariſe.

O may theſe Relicks of the Royal Hair,
By you preſerv'd with ſuch peculiar Care,
Still in your noble Family deſcend
From Hand to Hand, till all Succeſſions end!
Till they're demanded at the laſt great Day,
And ev'ry Hair be chang'd into a Ray!

On the ſame SUBJECT.

FOR theſe fair Locks, ſnatch'd from fanatic Rage,
And with Reſpect preſerv'd above an Age,
An early Preſent from the Martyr's Crown,
Old Time with Pleaſure might exchange his own.
Since none his Record can with theſe compare,
Not *Berenice's*, not *Belinda's* Hair;
Tho' *thoſe* in Stars the *Philomath* ſurveys,
Theſe ſhine for ever in immortal Lays.
There may be Danger, in ſome Ages more,
Leſt *Britain's* Sons theſe Relics ſhould adore.

King CHARLES the Firſt's LETTER, when he was DUKE of *York*.

To my Mayde,

My Mayde,

I Will ever love you for the Good you have done mee.

Your's

YORK.

To Mr. SANDYS at *Cambridge*, *June* 20, 1735.

O SANDYS, whoſe *Æſculapian* Art
Can chearful Health with Eaſe impart;

Let it not grieve your gen'rous Spirit,
Tho' Honours anſwer not your Merit,
Which, flowing from the Royal Source [a],
Envy ſuſpended in their Courſe.
With impotent, but reſtleſs Spite,
The Dunces ever will unite,
To hinder Worth from being known,
And keep a ſoaring Genius down.
But why ſhould this diſturb your Reſt,
Who riſe the faſter when depreſs'd?

Your Penetration in each Part
Of *Galen's*, or the Surgeon's Art,
Can all the choiceſt Talents join
Of *Ratcliffe*, *Blundel*, *Chamberlain*:
For whereſoe'er you try your Skill,
Succeſs ſeems waiting on your Will;
And *Phœbus* and *Lucina* vie,
Which ſhall Perfection moſt ſupply.

Not *Tompion* could more nicely know
What curious Springs make Watches go,

[a] When Dr. Sandys lived at *Cambridge*, his Majeſty KING GEORGE 1ſt entered his Name among thoſe for whom he intended a Doctor's Degree. But the Univerſity Phyſicians, fearful he ſhould carry off moſt of their Buſineſs, got it clandeſtinely ſtruck out. Afterward, when he lived at *London*, this Degree was granted him by the Univerſity.

It may be queſtioned which redounded moſt to his Honour; that it was at firſt denied him, or that it was afterward granted him.

Than is to you diſtinctly ſeen
The Texture of our frail Machine:
Nor with more Eaſe his artful Hand
To their true Sockets cou'd command
The ſcatter'd Wheels, and teach to run
So juſtly, they correct the Sun;
Than Limbs, when by Misfortune lame,
You touch into their proper Frame.
'Twou'd almoſt tempt one to endure
A broken Bone, for you to cure.
Or if ſome ſtubborn Joint demand
More than the Force of human Hand;
With Thoughts on our Relief intent,
By Dint of Genius you invent
Some curious Engine, to adjuſt
The Members to their deſtin'd Poſt;
Which, playing on their native Hinge,
Recover ſoon their wonted Springe.

So Ships on the *Sicilian* Coaſt,
Deep in the Sands by Tempeſts toſs'd,
Hopeleſs of Succour lay confin'd,
Immoveable by Tide or Wind;
'Till *Archimedes* o'er the Wave
A gentle Lift by Pulleys gave;

Thus

Thus rais'd, their Voyage they maintain,
And ſmoothly ſkim the liquid Plain.

You eaſe the pregnant Mother's Strife:
Of Babes juſt kindled into Life
The Taper you preſerve with Care,
And gently bring it into Air,
The World with Safety you recruit;
Nor wound the Tree to reach the Fruit.
Your Aid implor'd, no pregnant Fair
Languiſh for Want of Skill and Care.
While thoſe who truſt the tattling Dame,
Unſkill'd in our myſterious Frame,
Feel, through a reſtleſs Life of Pain;
What they from bungling Hands ſuſtain,
And oft their Infants loſt deplore,
Loſt in a Moment's Reach of Shore.

When ſwelling Veins Diſeaſes fire,
And Mortals only not expire,
Your potent Draughts the Flames controll,
And oft recal the fleeting Soul.
Your Hand the ſhatter'd Houſe repairs,
Then ſigns the Tenant's Leaſe for Years.

Your Readineſs to eaſe the Pains
When helpleſs Poverty complains,

Of

Of Care, Advice, and Phyſic free,
When there's no Proſpect of a Fee.

Your Tenderneſs of Heart, that ſhares
The Weight of every Patient's Cares,
And Health and Eaſe wou'd freely ſpend,
While you reſtore them to a Friend.

Theſe Qualities extend your Fame,
And above Titles raiſe a Name;
While *W* * * *, K * * *, and the reſt,
Whoſe Blunders hardly bear a Jeſt,
From Phyſic who have ſo much Skill,
As barely to know—— how to kill,
With Badge of *Doctor* on their Backs,
Are doom'd for ever to be Quacks.

The only Secret of your Trade,
In which no Progreſs you have made,
Is how to make a Grievance worſe,
And ſpin the Cure to drain the Purſe.
Your uncorrupted Mind diſdains
To dally with another's Pains,
And play with Life for ſordid Gains.
Perhaps in this myſterious Leſſon
You know the leaſt of your Profeſſion.

All elſe you underſtand ſo well,
And in the Practice ſo excel,
By Nature that you ſeem deſign'd
To introduce and ſtay Mankind.
The various Bleſſings you diſpenſe
Reſemble thoſe of Providence,
Which waits on Mortals at their Birth,
And gives them to this Spot of Earth:
Then inexhauſted Kindneſs ſhows,
That Life preſerving it beſtows.

See *Portland*, who begins to fear
The Travail of a Parent near,
For your Attendance early calls
From *Cam* to fam'd *Auguſta's* Walls.
Your Worth ſhe from Experience knows,
And Life to your Aſſiſtance owes.
May Heav'n relieve the painful Hour!
And Bleſſings on the Infant ſhow'r!
May ſhe receive a ſmiling Heir,
Inducted by your faithful Care,
Who ſhall with *Harley's* Wiſdom ſhine,
And Beauty of the *Bentinck* Line!

O *Sandys*, tho' I thy Gifts rehearſe
In feeble and unequal Verſe,

Wou'd

Wou'd *Phœbus*, whoſe propitious Pow'r
Phyſicians and the Bards adore,
Such Art to me in Song reveal,
As you are bleſs'd with Skill to heal,
I, in Recital of your Praiſe,
Might rival *Pope's* or *Homer's* Lays.

To Mr. SANDYS, attending on her Royal Highneſs the Princeſs of ORANGE at the HAGUE.

THE Bard who, conſcious with what Eaſe
You ſuccour Life and Limbs repair,
Addreſs'd you with familiar Lays,
To *Thames* when ſummon'd by the Fair,
Now friendly greets you o'er the *Belgic* Shores.
And like Succeſs with equal Warmth implores.

May no deluſive Signs of Joy
Lucina's future Aid defeat,
But a ſubſtantial, lovely Boy
The Wiſhes of our Realm complete.
Be it to reſcue your peculiar Share
Anna of Pain, *Britannia* of her Care.

Riſe,

Riſe, happy Babe, your Dawn diſplay,
With all your Mother's Graces ſhine,
Nor Glories to the World delay,
Entail'd upon the *Naſſau* Line,
Immortal Line, by Providence deſign'd
With Truth and Liberty to bleſs Mankind.

O would ſome Muſe preſent to Sight
The Wonders of your riper Age!
When Hoſts, by you inſpir'd to fight,
Shall check fierce Tyrants in their Rage;
The flaming Zeal of ſavage *Rome* reſtrain,
Or teach proud Sultans to contract their Reign.

Here, with an Eaſtern Tempeſt's Speed,
You thro' Battalions force a Way:
With Succour there, in utmoſt Need,
You turn the Fortune of the Day.
While whizzing Balls with gentle Kiſſes ſign
Your Kindred to the Conqu'ror on the *Boyne*.

But whither wou'd my Fancy ſoar,
Tranſported with ſuch glorious Views?
The noble Theme wou'd overpow'r
Great *Homer's* or the *Mantuan* Muſe.
Their Heroes could not with ſuch Luſtre ſhine,
Sprung from a Parentage but half divine.

When, with full Strength and former Charms
Reſtor'd, the Royal Dame ſhall riſe,
And, fondled in the Mother's Arms,
The Infant ſafely ſmiling lies;
With Speed, O *Sandys*, regain your native Land,
Another Princeſs may your Care demand.

Since Genius, Study, join'd with Skill,
Have taught you ev'ry Art to ſave,
And Fortune ſeems to wait your Will,
To reſcue from the Womb or Grave,
Kingdoms with Pleaſure to your Care commend
Thoſe Lives, on which for Safety they depend.

To Mr. POPE, on his Tranſlation of HOMER'S ILIADS.

DElightful Favourite of the tuneful Nine,
Around whoſe Head unrival'd Glories ſhine,
Your heav'nly Strains in ev'ry Boſom raiſe
Ambitious Ardors to advance your Praiſe.
Ev'n I, unſkill'd to touch the vocal Lyre,
To Numbers riſe, enliven'd by your Fire,
As Inſects ripen'd by the Sun, aſpire,
Above myſelf I mount with vent'rous Wing,
While worthy You and *Homer* I attempt to ſing:

Attempt,

Attempt, tho' far beneath ſuch Worth I ſoar,
At Diſtance keep, and only not adore.

Too long this Leader in th' *Aonian* Flight
To ſuch alone diſclos'd his ſacred Light,
Whoſe Eyes *Minerva* had endow'd with Sight.
In native Habit veil'd, obſerv'd by few,
The deathleſs Name was all the Vulgar knew:
His Works impregnable as *Ilium* ſtood,
With ten Years' Labour ſcarce to be ſubdu'd;
By your Tranſlation now familiar grown,
Triumphant *Albion* views him all her own.
All her bold Sons now ſcale the *Trojan* Wall,
And each fair Daughter pities *Hector's* Fall.
Hence be for ever in Oblivion loſt
That long Debate, On what diſtinguiſh'd Coaſt
Phœbus firſt ſaw his darling *Homer* ſmile:
Since we ſalute him born in *Britain's* Iſle.
Here his beſt Life begins, and in our Clime,
More than in *Greece*, defies the Rage of Time.

What Cenſure cou'd attack, your Skill refines,
His genuine Beauties ſtill adorn your Lines,
Still the great Soul inimitably ſhines.
Thrice happy Art, to purify the Ore,
And with new Luſtre all the Weight reſtore.

Like his own Hero, the celeſtial Bard
Almoſt immortal through the whole appear'd;
Yet in ſome tender, ſome unguarded Part
Cou'd feel the Force of an envenom'd Dart.
Had *Thetis* her's as you your Care employ,
Deathleſs throughout had been the Godlike Boy.

On Dr. YOUNG's Tranſlation of Part of JOB.

THE Poem which, originally great,
Had long ſuſtain'd poor *Job's* unhappy Fate,
Fall'n from it's Grandeur, clad in mean Array,
And in the Duſt of Proſe inglorious lay;
Like him now ſhines, with former Greatneſs bleſs'd
And in its native Majeſty confeſs'd.

To Mr. PITT, on his having a Bay Leaf ſent him from VIRGIL's Tomb.

FOrgive me, Sir, if I approve
The Judgment of your Friend,
Who choſe this Token of his Love
From *Virgil's* Tomb to ſend.

You, who the *Mantuan* Poet dreſs
In pureſt *Engliſh* Lays,
Who all his Soul and Flame expreſs,
May juſtly claim his Bays.

Thoſe

Thoſe Bays which water'd by your Hand,
From *Vida's* Spring ſhall riſe,
And, with freſh Verdure crown'd, withſtand
The Light'ning of the Skies.

Let hence your Emulation fir'd
His matchleſs Strains purſue,
As, from *Achilles'* Tomb inſpir'd,
The Youth a Rival grew.

A Sequel to the Tale on TRUTH and FALSHOOD.

AS in a gay and chearful Mood,
Swift wander'd thro' a verdant Wood,
Swift, fam'd for Pleaſantry and Wit,
(Which no Soul living elſe could hit)
While *Philomel* with mournful Strains
To rapture ſooth'd the liſt'ning Swains,
He met with *Truth* quite unarray'd,
When ſhe by *Falſhood* was betray'd.
He ſcarce his old Acquaintance knew,
Diſguis'd in Nakedneſs, at View;
Thought 'twas *Vaneſſa* thro' Surprize;
And ſudden turn'd away his Eyes,
Afraid leſt tattling Fame ſhou'd hear
His Converſe with a naked Fair.

Truth

Truth, never of herſelf aſham'd,
Tho' inwardly with Grief inflam'd,
With decent Freedom told her Name,
How ſhe was rifled, whence ſhe came;
Diſcharg'd the Anguiſh of her Heart,
And begg'd he'd ſome Relief impart.

With everlaſting Banter fraught,
He laugh'd to hear how ſhe was caught,
Then Jokes, by copious Wit ſupply'd,
Came pouring on her like a Tide.
For ſuch an Object might provoke
A graver than the *Dean* to joke;
'Twas hard to ſtop his flowing Vein,
But, ſerious grown at laſt with Pain,
He bid her eaſe her drooping Mind,
And give all Sorrow to the Wind.
The mournful Nymph he then convey'd
To where ſhe lately was betray'd;
Pick'd up ſome Scraps of that Array,
Which treach'rous *Falſhood* flung away;
Theſe he in lively Colours dy'd,
And choiceſt Ornaments ſupply'd;
Invoking thrice *Minerva's* Aid
To help diſtreſs'd a Siſter Maid.

Minerva

Minerva rummag'd all her Store
Of Silk and Cambric never wore,
And Laces of invalu'd Price
Threw to her *Drapier*, in a Trice.

While theſe were on her Limbs beſtow'd
The Nymph with countleſs Beauties glow'd.
No *Venus* cou'd more Charms diſplay,
Scarce *Anna* on her bridal Day,
Yet all ſet off with ſo much Eaſe,
Such graceful Negligence to pleaſe,
A Critic wou'd, tho' nicely viewing,
Suppoſe the whole were Nature's doing.
Then to complete their whole Deſign,
And make the Nymph unrival'd ſhine,
Minerva and the *Dean* enclos'd
In Gold of Adamant compos'd
A Mirror, which did far ſurpaſs
The Virtues of the mimic Glaſs.
This let but Fools or Knaves inſpect,
Their Pictures 'twou'd ſo well reflect,
They might each Spot and Blemiſh find,
Deforming either Face or Mind.
Yet ſhown in that diverting Light,
'Twou'd make 'em laugh in Anger's Spight.

This Toy they gave the ſacred Maid,
And with it as a Fan ſhe play'd.

Now ſhe, in *Falſhood's* Habit ſhown,
Delights us more than in her own.
Few cou'd before endure her Sight,
Her Preſence gave a conſtant Fright;
In theſe fictitious Colours ſeen,
She never fails to cure the Spleen.

Accouter'd thus ſhe'll often pay
Her Viſits o'er the Ladies' Tea,
Nay ſometimes ſhe appears at Court,
Where naked ſhe could ne'er reſort.
And Stateſmen her Addreſs can bear,
Vouchſafing by themſelves an Ear:
Yet with uneaſy Looks betray
Their Wiſhes, that ſhe'd keep away.
For in the midſt of all her Talk,
She never can her Fancy baulk.
You'd think ſhe nothing more deſign'
Than to divert and pleaſe the Mind
When ſlyly ſhe, to their Surprize,
The Mirror holds before their Eyes.
They, conſcious that on falſe Grimaces
Depends their Title to their Places,

Hence

Hence of her Converſation ſhy,
Obſerve her with a jealous Eye;
And whiſper ev'ry Page and Groom,
To keep her from the Preſence Room;
For fear his Majeſty, by chance,
Shou'd on their real Features glance.
Sir *R——t*, big with County Cares,
Once met her on St. *James's* Stairs;
Some Compliments at firſt expreſs'd,
He hugg'd her cloſely to his Breaſt.
Proteſting with a courtly Air,
Not *Sk—t's* ſelf was half ſo dear:
Walk'd *tête à tête*, 'till near the Place
Where ſhines the Queen with ſmiling Grace.
Then ſtepping with Diſpatch before
Politely drop'd her at the Door.

To a Lady playing on her SPINETT.

IF hap'ly o'er the vocal Shell
Belinda's careleſs Fingers ſtray,
Who can the pleaſing Accents tell
They to the liſt'ning Swain convey!

Yet, luckleſs *Corydon*, beware,
Too fatally thoſe Accents pleaſe.
Your Boſom will freſh Anguiſh ſhare,
Which, but *Belinda*, none can eaſe.

The tuneful Magic charg'd with Love
  Each wafted Gale around inſpires,
While Graces on her Fingers move,
  And *Cupids* dart from all the Wires.

Such various Charms who can withſtand
  Which our attentive Souls ſurprize!
Who 'ſcapes the Nymph's harmonious Hand,
  Falls by the Lightning of her Eyes.

Your Muſic, heav'nly Maid, forbear,
  Or veil thoſe Beauties from our View:
For thus at once to ſee and hear,
  Is Death to us, tho' Play to you.

On the Or—r.

YE Sacred Nine, the great *Don Quixot* hail,
  Impenetrably clad in native Mail.
Who in the Courſe of each revolving Moon
Is Prieſt, Prize-fighter, Mountebank, Buffoon:
Who, *Proteus* like, can various Forms acquire,
But wiſe Inſtructions not like him inſpire.
Bind him, or bray him, yet deſpair to find
Truth in his Tongue, or Reaſon in his Mind.
His beſt Harangues are an Affront to Senſe,
To Vice itſelf his Conduct an Offence.

And

And, as a *Spartan* Slave o'er-charg'd with Wine,
Made Temperance with greater Luſtre ſhine:
So let a *H——y* Blaſphemy maintain,
Religion thence will Strength and Beauty gain.

Hail, doughty Chief! by Genius form'd to ſhew
How far the Dint of Impudence can go.
Thy Brains and Front each other nicely fit,
Without no Modeſty, within no Wit.
Or ſhou'd a ſudden Bluſh thy Bronze inflame,
Such Sign of Grace wou'd but increaſe thy Shame.

When Dulneſs, Atheiſm, Impudence unite,
The Hero riſes matchleſs for the Fight.
Thus *Thetis* her undaunted Son to ſave,
Thrice dipt the Bully in the *Stygian* Wave,
The *Stygian* Wave a wond'rous Force ſupply'd,
And drench'd him thro' with Inſolence and Pride.
A gay Stupidity the Lump o'er-ran
Breathing Defiance both to God and Man.
Hence to the Combat when he boldly flew,
The *Trojan* Chiefs in panic Fear withdrew,
Pale and agaſt they heard his dreadful Calls,
And the great *Hector* quak'd within the Walls.

Thus peerleſs *H——y* Challenges may found,
And bid Defiance to the Champions round:

Safe without Rival he may mount the Stage,
For what Knight-errant dare with him engage?
What Mortal Shot-free can expect to paſs
From Balls of Lead and Blunderbuſs of Braſs!
And 'tis in vain to dart the pointed Steel,
At one whom Nature never meant ſhould feel.

As this is the only Satyrical Piece in the whole Collection, ſo it was attempted purely for Amuſement, and to ſee whether I had any Talent at this Sort of Writing. I am heartily glad to find myſelf ſo defective in it, for it is not what I am fond of. I am perſuaded No body will blame me for making the Experiment on a Subject, where I was ſure I could do no Harm, and give no Offence to any honeſt Man living. Yet even this I ſhould hardly have attempted, if I had not received frequent Abuſes, without any Provocation, or rather in Return for Obligations.

On the MASQUERADES.

O *Maſſey*[a], whoſe pathetic Art
Can melt the moſt obdurate Heart
And kindle ev'ry female Paſſion
At Follies riſing into Faſhion.

Who nobly didſt exert thy Zeal,
In Pity to the public Weal,
When Mortals at Diſeaſe could laugh,
Inviting Danger to be ſafe.
You ſhew'd the Rocks on which they run,
Aſſuring ev'ry Mother's Son,
If thus preſerv'd, wou'd be undone.

[a] A Clergyman who preached againſt *Inoculation* of the *Small-pox*.

What

What Landlord wou'd the Scheme endure,
His Houſe by burning to inſure?
You roundly prov'd the fatal Trick
On *Job* was practis'd by old *Nick*.

But if, when Elocution flow'd,
You had with ſtrong Aſſertion ſhow'd
This Game at Hazard for his Life,
Was firſt ſuggeſted by his Wife,
You need no farther have inveigh'd,
This had for ever ſpoil'd the Trade.
With Reaſon now let gen'rous Rage
Enliven all the glowing Page,
At *Flora's* much frequented Rites,
And Frolicks which exhauſt the Nights;
Sports, which in *Chriſtian* Climes obtain
[a] But modeſt Heathens wou'd diſdain.

To Lewdneſs, unreſtrain'd by Shame,
Deteſted Altars hourly flame;
Intenſely burns the ſacred Fire,
And Victims numberleſs expire.

Here all the Fables *Ovid* taught
In Earneſt on the Stage are brought.

[a] Noctes quoque dedecori adjectas ne quod tempus pudori relinquatur, ſed cætu promiſcuo, quod perditiſſimus quiſque per diem concupiverit, per tenebras audeat. *Tacitus, Ann. l.* 14.

Here

Here Leachers, to conceal their Rapes,
Sport undiſcern'd in borrow'd Shapes.
Fond Nymphs uneaſy Bluſhes hide,
While Seeing's all that is deny'd.
The Matron meets her conſcious Spark,
And ſeals her Wiſhes in the Dark.
The Loſs of Virtue ſhe can bear,
The Credit of it's all her Care:
When *this* lies ſafe behind the Fence,
T'*other's* a Trifle of Expence.
The Sexes, without more ado,
Each other's kind Intention know.
For Courtſhip is but idly ſpent
When *coming there* aſſures Conſent.
And, when the Plot's as clear as Day,
There wants no Prologue to the Play.

When ſuch Infection taints the Nation,
How harmleſs is Inoculation?
This too, with clearer Proof you'll ſhow
Deriv'd its Fountain from Below.
For *Satan* firſt began the Trade,
And tempted *Eve* in Maſquerade.
Tho' modern *Eves* are grown more civil,
And wear the Maſk to tempt the Devil.

Adviſ'd

Advis'd in Time, ye *Britiſh* Fair,
Fly the deluding Serpent's Snare.
Theſe odious Vizors were deſign'd
For Angels of a darker Kind:
For Vice to ſkulk in Ambuſcade,
And luſcious Uglineſs to ſhade.
While Beauty, pleaſant as the Light,
Wants no Contrivance from the Night;
And Virtue, charming to our Eyes,
Nor Witneſs fears, nor loves Diſguiſe.

In a PARISH REGISTER.

THIS End our Infant Stage declares,
And That when we reſign to Fate,
A Doubt not yet reſolv'd it bears,
Whence Life or Death receives its Date.

But if what Moments flow between
We ſhall preſerve with happy Care,
Like the few Leaves which intervene,
Not vacant, but as white and fair;

Secure the Book we may inſpect
From riſing Bluſh or falling Tear,
On this End with Delight reflect,
On that without miſgiving Fear.

Another on the ſame SUBJECT.

HENCE we the Date of human Age,
Our Time of Acting prove:
What is our Conduct on the Stage,
Is regiſter'd Above.

How we diſcharge the Parts aſſign'd,
Will be expos'd to View,
The faithful Tally in our Mind
Will ſhew the Record true.

What *Character* we here ſuſtain
Will challenge ſmall Regard;
'Tis *acting well* alone will gain
Applauſes and Reward.

On a wretched LAMPOONER of a pious CLERGYMAN.

INſipid Bard, what cou'd provoke thy Rage
Againſt a Saint ſo ſpotleſs to engage?
Whoſe Mind is wholly fix'd on Joys above,
Whoſe Page breaths nothing but ſeraphic Love;
Whoſe Boſom glows with that celeſtial Ray,
And whoſe Example leads to Heav'n the Way.

Forbear

Forbear, fond Man, to aim thy pointleſs Dart
At one ſo well defended in each Part.
A *Balaam*, once a mercenary Prieſt,
On Record ſtands corrected by a Beaſt.
On Innocence alone thy Rhymes reflect,
And here the Aſs the Angel wou'd correct.

A Prologue to a Play in TERENCE, ſpoken by a Boy at Mr. CROFT's School.

WORTHY Spectators, who vouchſafe to Day
With Smiles auſpicious to promote our Play,
Big with fond Hopes of pleaſing you, we come
To repreſent the pureſt Scenes of *Rome*.
Thoſe Scenes, which *Terence* ſo politely writ,
When that State flouriſh'd moſt in Arms and Wit.
Some Sentiments perhaps you juſtly blame,
Foul run the Morals in ſo clear a Stream.
And while delighted they the Current ſhare,
Youth may imbibe the Dregs e're well aware.
Thus while the Nymph o'er painted Meadows goes,
Intent on Flow'rs her Garland to compoſe,
Some Viper lurking in the blooming Ground
Starts forth, and ſeizes with a fatal Wound.

The Charge is true, nor ſhall the modeſt Muſe
Plead for thoſe Follies which ſhe can't excuſe.
Yet in theſe bright and more enlighten'd Days,
I wiſh you'd ſhew us chaſter Comic Plays,
Sure modern Bards too much Indulgence find,
Whoſe Morals bad are with worſe Language join'd.
Who level all their Magazine of Wit
Only to cuckold ſome unthinking Cit.
Such lewd Intrigues with double Meanings fraught,
At Modeſty's Expence are dearly bought.

Young tho' we are, our Judgments diſallow
Thoſe Vices which our mimic Actions ſhew,
Theſe we diſcard, when at maturer Age
We act in Earneſt on a wider Stage.
Unhappy were the Gains, if, all the While
We cull the Beauties of the Claſſic Style,
We ſhou'd with Poiſon taint the Virgin Mind,
And grow from Learning—Libertines refin'd;
No—we the *Chriſtian* ſtill retain at Heart,
And copy but in Jeſt the Heathen Part.
Permit us, juſt while we theſe Scenes repeat,
To love a Miſtreſs—or a Parent cheat:
The Curtain drawn, 'twill be our future Strife
Who with moſt Virtue ſhall enrich his Life.

To Belinda.

WHEN your unrival'd Graces drew,
Belinda, my unguarded Eyes,
Subdu'd at one reſiſtleſs View,
My Soul reſign'd, an eaſy Prize.

The darling Paſſion of my Mind
Eager, yet fearful, to explain,
I ſofter Moments hop'd to find,
When Incenſe might not waſte in vain,

Next Interview reſolv'd to vent
The pleaſing Anguiſh of my Breaſt,
And in dumb Signs at leaſt preſent
What can't by Language be expreſs'd.

When lo! at Diſtance from the Fair,
With more unwelcome Heat I burn,
A Fever fills me with Deſpair,
And diſappoints my wiſh'd Return:

A boiling Tempeſt ſwells my Veins,
My Drought no Moiſture can allay;
Thro' ev'ry Sinew Languor reigns,
And vital Strength diſſolves away.

A Gloom o'ercaſts my dizzy Eyes,
And Thought, in wild Confuſion loſt,
Affords ſome Image of the Skies,
When *Phaëton* was headlong toſs'd.

Ah wretched me! with ceaſeleſs Pains
To feel a double Calenture!
Where one unhappily reſtrains
From ſeeking out the other's Cure.

Yet has the ſov'reign Bark apply'd
The fell Diſtemper's Rage withſtood,
And taught to riſe with gentler Tide
The Current of the Crimſon Flood.

But O! the Flames your Charms impart
What Skill, what Phyſic can ſubdue?
Not all the Pow'rs of *Galen's* Art,
Not all the Med'cines of *Peru*.

The fatal Stings your Beauty gives
Your Sweetneſs only can aſſuage:
As Rain from Heav'n alone relieves
Deſcending thence the Lightning's Rage.

My Soul the fierce corroding Pain,
Without your Succour, muſt endure,
And I *Bethesda* try in vain,
Till you, my Angel, help the Cure.

A Letter

A Letter.

DEAREST *Eliza*, at whoſe Name
My Soul conceives unuſual Flame,
I raiſe my Voice, and prune my Wing,
Tranſported touch the ſounding String,
And, like the Lark, mount while I ſing.
Elſe ſurely I ſhou'd ne'er, in Spight
Of Genius, thus in Rhime indite.
But when the *Paphian* God our Hearts
Touches with his enliv'ning Darts,
Such ſecret Vigour he ſupplies
Above our very Selves we riſe,
Grow wond'rous witty, though leſs wiſe.
And ſhou'd you critically poll
The Names upon the Muſes Roll,
Of Dealers in poetic Lays,
From *Orpheus* down to *Prior's* Days,
You'll find more of the jingling Trade
By *Cupid*, than by *Phœbus* made.
Nay *Phœbus* ſelf, if we regard
The Fables of the am'rous Bard,
Cou'd ne'er the Laurel Prize obtain,
Till he had felt the Lover's Pain.

When Love had brighten'd up his Rays,
He then deſerv'd and wore the Bays.

This Prologue is deſign'd to ſhew
To whom their Birth theſe Numbers owe.
Did not, fair Maid, your Beauties warm
My Boſom, as your Virtues charm,
At preſent I ſhould hardly think
To make theſe Lines familiar chink:
Shou'd ſcarce to ſimple Proſe aſpire,
But never riſe two Inches higher.
For ſince I breath'd in *Acton* Air,
Sequeſter'd to parochial Care,
I ſcarce a living Soul have ſeen,
Whoſe Converſe may relieve the Spleen.
In Lieu of a briſk, ſprightly Laſs,
Whoſe Pertneſs might ſome Moments paſs,
A ſuperannuated Dame
A little dunny, ſomething lame;
Her Shoes on each Side cut for Corns;
Her Fingers plaiſter'd o'er for Thorns;
Lukewarm's the Tea, and burns the Toaſt,
Waits my Commands, yet rules the Roaſt.
Who hardly moves, yet ne'er ſtands ſtill,
Does, when ſhe's bid, juſt what ſhe will;

One who, inſtead of ſpeaking, grumbles;
Who ſeldom walks, unleſs ſhe ſtumbles;
Who never feels, but often fumbles.
Between us half awake and ſleeping,
You may imagine choice Houſe-keeping.
No faithful Spaniel guards my Dome,
Who might ſalute me coming Home.
No *Tib* with ſprightly wanton Airs
Helps to divert invading Cares;
While ſhe from inoffenſive Claws
The Hand with gentle Touches paws.
No reſtleſs *Pug* his active Feats
With ſwift Variety repeats,
Whoſe endleſs weaving to and fro,
Recounts the Seconds as they go.

Remote from Paſtime thus and Friend,
Penſive the livelong Hours I ſpend.
What adds to all, I dare not look
Too long intenſely on a Book:
Leſt, by much poring, to my Eyes
The Humour, ſcarce abated, riſe:
Of that Diſtemper ſad Remains,
Which prints the furrow'd Skin with Stains.

And, now my Eyes come in my Head,
To a long Story thence I'm led,

Shewing

Shewing how lately I've applied
To one, whoſe Skill is often try'd,
When Mortals in their Sight complain
Of Weakneſs or exceſſive Pain;
Whoſe healing Hands have oft prevail'd,
Where *Sloane* and *Cheſelden* have fail'd;
Than whom no Oculiſt a better,
Her Dwelling near a Lane call'd *Fetter*.
I need not mention whom I mean,
The World will point out Mrs. *Dean*.
You'll ſoon her Habitation ſpy
If once reduc'd to half an Eye.

For, dear *Eliza*, I wou'd fain
Exempt theſe tender Balls from Pain;
Wou'd ſuffer much to clear their View,
If for the Sake of ſeeing you:
Of ſeeing you, whom far I prize,
If poſſible, beyond theſe Eyes:
Altho' a Fabrick's little worth
Without a Window to peep forth.
If then your Patience you'll allow,
Her Method I'll attempt to ſhew.

Early in Morn, before I riſe,
Five Drops are pour'd in both my Eyes;

Which

Which twinge at once with Smart, and Itch
Like Verjuice on a Truant's Breech.
A Rag then ſteep'd in cooling Liquor,
With frequent Folds to make it thicker,
Is fifteen Minutes on them laid,
While I, blind Puppy, lye in Bed.
At Night theſe Orders we repeat,
The Cure the ſooner to complete.
Then on each Lid all Night a Plaiſter
Is ty'd, to keep it down the faſter.
Thus Watches, to preſerve the Glaſs,
Are lock'd within a double Caſe.

In ſuch Amuſements Night and Day
The lazy Moments creep away.
My Spirits I ſtill chearful keep,
Tho' loneſome till retir'd to ſleep.
I ſcarce know how, yet ſtill I find,
Employment for my Hands or Mind.
The Image of my better Part
Recurring oft revives my Heart.
Sometimes my drooping Thoughts I raiſe
In Eſſays on my Maker's Praiſe.
While Conſcience recommends the Feaſt
Of Virtue to the penſive Breaſt.

Sometimes I innocently rove
O'er all the Realms of ſocial Love,
Reflect, how happy I ſhall ſpend
Time in th' Endearments of a Friend,
To whom I may, without Controll,
Breathe all the Secrets of my Soul.
Nor *Eden* cou'd exceed the Place,
Did ſome fair *Eve* the Manſion grace.

Thus I by Speculation feed
On Pleaſures ſhortly to ſucceed;
When *Hymen* once the ſacred Knot has ty'd,
And to my Arms conſign'd th' angelic Bride.

On Miſs LITTLETON dancing.

WHEN beauteous *Littleton*, with eaſy Grace,
Anſwers the Muſic in her meaſur'd Pace;
Now treads with ſwimming Negligence the Rounds,
Now on the level Carpet briſkly bounds,
Charm'd by her Sweetneſs, by her Geſture fir'd,
The Soul is unawares with Love inſpir'd.
Our Hearts beat Time with ev'ry tuneful Air,
Quick dance our Spirits with the moving Fair.
Had that affected Sage, whoſe wrangling Pride
Motion's Exiſtence in Diſpute deny'd,

Beheld

Beheld it with ſuch Gracefulneſs expreſs'd,
He ſoon had felt the Motion in his Breaſt.

A Letter to Mrs. MOREN, on the Death of her HUSBAND, *April* 1734.

THO' Madam, I lament the End
Untimely of our gen'rous Friend;
The Virtues of whoſe candid Mind
Had much endear'd him to Mankind;
Yet pardon, if, in Caſe ſo nice,
I offer, for your Eaſe, Advice:
Which flowing from a faithful Heart,
Pleaſe to receive in friendly Part.

Conſider that the Pow'rs above,
By whom we live, converſe, and move,
From whom each human Comfort flows,
All Iſſues for the beſt diſpoſe:
And Troubles, which afflict the Thought,
Are with unnumber'd Bleſſings fraught.
As each envenom'd Creature brings
A Balſam, to relieve its Stings.

Thus, what if various Joys are fled
With the dear Partner of your Bed?

Yet may his Fate this Leſſon ſhew,
How fickle all Things are Below:
How empty, fugitive and mean
The Pleaſures of this ſhifting Scene.
This ſhould our keen Deſires abate
For Comforts of ſo ſhort a Date:
And fix our Souls on Joys Above,
Which endleſs challenge all our Love.
Enjoyments that for ever laſt,
Can only yield a full Repaſt.
Rais'd by this Proſpect we deſpiſe
What like an airy Phantom flies,
What wearies in the tedious Chace,
And, when obtain'd, we ſcarce embrace.
Were all the Treaſures of *Peru*,
Of *India*, either old, or new,
By one alone to be poſſeſs'd,
This wou'd not eaſe his anxious Breaſt:
His Thoughts would farther ſtill aſpire,
And never find Contentment nigher.

When *Iris* thus extends the Bow,
And gilded Drops in Æther glow,
Struck with Surpriſe, the ſimple Swain
It's bright Extreme attempts to gain:

His

His Fancy, by gay Colours fed,
A vain Purſuit, is onward led:
At laſt he finds quite jaded down,
Himſelf the Diſtance he begun.
So Worldlings, who, with endleſs Strife,
Have courted Happineſs thro' Life,
In their declining Age lament
Their Travels unſucceſsful ſpent.
Alike perceive, at Cloſe of Day,
The gaudy Meteor fade away:
That only their deluded Sight
Had plac'd it in too fair a Light.

Since Providence is pleas'd to bleſs
Your State with Plenty to Exceſs,
And you can no Proviſion want,
Which Nature craves, or Heav'n can grant,
Give over all the buſy Care
Of Gain, and with Diſpatch repair
To *Acton*, for untainted Air.
There, happy in your rural Seat,
Where Nobles gladly might retreat,
Who tho' in Haſte, their Chariots ſtay,
Envying, yet pleas'd, while they ſurvey:
There undiſturb'd, in calm Repoſe,
Regain the Health, in Town you loſe.

Why with Vexation ſhould you waſte
A Life, that hurries on too faſt?
Why hardly breathe in Stench and Noiſe,
When Paradiſe is in your Choice?

To this ſweet Manſion then retire,
Where all Things for your Bliſs conſpire.
Here warbling Songſters of the Sky
Their Throats in tuneful Accents ply,
Contending, which the raviſh'd Swains
Shall ſooth with moſt harmonious Strains.
Here Nature, to engage your Stay,
Will all her vernal Charms diſplay,
Deck'd gaily in her pureſt Bloom,
And wafting round a rich Perfume.
Here, crown'd with Liberty and Eaſe,
Sweetly ſecluded, when you pleaſe,
You the Accounts of Life may ſtate,
And with your God and Self debate.
Here, what in Publick oft expires,
Religion, may revive her Fires:
The Soul with Exſtacy may riſe
On Contemplation to the Skies:
And, by Repentance, clear thoſe Stains,
Which Conſcience, as we travel, gains.

One Day, in ſuch Reflections ſpent,
Will furniſh more ſincere Content,
Than an extended Age can give
Thoſe who in Crouds and Tumults live.
Thus you may prudently prepare
For what Events befal your Share;
The preſent Moments well employ,
And future Scenes behold with Joy:
With Comfort your laſt Summons wait,
Then ſafely try an unknown State.

Thus you may live exempt from Fear,
Happy Hereafter, Eaſy Here.

To a LADY who ſung out of SPITE.

WHEN [a] *Kitty* wou'd Reſentment ſhew,
Her Chiding ſoftens to a Song;
Nought can, but tuneful Accents, flow
From her harmonious, charming Tongue.

The Joys her Favour wou'd create
What Mortal cou'd ſuſtain, or tell,
When Pleaſures, riſing from her Hate,
Thoſe of another's Love excel.

[a] Miſs KITTY WOODWARD.

Immortal

Immortal Meſſengers of Light
Their Paſſion only thus expreſs;
And feel and ſhew no other Spite,
Than to make happy, and to bleſs.

On the SAME.

ON Miſchief ſportive *Kitty* bent,
Charms with her Voice the liſt'ning Swain,
Who, though appriz'd of her Intent,
For Freedom ſtruggles, but in vain.

A ſudden Tranſport thro' him glides,
Infus'd by thoſe melodious Airs,
The Muſic o'er his Soul preſides,
And ſooths, in Softneſs, all his Cares.

In vain, had thus the *Syren* ſung,
Ulyſſes to his Maſt were chain'd:
By the Enchantment of her Tongue
The Ship itſelf had been detain'd.

Or had the fatal Songſtreſs join'd
To Notes ſo ſweet a Face ſo fair,
The Hero muſt have been as blind,
As he was deaf, to fly the Snare.

At the MARRIAGE of Miſs SELWIN of *Paternoſter-Row.* Preſented to the BRIDEGROOM, *October* 25, 1744.

SINCE in the Bride with ſuch Perfection join
The Charms of Virtue and a Form divine,
Sweetneſs of Temper, Elegance of Senſe,
Zeal with Diſcretion, Wit without Offence;
Of true Politeneſs the completeſt Art,
Truth at her Tongue, Benevolence at Heart;
And what Ingredients can adorn a Wife,
By Fancy fram'd, for Happineſs of Life;
Let *Anſon* round the Globe with Hazard roam,
A nobler Treaſure you ſecure at Home.
And may this Treaſure, each revolving Year,
At *Cent. per Cent.* Encreaſe of Int'reſt bear.

On the VILLAINIES at *Bury*, 1721.

PErfidious *Coke*, in vain the Muſe
We court, to paint thy guilty Mind:
Such Taſk the trembling Nine refuſe,
Nor can they Colours equal find.

Alike with Horror they ſurvey
Thy hireling Veteran in Evil,
Who for ſuch deſpicable Pay
Cou'd barter Conſcience to the Devil.

Villain! reflected on with Fear,
Nor without Execration nam'd;
To murder led by Pots of Beer,
Seduc'd by Teſters to be damn'd.

When ſuch amazing Crimes we hear,
Confuſion fills each ſhudd'ring Breaſt;
Aſham'd ſuch Monſters ſhou'd appear
With human Shape and Features dreſs'd.

O *Bury*, Scene of flowing Gore,
And tragic Plots contriv'd Beneath,
Thy Wounds with deepeſt Grief deplore,
Thy Grief in ſofteſt Murmurs breathe.

Leſt this th' avenging Angel know,
Whoſe Sword with Crimſon ſtains the [a] *Rhone*,
And, ſmit with one extenſive Blow,
Such Guilt *Britannia* ſhould atone.

[a] The Plague at *Marſeilles*.

A Re-

A RELIGIOUS ODE, occaſioned by the preſent REBELLION. Written *October* 11, 1745.

I.

JEHOVAH, whoſe Almighty Will
From Nothing rais'd this ſpacious Ball;
Whoſe ſacred Pleaſure to fulfil
Extended Empires riſe and fall;
The Winds and Seas obey thy potent Nod,
The Mountains melt beneath thy threat'ning Rod.

II.

Tho' Scarlet Crimes our Country ſtain,
Ripe for ſevereſt Veng'ance grown,
And Infidels Aſſurance gain
To *David's* modeſt Fool unknown;
Yet while to Thee with contrite Hearts we bow,
Let boundleſs Love retard th' impending Blow.

III.

Thy Mercies, Lord, o'er All extend;
The thoughtleſs Brutes thy Bounty ſhare.
And to Creation's utmoſt End
Is felt thy providential Care:
Thy *Fiat* can Seraphic Hoſts empow'r
To guard from hoſtile Flames *Britannia's* Shore.

IV.

In vain our Arms and Counſels join,
Unaided by thy pow'rful Word;
Legions and Fleets in vain combine,
With Magazines of Thunder ſtor'd:
All Confidence in Armies we diſclaim,
Our only Stay is thy Eternal Name.

V.

Of choiceſt Seed a ſacred Vine,
Here planted by thy bounteous Hand,
Around the Regal Oak did twine,
And riſing bleſs'd the thirſty Land;
With verdant Beauty while its Tendrils ſhoot,
Unrival'd Sweetneſs ſwell'd the gen'rous Fruit.

VI.

Confirm'd in *Sion* was its Seat,
Its Branches to the Ocean ſpread,
And Pilgrims from the ſultry Heat
Were kindly ſhelter'd by its Shade:
None e'er cou'd deeply of the Vintage taſte,
But wiſh'd th' ambroſial Plant might always laſt.

VII.

But, Gracious Lord! how is it grown
A Scorn to thy inſulting Foes?
How are the Fences trampled down,
Deſign'd to grace it and encloſe?
Above, laſcivious Goats the Boughs devour,
Below, 'tis rooted by the Foreſt Boar.

VIII. Once

VIII.

Once more with Tenderneſs regard
The Plant of thy peculiar Care,
That it, with former Strength repair'd,
May Cluſters in Perfection bear.
May *Britain's* Sons, till Time ſhall be no more,
The Fruit enjoy, the Founder's Name adore.

IX.

What Hearts but pierc'd with Sorrow bleed,
While fatal Deſolation reigns,
And Violence deſtroys with Speed
The Harveſts of the trembling Swains?
While fell Rebellion takes gigantic Strides,
And drives on Ruin with ſuch ſweeping Tides.

X.

O! if our Crimes thy Wrath demand,
And Juſtice muſt thy Law fulfil,
Chaſtiſe us with thy gentle Hand,
But leave us not to human Will:
In Thee the Parent o'er the Judge prevails,
Man's Fury only ſpares where his Dominion fails.

XI.

Bleſſings in Wrath thy Thoughts employ,
Tho' ſinful Duſt thy Veng'ance brave,
And tho' with Eaſe Thou canſt deſtroy,
Thou wilt with greater Pleaſure ſave.
Let Plague or Famine ravage unconfin'd,
Reſtrain thy greateſt Scourge—the Zealots of Mankind.

XII. Indulge

XII.

Indulge us thy enlight'ning Word,
The Volumes which our Hopes contain,
Let not convincing Flame and Sword,
In Spite of Reaſon, Faith conſtrain.
In all Diſtreſſes let our Thoughts be free,
O Heart-diſcerner, to ourſelves and Thee.

XIII.

Tho' clear, yet deep the Scripture flows,
To humble Pride, and Patience try;
Yet Reaſon never can oppoſe,
Nor to our Senſes give the Lye.
What all our Godlike Faculties offends
To Inſpiration but in vain pretends.

XIV.

Thy Law is holy, juſt, and good,
To Bliſs by Virtue points the Way;
And Faith with gen'rous Love endow'd
With Crowns immortal will repay.
To Faith thus rais'd propitious Succour lend,
And *George* the Guardian of this Faith defend.

XV.

There Charity (Celeſtial Gueſt!
From bleeding *Europe* almoſt driv'n)
Breathes in each Page, and warmly preſs'd
Appears this Doctrine worthy Heav'n!
That Church is evidently moſt divine,
In which her Graces with moſt Luſtre ſhine.

XVI.

May, Gracious God, the Tempeſt fled,
Peace ſmile with Beauty more ſerene:
Let heav'nly Truth her Bleſſings ſhed,
And Plenty crown the happy Scene.
To Thee we'll dedicate our lengthen'd Days,
And in thy Temple celebrate thy Praiſe.

XVII.

Britannia hence, like Gold by Fire,
Shall from Afflictions riſe refin'd,
Thy Rod Repentance will inſpire,
Which thy chaſtiſing Grace deſign'd.
As, by the pow'rful Wand of *Moſes* ſtruck,
The Streams flow'd copious from the ſtubborn Rock.

NOTES *on the foregoing* ODE.

THESE Notes are added to this Performance, not from an Opinion that it wanted them (perhaps it would appear to more Advantage without them) but for the ſame Reaſon that the Poem itſelf was undertaken, *viz.* in hopes of doing ſome Service to the Public.

Stanza 5. It may not be improper to give ſome Account of the Vine here referred to: The Seed of it was originally ſown in the Garden of *Eden*, by the Hand of the Creator, for the Benefit of the Sons of *Adam* throughout all Generations. And it is remarkable, that the Virtues both of the Tree of Knowledge and of the Tree of Life were happily united in it. But after ſome Ages elapſed, hardly any Traces of it were to be found. It was then reſtored in *Horeb*, and confined to a ſmall Compaſs of Land for a long Tract of Time. After which it dwindled and brought forth four Grapes. Above Seventeen hundred Years ago it was engrafted anew of genuine Seed in *Paleſtine*: From whence, ſoon after, it overſpread a great Part of the World, and was tranſplanted into *Great Britain*. But in ſome Length of Time running wild here, and producing little more than Leaves; near two Centuries ago (the Period alluded to in the Poem) it was pruned and cultivated with maſterly Skill and Judgment,

Judgment, ſo as to retain all the vital Branches, and leave nothing luxuriant. At the ſame Time a goodly Hedge was raiſed for its Security. Then it brought forth Fruit in great Abundance and Perfection, and ſoon became the Glory of the Age. Of late it has been much neglected, and ſome of thoſe who were hired to dig about and improve it, have contributed to lay it open to the Common: Inſomuch that it is now over-run with Weeds and Thiſtles. Whether the Lord of the Vineyard will immediately take it away from a People ſo unworthy of it, which he has evidently and with Juſtice threaten'd, or ſpare it a little longer, for farther Trial, he alone knows. This is certain, that nothing can preſerve it long among us, but the diligent Care of the Stewards and Labourers to reſtore the Fruit to its former Goodneſs.

Stanza 12. ℣ 1. The Papiſts do not allow the common People to read the Bible, that being lock'd up, as well as their Prayers, in a Language they do not underſtand. This appears to us ſomewhat ſurprizing, for a Chriſtian Church not to permit its Members to read what God ſays to them, or to know what they ſay to God; and to deprive them of the moſt effectual Means of coming to the Knowledge of their Duty. St. *Paul* tells us, the *Scripture is profitable for Inſtruction*, and requires us *to pray with the Underſtanding*, and has almoſt a whole Chapter, 1 Cor. xiv. againſt performing Divine Service in an unknown Tongue. The Primitive Chriſtians would ſooner ſuffer Martyrdom than part with their Bibles. Thoſe who parted with them were called *Traditores*.

Stanza 12. ℣ 6. There can hardly be formed an Idea of greater Miſery and Slavery to a ſincere Proteſtant than under abſolute Popery: where Men are perſecuted even for their Opinions; where Cruelty is uſed to force them, againſt their Conſciences, to profeſs the moſt abſurd Doctrines, and to practiſe Idolatry, ſo expreſsly forbidden in Scripture, and ſo particularly offenſive to Almighty God.

Stanza 13. Tranſubſtantiation, or the ſubſtantial Change of the Elements of Bread and Wine into the Fleſh and Blood of our Saviour, which is the known Doctrine of the Papiſts concerning the Sacrament of the Lord's Supper, hath been proved over and over again by Proteſtant Writers, both at home and abroad, to be contrary to Scripture, Senſe, and Reaſon. A ſmall Treatiſe of Dr. *Rogers*, publiſhed a few Years ago, is ſufficient to demonſtrate the Abſurdity of this Doctrine.

Stanza 14. ℣ 6. His preſent Majeſty's Title to the Crown is indiſputable; and that our Obedience is due to him, is evident from Scripture, from the Nature and Ends of Government, from the Laws of our Conſtitution, from the Cuſtom of our own Country, and that of others. After King *James's* Abdication, conſidering the Settlement had the Sanction of the united Voice of the People by their proper Repreſentatives, and has ſince continued, thro' ſeveral (Four) Succeſſions, for near Threeſcore Years, I do not ſee how it is poſſible for any

any one to have a ſtronger Title. No King of *England* ever had a better. The Notion of indefeaſible Right is certainly groundleſs in a limited Monarchy, and calculated only to promote Slavery, as it muſt do, ſhould it take Place again in a Perſon whom we have abjured, whoſe Policy would enſlave, and whoſe Religion would deſtroy us.

Stanza 15. ℣ 6. Whether Charity be a Mark of the Church of *Rome*, may be eaſily determined when we reflect on the Martyrs here in Queen *Mary's* Reign, and the Inquiſition in other Countries, which may be ſtyled the School of Cruelty, where Heretics (and ſuch with them are all thoſe who profeſs Chriſtianity and are not Papiſts) are murdered by ſlow Degrees; and to be conſumed by one Fire would be deemed Compaſſion. Where Burning and racking Inſtruments are applied to every Part, to make them confeſs what their Conſcience abhors: And Phyſicians are employed, not to heal and relieve, but to give Notice when the languiſhing Wretches are puniſhed as far as Nature can go, that their miſerable Lives may be reſerved for another Round of Tortures. Vid. *Daily Advertiſer*, *Nov.* 8, 1745. Indeed, the Cruelties of that Church are ſo notorious, that this Conſideration alone one would think ſufficient to diſcourage any among us from becoming Proſelytes to it. For how ſhocking is the Reflection?—If I become a Convert to it, I muſt renounce the ſtrongeſt Obligations of Duty and Nature: I muſt be a Rebel to my King, a Traitor to my Country, and be ready to lend a helping Hand to deſtroy my deareſt Friends and Relations, whenever the Intereſt of that Church or her Emiſſaries require it. Whoſe Underſtanding is ſo weak, as to be perſuaded over to ſo uncharitable a Religion? Whoſe Conſcience is ſo venal, as to be bribed into ſo barbarous a Service? And how deteſtable is their Faith, whoſe conſtant and moſt prevailing Method of making Converts, is Bribery when out of Power, and Perſecution when in? *The Time cometh, that whoſoever killeth you will think he doth God Service*, JOHN xvi. 2. This is indeed a Prophecy, and we have often found it fulfilled, but is far from being a Doctrine of the Chriſtian Religion. That is all over Love and Tenderneſs; and be it the Glory of the Church of *England* always to excel in it!

Stanza 17. Whatever national Calamities befal us, we muſt acknowledge to be juſt, for our walking ſo unworthily of ſuch extraordinary Means of Grace. May this Conſideration excite all of us to lead holy and exemplary Lives, agreeably to the Light we have received, and the Profeſſion we make, that our pure and excellent Religion may, by God's Mercy, be continued to us and our Poſterity!

The Reader will take Notice, that in theſe Remarks I have only curſorily reflected upon ſuch particular Doctrines of the Church of *Rome* as were glanced at in the Poem. If he is deſirous to ſee Popery effectually confuted in every Branch, let him conſult the Tracts againſt it, written juſt before and in the

Reign of King *James* II. lately collected and published in Three Volumes Folio, which I could wish were in every Parish.—Among them there are Two small Discourses——One a Sermon of Bishop *Lloyd's* in Vol. II. preached before the King at *Whitehall*——The other a Discourse of Dr. *Claget*—entitled, *The Difference of the Case*, &c. in Vol. III. which I wish were in every House in *England*.

To Mr. CASTIGLIONE, on his desiring me to translate the first Book of the COURTIER.

THO' my Profession shou'd each Moment share,
And tho' the Altar calls for all my Care,
Yet readily, since you Assistance ask,
Of dull Translation I assume the Task.
Dear *Phil*, whose Pedigree so high ascends
It only not in *Latian* Princes ends;
Whose strict Regard of Honour still maintains
The gen'rous Blood which rises in your Veins:
To me by Friendship's various Ties endear'd:
For Goodness valu'd, and for Truth rever'd;
Engag'd in the same Mansion to attend
A Patron, whose unweary'd Studies bend
The public Good by gen'rous Arts to raise,
And to his Country consecrate his Days:
Who in each Branch of useful Learning shines,
With Precepts who the best Example joins;
To Reason firm, with solid Merit great,
Completely finish'd for the Church or State.

These,

Theſe, and unnumber'd Ties I might rehearſe,
To lengthen and improve my artleſs Verſe.
Yet what my Paſſion with moſt Influence ſways,
And in my Judgment crowns *Caſtiglione's* Praiſe,
Is that, by *Rome* in tender Years ſuſtain'd,
And in her Follies from your Cradle train'd,
You ſhou'd thus early in the Bloom of Youth,
By Conſcience ſmit and ſacred Love of Truth,
All her Corruptions and her Pride diſclaim,
Which with Diſhonour ſtain the Chriſtian Name:
That you hereditary Bleſſings quit,
And to low Life in foreign Climes ſubmit,
When at your Pleaſure you might Crouds command,
And baſk in Plenty in your native Land.
In vain your Parent her fond Call repeats,
And Inquiſitions thunder out their Threats:
Not the ſevereſt Threats cou'd move your Fears,
Nor your Reſolves a dying Mother's Tears.
With ſuch unſhaken Conſtancy of Mind
Left *Regulus* his weeping Friends behind:
Preſent Enjoyments and ſucceeding Pain
In his firm Breaſt could no Admittance gain;
He went to Baniſhment and certain Fate,
As unconcern'd as to his rural Seat.

What various Conflicts muſt your Breaſt ſuſtain,
E're Reaſon cou'd the happy Conqueſt gain!
We may disjoin the Confeſſor and Stake,
Nor do the Flames alone the Martyr make.
This, this, my Friend, endears you in my Eyes,
And lifts your noble Name above the Skies.
Not the great Count, whoſe Labours we tranſlate,
Tho' bleſs'd with Honours and a kinder Fate,
Tho' he at *Windſor* * crown'd the joyful Day,
Rivall'd what Glories you in this diſplay.
The Garter'd Envoy with faint Luſtre ſhines,
And to your Brows the brighter Palm reſigns.

Theſe humble Numbers have I writ to ſhew
When my unpoliſh'd Proſe the World ſhall view,
That I expos'd myſelf in Tenderneſs to you.

* He was inſtalled at *Windſor* Knight of the Garter as a Proxy for the Duke of *Urban*.

ALCON, tranſlated from BALDASSAR CASTIGLIONE.

SNatch'd in the Bloom of Life, the lovely Boy,
The Country's Glory, and the Shepherd's Joy,
Alcon, upon whoſe ſoft enchanting Tongue,
The *Fauns* and *Dryads* with Attention hung,
Whoſe Notes each rural Breaſt with Love inſpir'd,
Whom *Pan* and *Phœbus* equally admir'd,

The

The Swains bewail'd; but, louder than the reſt,
While falling Tears bedew'd his heaving Breaſt,
Iölas his diſtinguiſh'd Grief expreſs'd;
Complaining to the Skies in ſad Deſpair,
Accuſing ev'ry God and ev'ry Star.
So *Philomel* her raviſh'd Neſt bewails,
And with ſad Accents ſwells the nightly Gales.
So mourns the widow'd Turtle for his Mate,
Whom the ſwift Arrow, wing'd with ſudden Fate,
Has heedleſs on ſome lofty Oak beguil'd
Of Life, and all her tender Cooings ſpoil'd.
The verdant Groves no longer now delight,
No more the cryſtal Streams his Thirſt invite:
But ſadly languiſhing he ſits alone,
And fills the lofty Foreſt with his Moan.

Each op'ning Morn *Iölas* Tears renew'd,
His conſtant Plaints each ſetting Sun purſu'd:
Now unconcern'd his former Care to feed,
Or to the Streams his wanton Kine to lead.
No more his Flocks are pent within the Fold,
No more protected from the nightly Cold.
He to the Woods and hoarſe reſounding Shores
His heavy Loſs inceſſantly deplores.
And when declining Stars perſuade to reſt
Thus to the Rocks unloads his faithful Breaſt.

Alcon.

Alcon, by *Phœbus* and the Nine careſs'd,
In whom each Paſſion center'd of my Breaſt:
Alcon, my endleſs Grief, for whom theſe Eyes
Of riſing Tears ſtill furniſh freſh Supplies:
What Pow'r celeſtial gave the ſtern Command?
Or what infernal lent the fatal Hand?
Is thus the Favour of the Gods unkind?
Muſt pious Souls thus early be reſign'd
While uſeleſs Mortals lengthen out their Stay,
Expiring late by Nature's pure Decay.
While milky Juices ſwell the tender Grain,
The Reapers from th' unripen'd Fields abſtain,
And Clowns, tho' ſtupid, patiently forbear
To pluck their Fruits before the mellowing Year.
But Thee the Fates untimely call away,
E're yet thy Cheeks the riſing Down diſplay.
Unhappy Youth! the Pleaſures of the Swains,
The Loves and Graces, that adorn'd theſe Plains,
Have, with thee flying, bid their laſt Adieu,
Now conſcious Nature ſickens to the View.
The Groves bewail their leafy Honours gone,
And the parch'd Fields thy abſent Influence own.
The dying Meadows drop their flow'ry Pride,
And troubled Streams in dwindled Currents glide.

The

The promis'd Crop defeats the Tiller's Care,
And noxious Mildews blight the riſing Ear.
Around an univerſal Sadneſs reigns,
And penſive Sorrows ſeize the Flocks and Swains,
Without Controll the Wolf inſatiate glares,
And with the Dam the bleating Younglings tears.
The Groves, and Fields, and Stream thy Loſs bemoan,
And wafted Echoes anſwer ev'ry Groan.
Unhappy Youth! by Pow'rs immortal lov'd,
Nor are Immortals with thy Fate unmov'd.
The rural Nymphs ſit ſilent in Deſpair,
Pan and *Sylvanus* Signs of Sorrow wear,
And not a Satyr but beſtows a Tear.
But Deſtiny nor our Complaining hears,
Nor is grim *Pluto* ſoften'd with our Tears.
The Graſs, when ſever'd by the careleſs Plow,
Will from the Glebe with Life recover'd grow:
But when the fatal Siſters cut the Thread
Of human Life, all Hope's for ever fled.
Lo! *Phœbus*, falling from the weſtern Skies,
Will from the Ocean with new Beauty riſe:
But Mortals, wafted to the *Stygian* Shore,
From thoſe infernal Realms return no more:
No more re-viſit this etherial Light,
Their Eyes are ſeal'd in everlaſting Night.

Tears, Vows, Intreaties, no Acceptance find;
Tears, Vows, and Pray'rs are giv'n to the Wind.

Unhappy Youth! ſnatch'd early in thy Prime,
No more with Sports ſhall we divert the Time:
No more wilt thou in joyful Triumph riſe,
And from contending Archers bear the Prize,
No more, ſuperior in the Wreſtler's Ring,
With dext'rous Slight thy brawny Rivals fling!
Ah! never more, at Liberty and Eaſe,
Stretch'd on the Graſs beneath the trembling Trees,
Shall we with friendly Chat and tuneful Play
In ſweet Contention cheat the tedious Day.
No more thy Pipe the Mountains will regale,
Nor thy ſoft Muſic echo from the Vale:
No more *Lycoris*, whoſe delightful Name,
On ev'ry Bark inſcrib'd, reveal'd thy Flame:
Nor *Galatea*, who my Soul had fir'd,
Will hear our Songs, by gentle Love inſpir'd;
When Emulation in alternate Lays
Wou'd to the Stars each beauteous Miſtreſs raiſe:
For we from tender Years together bred,
One Roof enclos'd us, and one Manchet fed;
The Heat and Cold together we ſuſtain'd,
And the ſame Turf our blended Flocks maintain'd.

Our

Our Lives and Fortunes happily were pair'd,
And various Turns of Chance alike we ſhar'd:
When both our Souls were in ſuch Union bound,
Why did not both one fatal Arrow wound?
Ah wretched me! by Heav'n's Diſpleaſure toſs'd
In diſtant Climes, far from my native Coaſt,
Prevented thus with friendly Hands to cloſe
Thy Eyes inclining to their laſt Repoſe;
To thy cold Lips the parting Kiſs to give,
And with my Mouth the fleeting Soul receive.
Your Fate with Envy I, *Leucippus*, view,
To whom expiring *Alcon* ſaid Adieu.
Your mournful Looks his languid Eyes ſurvey'd,
By you his Limbs were in the Coffin laid.
You Tears and Poſies ſcatter'd on his Hearſe,
And then adorn'd the Monument with Verſe.
Nor ſooner were theſe mournful Honours ſhew'd,
Scarce in the Grave his frail Remains beſtow'd,
But cloſely you beyond the Grave purſu'd
Your Friend, and in th' *Elyſian* Shades renew'd
Your former Love, now ſuffer'd to enjoy,
To endleſs Date, the much lamented Boy.
Perhaps ſome pious Shepherd to your Shade
Has kindly too the ſame Libations made;
Has both your Bones with equal Rites inurn'd,
And both your Fates with the ſame Sorrow mourn'd.

But from theſe Eyes no mournful Tributes flow'd,
I to my Friend no decent Rites beſtow'd;
But ſever'd far, to theſe ſad Changes blind,
Had fondly viſionary Schemes deſign'd;
Had fancy'd to myſelf this happy Spot,
Where I might *Alcon* to my friendly Cot
From his bleak Hills and muddy Lakes invite,
Offenſive to the Taſte, unpleaſant to the Sight;
To Meadows ſmiling with a golden Pride,
Where wholeſome Streams in ſweet Meanders glide.
My Friend at Diſtance I approaching trace,
And fly with Swiftneſs to the fond Embrace:
At the kind Interview our Eyes o'erflow,
And riſing Tears Exceſs of Pleaſure ſhew.
Then we together might in Friendſhip dwell,
And all our Bleſſings and Misfortunes tell;
Talk o'er our former Loves with freſh Delight,
With Pleaſure ſpend each Day, with Safety ſpend each Night.
Ceres theſe Fields has bleſs'd with waving Corn,
While *Bacchus'* Gifts the riſing Hills adorn;
Apollo ſhines indulgent on the Meads,
Pales with Milk and Graſs the Cattle feeds;
The Nymphs here oft purſue the Chace with Speed,
Here oft the Dance in mazy Meaſures lead:
Here *Tiber* waſhes with a cryſtal Tide
The ſtately Ruins of old *Latian* Pride:

Refreſhing

Refreſhing Fountains here, and cool Retreats,
Here Nature pours a Wilderneſs of Sweets;
His Harp here *Corydon* immortal ſtrung,
And fair *Alexis* courted with his Song.
Then, lovely Youth, haſte to theſe longing Arms,
The Streams and Meadows call with all their Charms.
The joyful Nymphs ambitiouſly prepare
Their fragrant Garlands to encloſe thy Hair;
Earth ſmooths her Lap, and Flow'rs thy Coming greet,
And ſcatter od'rous Incenſe at thy Feet.

With theſe imaginary Hopes I fed
My pleaſing Thoughts, by fond Affection led,
Unknowing what the Hand of Fate cou'd dare.
Since then theſe Dreams are vaniſh'd into Air,
And I no living *Alcon* can enjoy,
No more converſe with the ſubſtantial Boy,
O! may at leaſt his hov'ring Shade impart
Some kind Relief to my diſtracted Heart!
May that receive theſe Tears and fruitleſs Sighs,
And loud Complaints, Which Echo ſtill replies!
With my own Hands near *Aniens'* Banks I'll rear
An empty Tomb, to ſooth my growing Care;
The Deities with Incence I'll adore,
And the relentleſs Pow'rs beneath implore.

Ye youthful Swains, your fragrant Off'rings ſpread,
Roſes and Hyacinths of lovely Red;
And fair Narciſſus widely ſcatter round,
Let Bay and Ivy ſhade the ſacred Ground.
Let Caſſia, Cinnamon, Amomum join'd,
With breathing Scents perfume the ambient Wind.
Great was our Friendſhip, mutual were our Flames,
And *Alcon's* Worth ſuch Love and Honour claims.
Mean while the Nymphs a Wreath with Art divine
Of Violets and Amaranth ſhall twine:
With Garlands they the Monument ſhall crown,
And with a Verſe imprint the faithful Stone.
Since lovely *Alcon* is for ever fled,
The rocky Mountains Tears for ever ſhed,
The Day is with perpetual Gloom o'erſpread.
What Nature e'er could boaſt of Beauty or Delight,
Now palls upon the Taſte, and ſaddens to the Sight.

* HIPPOLITE to her Huſband BALDASSAR CASTIGLIONE.

I To *Caſtiglione* ſend this artleſs Line,
(And, unawares, had almoſt call'd you mine.)

* There is ſome diſpute whether the Letter under the Name of *Hippolite to Caſtiglione*, was written by the Huſband or the Wife. I can ſee no Reaſon why it may not be aſcrib'd to the latter according to the Title. The ingenious *Broukhuſius* is of another Opinion. But in reciting the Epitaph of *Caſtiglione* upon her, in that Paſſage---*Quæ in ambiguo reliquit utrum Pulchrior, Caſtior an Doctior fuerit* ---*Broukhuſius* leaves out the Word, *Doctior*. Reſtore that Word, and She may well be ſuppoſed the Author of the Letter.

At

At *Rome* detain'd, which you deſcribe the Seat
Where Gods and Men with Pleaſure might retreat;
Now too improv'd, by *Leo's* Preſence bleſs'd,
Who holds the Empire of the World at Reſt.
Here you agreeable Companions find,
And what Amuſements pleaſe the curious Mind:
Here you, inſcrib'd on glorious Pillars, trace
The wondrous Triumphs of the *Latin* Race:
Now the Majeſtic *Vatican* ſurvey,
And Domes, whoſe golden Roofs reflect the Day:
Now Gardens, flowing Fountains, green Retreats,
And *Tiber's* Shades repel the ſultry Heats.
Oft you the Time at ſumptuous Banquets paſs,
Where Mirth and Wit improve the flowing Glaſs:
Sometimes with Muſick cheat the tedious Day.
Alas! how different creeps my Time away!
Not that I grudge or envy your Delight;
But, robb'd of you, Day ſickens to my Sight.
Careleſs of Dreſs, no Gold nor Gems I wear;
Arabian Duſt no more perfumes my Hair:
Publick Diverſions now no Pleaſure yield,
Nor Theatres with waving People fill'd:
In vain to me the Gladiator fights,
And Spears are brandiſh'd by contending Knights.
Your Form alone, by *Raphael's* Hand expreſs'd,
Gives ſome Relief to my diſorder'd Breaſt;

To

To this I ſmile, and jeſt, and Courtſhip make,
As if to me the Piece alive cou'd ſpeak.
Sometimes it ſeems with Nods, and kind Aſſent,
As if it long'd to give your Words a Vent.
Our Son the Picture knows, and liſping cries,
Pappa! and wonders at your no Replies.
By this alone I eaſe the ling'ring Day;
But, if from you, ſome Stranger hither ſtray,
Of him enquire of all you do, or ſay.
And not a Syllable of you I hear,
But in your Abſence ſtrikes a tender Fear.
Some-how I heard the City with Alarms,
In Parties bandy'd, and cry'd out to Arms;
And while each Side their diff'rent Heats purſu'd,
The Streets ran purple with the ſtreaming Blood.
Let not theſe civil Broils my Spouſe concern,
Be this your Conqueſt, ſafely to return.
Fame whiſpers too, that Nymphs reſide at *Rome*,
Whoſe wanton Flames with fatal Heat conſume;
Whoſe Charms and Virtue are to Sale expos'd:
But cautious, be not in their Toils enclos'd.
Yet ſure, unleſs by ſuch ſoft Fetters bound,
Your Way to *Mantua* you e're this had found.
Oft have you vow'd, while you breathe vital Air,
You cou'd not my continu'd Abſence bear.

You live,---and happy flow your coming Years,
Long Abſence now leſs troubleſome appears.
How came your Soul thus chang'd, and former Fire,
Which in your Boſom glow'd, thus to expire?
Why am I thus neglected, why theſe Charms
Unworthy thought of my *Caſtiglion's* Arms?
Scarce from your Sight, but baniſh'd from your Mind,
And plighted Faith is vaniſh'd into Wind.
Perhaps I'm now conſider'd with Diſdain,
And of *Hippolite* you hear with Pain:
But flying me, your Country you deſert,
Nor have a Son's, or Parent's Care at Heart.

Whence theſe Complaints? Your Letter, while I write,
Now comes, which, were it true, wou'd give Delight;
Affirming, you with fond Affection burn,
And wou'd, as ſoon as poſſible, return:
Your Stay torments you, but the Pope's Command
you from repairing Home long ſince detain'd.

Theſe Lines gave ſuch reviving to my Heart,
As Summer Drops to languid Flow'rs impart;
Which, tho' I hardly think entirely true,
Yet pleaſe a Woman, fond to credit you.
I wiſh them true, and Wiſhes Faith ſhall ſteer:
Yet who can prove them to be inſincere?
Your Heart's not Steel, nor when you firſt drew Air
Were you on Mountains ſuckled by a Bear.

Nor

Nor can I blame your Stay; when Gods command,
'Tis neither ſafe nor lawful to withſtand.
Yet *Leo's* Temper's repreſented mild,
And will to human Vows Compaſſion yield:
Inſtant his ſacred Majeſty adore,
And at his Feet your warm Entreaties pour.
And when to him a Votary you bend,
Let my Petitions too on yours attend:
Entreat his Orders to remand you Home,
Or that with you I may reſide at *Rome*.
Depriv'd of you, I'm like a Veſſel toſs'd
By riſing Billows, when the Pilot's loſt.
My Friends expir'd e're I commenc'd a Bride,
In you alone both Parents were ſupply'd:
Without you, Life's a Burden; with you, I
Wou'd live with Joy, without Reluctance die.
Our Vows great *Leo* kindly will receive,
And at your Parting tender Bleſſings give.
Let then Affection break off all Delay,
And with the flying Steed devour your Way:
Your joyful Dwelling fragrant Wreaths ſhall crown,
And conſcious Walls their preſent Maſter own.
I'll to the Temple urge my ſpeedy Way,
And to the Gods my grateful Homage pay:
There fix a Tablet with this Verſe adorn'd;
"*Hippolite* for her dear Huſband ſafe return'd."

Ode XIII. Book I. of Horace.

WHILE you my Rival's Praiſes tell,
And on his Name with Rapture dwell;
While you recite his various Charms,
His roſy Neck and waxen Arms;
You, *Lydia*, all my Boſom fire
With jealous Pangs and fierce Deſire.
Intruding Fears diſtract my Soul,
And Doubts my firm Reſolves controul.
Reaſon and Temper quit the Place,
A ſudden Pale o'erſpreads my Face.
The ſilent Tear, which downward ſteals,
The Anguiſh of my Heart reveals.
You with reſiſtleſs Luſtre ſhine,
When Raillery, improv'd by Wine,
Has Nature with more Heat ſupply'd,
And all your Roſes deeper dy'd.
If Favours you on him beſtow,
Thoſe Favours in my Boſom glow.
If Kiſſes are by Marks confeſs'd,
I burn to take off what's impreſs'd.
Believe me, you'll not long enjoy
This Ardor from the ſmiling Boy:

Fleeting thoſe kind Careſſes prove,
Which the indulgent Queen of Love
Has with her choiceſt Nectar bleſs'd,
And Sweetneſs not to be expreſs'd.
Affections are too fondly plac'd
On Tranſports, that but Moments laſt:
When you may all your Thirſt allay,
And always ſport and always play,
Where Love immortal Joy ſupplies,
And ever blooming Pleaſures riſe.

Happy the lovely, loving Pair,
In *Hymen's* ſacred Bands confin'd,
Who all the Sweets of *Cupid* ſhare,
And feel and fear no Sting behind.
Who, crown'd with Virtue, Love, and Age,
May feaſt at *Dunmow*, when they quit the Stage.

HORACE, *Ode* XVI. BOOK II.

FOR gentle Eaſe and downy Sleep,
The trembling Sailor Heav'n implores,
When ſudden on th' *Ægean* Deep
The dreadful Tempeſt round him roars.

For Eaſe the warlike *Thracian* cries,
The *Mede* with graceful Quiver bold,
O *Groſphus*, not the venal Prize
Of Purple, Jewels, or of Gold.

Not

Not all that *Indian* Treaſures give,
Nor Guards, and Honours of the Great,
Uneaſy Care away can drive,
That hovers o'er the ſtately Seat.

The humble Swain may Quiet find,
Who, with clean Competency bleſs'd,
Feels no vile Paſſion of the Mind
Diſturbing his untainted Breaſt.

With vain Purſuits why ſhould we waſte
A fleeting Life? Why change our Sky?
Since to whatever Climes we haſte,
We from Ourſelves can never fly?

Care cloſely ſits the flying Steed,
And in the gilded Veſſel ſails;
Prevents the Stag's impetuous Speed,
Outflies the ſtormy Eaſtern Gales.

The Mind, with preſent Lot content,
And fir'd with no ambitious Views,
Receives with Smiles the Bleſſings lent,
And here for no Perfection ſues.

In Youth was great *Achilles* ſlain,
Tithonus pin'd with long Decay;
To me the Gods may Favours deign,
For which you fruitleſs Incenſe pay.

A thouſand Heifers round you low,
And Flocks the verdant Proſpect hide,
While on your Back their Fleeces glow,
And warm you with a Purple Pride.

Me chearful, tho' with mean Eſtate,
The Muſe with Talents has endow'd;
And the propitious Hand of Fate
Has kindly rais'd above the Croud.

Ode II. Book IV. of Horace.

WHO hopes to rival *Pindar's* Flame
A Flight with waxen Pinions tries:
His Fall will give the Sea a Name,
While he attempts to reach the Skies.

Pindar is like a Flood, whoſe Tide,
Swell'd with a ſtormy Deluge, roars,
Which from ſome lofty Mountain's Side
Reſiſtleſs foams, and knows no Shores.

With ſacred Laurels juſtly crown'd,
Whether in dithyrambic Strains
His tow'ring Muſe the common Bound,
Superior to all Law, diſdains.

Whether with Gods his Notes are ſwell'd,
Or Heroes of immortal Fame,
Who formidable *Centaurs* quell'd,
Or dread *Chimæra*, breathing Flame:

Or Victor's, with *Olympic* Bays
Adorn'd, Return, to Man or Steed
His Numbers giving deathleſs Praiſe,
A thouſand Statues far exceed.

Or, ſnatch'd from bridal Virgin's Arms,
Some Swain in early Bloom he mourn;
Their Virtues and their matchleſs Charms
Recording, he defeats the Urn.

O *Anthony*, the *Theban* Swan
Surmounts the Clouds with noble Flight,
While I at Diſtance only can
Admire, but dare not try, his Height.

As the poor Bee with endleſs Toil,
To ſip the balmy Sweets of Spring,
Skims oft o'er *Tiber's* blooming Soil;
Thus I with painful Pleaſure ſing.

You, by a happy Genius bleſs'd.
Shall *Cæſar* ſound in bolder Strains,
When he, in decent Garlands dreſs'd.
The fierce *Sicambri* leads in Chains:

Than

Than whom the Gods to mortal Men
No choicer Bleſſing can beſtow,
Tho' former Times reſtor'd again
With radiant Gold profuſely flow.

The public Joys and Sports of *Rome*
Shall be the Subject of your Strains,
To greet his ſafe Arrival Home,
While Silence o'er the Forum reigns.

If then, while loud Applauſes ring,
Be heard what Numbers I can raiſe,
That Sun's illuſtrious Beams I'll ſing,
Which *Cæſar* to our Eyes diſplays.

United Shouts of Triumph round
The glad Proceſſion ſhall ariſe:
Of Triumph we'll repeat the Sound,
While Clouds of Incenſe ſhade the Skies.

Twice ten large Victims from your Hand
Shall your ſucceſsful Vows diſcharge;
Mine a young Bullock, lately wean'd,
Which in freſh Paſtures bounds at large:

Whoſe Horns, juſt budding into Sight,
With *Cynthia's* Creſcent may compare;
Except one ſingle Star of White,
Cover'd thro'out with golden Hair.

A TRAN-

A TRANSLATION.

ME with a Snow-ball *Julia* made her Aim,
Who Snow impregnate would ſuſpect with Flame?
Cold in its Nature, yet the feather'd Rain,
Sent from her Hands convey'd a ſcorching Pain.

Where are we ſafe from Stratagems of Love,
If Drops congeal'd can Hand Granado's prove?
Julia can quench the Flames with which I burn,
If ſhe not Ice, but equal Flames return.

A TRANSLATION of an EPITAPH written by a *NOBLEMAN.

I Still deſign'd my Country's Good,
I with Aſſurance can ſay;
And for the Royal Cauſe have ſtood,
When Monarchs pleas'd my Fancy.

Perhaps I might with Freedom taſte
The tempting Sweets of Nature;
And, if I ſometimes cogg'd a Caſt,
Pray where's the mighty Matter?

* The D—— of *B*——*m*.

Or

Or Good or Bad the Life I led
To ſtyle, 'tis juſtly doubted:
I'm puzzled, where I go, when dead;
Not much concern'd about it.

To *Jeſus* with Reſpect I bow,
Not on his Blood depending:
To more than Goſpel Grace I owe
My Proſpect of Aſcending.

Where I my ſole Affiance ſtay,
God's Mercy is my Tenet.
To witty Dukes a ſmoother Way
Teach, if you can, *White K——t.*

A LETTER to the Author of the MUSCIPULA, with a TRANSLATION of that POEM in the Year 1718. To which is added, An EDITION of the MUSCIPULA, lately corrected by the Author himſelf.

THESE Lines, dear *Ned*, entreat you to excuſe
The weak Attempt of an officious Muſe.
Fond of tranſlating thoſe facetious Lays,
Which in each Reader's Boſom Tranſport raiſe.

A Taſk by me, to other Cares confin'd,
Almoſt accompliſh'd ſooner than deſign'd.

Your

Your pleaſing Page, by Fancy lately led,
I, to deceive a loneſome Evening, read.
No foreign Muſe I yet our own had made,
Nor of tranſplanting Wit the Art eſſay'd.
With ſome few Diſtichs then inclin'd to learn
How hard their Dinner poor Tranſlators earn.
Whether your Genius help'd my willing Pains,
And uninvok'd ſuggeſted ready Strains;
Or much your hum'rous Vein my Fancy pleaſe,
No Lines cou'd flow with more ſpontaneous Eaſe.
This tempting Entrance, like your artful Gin,
With Pleaſure baited, drew me farther in.
And, now I'm caught, I for Diverſion too
Muſt, like your Captive, be expos'd to View.

Should your Concurrence ſecond my Deſigns,
The Preſs hereafter may receive theſe Lines.
Firſt, let your happy Pen correct my Faults,
And with a purer Style adorn your Thoughts.
Next, what Aſſiſtance I requeſt you'll lend,
Is, with my Numbers, thus improv'd, to ſend,
Since common Prints are with Errata's fraught,
Of your *Virgilian* Page a genuine Draught.
A faithful Copy of thoſe Claſſic Strains
Wou'd ſave you Credit and the Reader Pains.

Then, if my Rhymes ſuch Approbation gain,
The ſame Edition ſhall our Works contain:
And both the Readings each unfolding Page
May repreſent, like Cheeſe compos'd of Sage;
Where, at each Cut, are intermingled ſeen,
And yet diſtinct, the artful White and Green.
Thus *Arethuſa* with *Alpheus* glides,
And in one Current flow unblended Tides.

Tho' for my Iſſue I profeſs Concern,
And all the Bowels of a Parent yearn:
And hence this matrimonial Scheme contrive,
In Hopes a weakly Thing may longer live;
Yet I this Contract urge with warmer Zeal,
From that Affection which for you I feel.
To good old Friends what joyful Raptures riſe,
When their Deſcendants join in nuptial Ties?

O once with me by *Wickham's* Bounty bred,
Lodg'd in one Chamber, with one Manchet fed!
O had our Stars contiguous Folds aſſign'd,
And us in Labour, as Affection join'd!
How bleſs'd the Days, to tend our fleecy Care,
And with alternate Pipes our Pleaſures ſhare!

Did ſacred Orders your bright Talents crown,
And ſuch chaſte Morals dignify the Gown,

How

How from the Pulpit wou'd Mankind admire
That Wit and Judgment, which your Verſe inſpire?

That ſteddy Virtue, which your Actions guides,
That Truth, which at your Heart and Tongue preſides,
Proclaim you by no other Moments ſway'd,
Than by a Conſcience of Offence afraid.
Fain wou'd you, in the beſt of Churches train'd,
And at her Breaſts in Infancy ſuſtain'd;
Fain wou'd you duteous to that Sceptre bend,
Which, pure and ſpotleſs, will her Faith defend.
Her white-rob'd Worſhip, elegantly plain,
You early lov'd, and will that Love retain.
Her Doctrines, by the ſacred Page refin'd,
Which to Perfection wou'd advance Mankind,
Embrac'd with Judgment in your riper Age,
Will all your Soul through ev'ry Scene engage.
And ſince confeſs'd the mitred Order ſtands,
Deriv'd through Ages from celeſtial Hands,
Her Zeal was too well temper'd to refuſe
What Heav'n had ſtamp'd, though ſully'd by Abuſe.
Thrice happy Church! to purify the Ore,
And with new Luſtre all the Weight reſtore.
She round her Gueſts immortal Manna pours,
And to her Sons unboſoms all her Stores.

Convincing Reaſons, ſoft Perſuaſion tries,
And ev'ry Art of Eloquence applies,
To raiſe to Happineſs by making wiſe.
No flaming Sword her Paradiſe ſurrounds,
To drive Men to, or from its ſacred Bounds.
Her Care provides the Light, ſupplies the Guide,
Her Candor ſtill leaves Judgment to decide.
Her as the ſecond beſt, each Sect admires,
Yet to ſubvert her ev'ry Sect conſpires;
Tho' all beneath her Shade ſecurely reſt,
Of all they wiſh, but darling Pow'r poſſeſs'd:
And whate'er Faction ſhou'd at Pow'r arrive,
Its Zeal no Quarter to the reſt wou'd give.
What thin Partitions ſacred Folds divide,
Sever'd by Modes, by Principles ally'd?
Yet ſhines no Rule with more convincing Light,
—Where Sin forbids not, Duty bids unite.
Ah! whither wou'd our Brethren madly run?
Why in our Ruin chuſe to be undone?
If e'er they conquer, ſmall wou'd be their Boaſt,
All worth conteſting in the Struggle loſt.
Thoſe Boſoms little feel a Parent's Care,
Which in Deſtroying would the Infant ſhare.

Your Senſe, with Modeſty and Learning join'd,
Diſcards theſe frantic Errors of the Mind,

And

And wiſely ſteers betwixt the wild Extreme
Of each infallible Pretender's Scheme.
Nor wou'd you, with Exchange of Hands, ſhou'd come
The pageant Rule of ſanguinary *Rome*.
To you thoſe dreadful Truths are not unknown,
How *Smithfield* once with holy Vengeance ſhone;
How Limbs by fervent Charity were fir'd,
And for Converſion Heretics expir'd.
And ſhou'd hereafter to our mournful View
Relentleſs Zeal thoſe tragic Scenes renew;
Shou'd Heav'n, in Vengeance to a ſhameleſs Age,
Profaneneſs ſcourge with ſuperſtitious Rage;
To you no Pleaſure wou'd in Proſpect riſe,
No Profit, but the Martyr's dear bought Prize.
Ridley and *Cranmer*, celebrated Names!
Wou'd teach your Faith to triumph o'er the Flames.

But reſtleſs Scruples, not to be ſuppreſs'd,
Have with religious Fear your Soul poſſeſs'd;
And your Allegiance from a Prince reſtrain,
Who only can what *Britons* prize maintain;
Who ev'ry Plea to Empire makes his own,
With Juſtice claims, with Honour fills the Throne.

To *Cæſar* our Redeemer bids us pay
His legal Dues, and juſt Commands obey,

And

And who that *Cæſar* he allow'd to reign,
Impreſſions on the current Coin explain.
Cæſar is he, whom willing Nations own,
Who ſits eſtabliſh'd on a peaceful Throne.
Did not this Comment ſuit the ſacred Text,
Our Minds muſt be with endleſs Doubts perplex'd.
For who from *Adam* can the Firſt-born trace,
Whoſe Hands the Regal Sceptre ought to grace?
Or from what Point begins that happy Line,
Which claims the Kingdom by a Right Divine?
The good Creator never Slaves deſign'd
To one Man's Humour Myriads of his Kind;
But righteous Princes his Vicegerents made,
To lend, and to receive a mutual Aid.
When with Oppreſſion ſwells tyrannic Pow'r,
The Brute uſurps, the Monarch Rules no more.

Yet if we muſt diſpute, who ſhou'd obey,
And queſtion Titles clearer than the Day;
If Reaſon can't your groundleſs Fears diſpel,
Nor Tumults riſing in your Boſom quell;
'Tis nobly done, good *Wainfleet's* Dome to quit,
And to the Loſs of worldly Views ſubmit:
More ſtable Bleſſings, than you leave, you'll find
In the Enjoyment of an upright Mind.

The

The World ſuch Reſolution muſt approve,
And Angels with Applauſe ſurvey Above.
To reach by Faith at Glories yet unſeen,
And live ſuperior to the preſent Scene;
A Monarch's Frowns and Favours to deſpiſe,
And part, when Duty calls, with what we prize;
This of Perfection is the nobleſt Strain,
Which God e'er taught, or Mortals can attain.

Wou'd gracious Pow'rs their guardian Succours lend,
And in ſuch Shocks a feeble Soul defend,
Inſpire me with a Fortitude, like thine,
All fleeting Comforts ſooner to reſign,
Than with corroding Guilt to charge my Breaſt,
Or violate the Mind's unvalu'd Reſt!

May with ſuch Courage Honeſty diſplay'd
Their inſincere and venal Hearts upbraid,
Who to one *Cæſar* can Allegiance pay,
With ardent Boſoms wait another's Sway,
To This in Public Swear, for That in Secret pray.
And then, to make themſelves completely known,
Weakly revile, whom wickedly they own.

MUSCIPULA, *ſive* Kambro-myo-machia.

Ἁπλώϊες ἄνδρες
Καινοῖσιν τέχναις ΞΥΛΙΝΟΝ ΔΟΛΟΝ ἐξεύροντο,
Ἣν ΠΑΓΙΔΑ καλέουσι ΜΥΩΝ ὀλέτειραν ἐοῦσαν.
Ὁμήρου Βατραχομ.

ROBERTO LLOYD, Armigero,
Coll. Magn. Oxon. Socio-Commenſali.

CUM *Muſcipula* noſtra, in *Murium* ſolummodò perniciem excogitata, mihimetipſi quoque in damnum ceſſerit; utpote quæ in lucem prodierit alienis maculis abundè inquinata: nugas has, qualeſcunque ſint, novis typis mandare potius viſum eſt, quàm mendacis præli errata agnoſcere, æquè ac mea.

At vereor, *juvenis dilectiſſime*, nè me *licentiam* pluſquam *poeticam* ſumſiſſe credas, dum tuo nomine opuſculum hoc auſim exornare, quod iracundioribus quibuſdam vix in patriæ tuæ laudem confici videatur. Hoc ſi ità foret, neque ego dignus eſſem, qui in gentem tam illuſtrem turpiſſimam facerem contumeliam; nec tu, qui eam in te acciperes. Leviores autem ſunt hæ ludicræ muſæ exercitationes, quàm ut famæ *Cambro-britannicæ* quicquam poſſent detrahere, aut ut autorem

——*Seria ducant*
In mala.

Fatendum quidem eſt, me humilius argumentum è populo laudis fœcundiſſimo cepiſſe, qui ſubmiliores potiùs *epico carmini* imagines, quàm ridiculo poemati materiam ſuppeditaſſet. Præterquàm verò quod inclyta *Cambrorum* geſta *jocoſæ* minùs conveniebant *muſæ*; haud fas erat ea linguâ latina deterere, quæ

non aliâ aptiùs poſſint exprimi, quàm quâ ipſi utebantur *heroes*. Summa tamen excuſationis meæ (ſiquidem quibuſdam excuſatione caruiſſe videar) hæc eſt; quod nihil aliud vellem, quam ut antiquiſſimæ gentis tuæ dignitatem meritò oſtentatam vindicarem.

Jampridem *Græcia* furtivos, undecunque potuit, honores ſibi arrogavit? Et parùm contenta à *Chaldæis aſtronomiam*, à *Phœnicibus literas*, à *Cretenſibus ſuum* pœne *Jovem* tranſtuliſſe, adinventâ inſuper *Muſcipulâ* imperfectam adhuc gloriam voluit conſummâſſe. Cuinam idcirco *Britoni* bilem non moveret, *Homerum*, qui haud ultra ter mille annos abhinc ſcripſiſſe cenſetur, ſtupendam hanc machinam nupero attribuiſſe artifici, quæ longè vetuſtiori *Cambrorum* aſtutiæ acceptam refert originem? Hâc quidem de causâ *famæ* gentis tuæ maturè proſpiciendum eſſe duxi, nè aut *Græci Cambros* tuos æmulâ vetuſtate exuperâſſe viderentur; aut *Homeri* faber ſuas à *Taſſeio* veſtro laudes ſurriperet.

Quum verò *Cambri tui* ob tot eximia facinora juſtè inclaruerint, nil mirere, ſi anxius hæream quibus *te* præſertim encomiis, *mi chariſſime condiſcipule*, celebrare geſtiam. In quo, et patriæ, et gentilitiæ virtutes tam ambiguâ commiſcentur elegantiâ, ut augurari vix liceat, utrum plus ſplendoris, familiæ, an nationi tuæ ſis allaturus. Obfirmatum in tuendis *Cambriæ* tuæ *juribus* amorem, honeſtam in vindicandis legum inſtitutis pertinaciam, piam in conſervandâ *Eccleſiæ* caſtiſſimæ dignitate fortitudinem, majores tui tibi derivârunt. Et quid non optimo jure ſpondeat ſibi *Wallia*; dum accreſcentem indiès præcocis ingenii gloriam non ſine ſummâ lætitiâ prævideat; dum hæc eximia virtutum ſemina MAGDALENÆ *noſtræ* cura feliciſſimis excolat auſpiciis?

Cùm dehinc ad ſubactam maturitatem adoleverit judicii acumen, et inter majores amicorum plauſus, tenuiores hæ meæ

laudes evanuerint; parvulum hoc mutuæ amicitiæ pignus ſubindè aſpicere ne dedigneris. Neque ſis prorſus immemor, aut mei, aut

Actæ non alio rege puer'tiæ.

Sum omni obſequio

Magd. Coll. Oxon. 1709.

Tibi devinctiſſimus,

E. HOLDSWORTH.

The MOUSE-TRAP.

A Tranſlation in the Year 1718.

I Sing the *Welchman*, whoſe ingenious Hand
In Bondage firſt the wanton *Mouſe* detain'd;
And the ſmall Thief, in artful Cage enclos'd,
Unpity'd to relentleſs Fate expos'd.

Phœbus, whom Songſters, raviſh'd by thy Flame,
From ſlaughter'd *Mice* victorious *Smintheus* name;
Propitious ſmile on theſe diverting Lays;
Let verdant Leeks ſupply the Place of Bays:

MUSCIPULA.

MONTICOLAM *Britonem*, qui primus vincula *Muri*
Finxit, et exiguum religavit carcere furem,
Lethaleſque dolos, et inextricabile fatum,
Muſa refer. Tu *Phœbe* potens (nam te quoque quondam
Muribus infeſtum dixerunt *Smynthea* vates)
O faveas; et tot *Cambrorum* è montibus, unum

In

In *Cambrian* Realms, where Hills unnumber'd riſe,
Chuſe one *Parnaſſus* Rival of the Skies.

The nimble *Mouſe*, to Spoils and Plunder train'd,
An eaſy Life at others Coſt ſuſtain'd:
Where'er invited by the pleaſing Scent
Of Food, without more Ceremony went:
At ev'ry Board a never-failing Gueſt,
More bold than welcome, ſtill obſerv'd each Feaſt.
At ev'ry Feaſt wou'd taſte of ev'ry Plate,
And freely of the niceſt Dainties ate.
In vain the Pantry was with Care immur'd,
In vain *Vulcanian* Arts the Door ſecur'd:
Thro' Walls, and Locks, and Bolts his Way he ſped,
And on Proviſions, not his own, he fed.

MUSCIPULA.

Accipiens vice *Pindi*, adſis, dum pingere verſu
Res tenues, humilique juvat colludere musâ.

Mus, inimicum animal, prædari, et vivere rapto
Suetum, impunè diu, ſpolii quà innata libido
Juſſerat, erravit, ſceleratam exercuit artem
Impavidus, ſalienſque hinc illinc, cuncta maligno
Corrupit dente, et patinâ malè luſit in omni.
Nil erat intactum, ſed ubique domeſticus hoſtis
Aſſiduus conviva aderat, non mœnia furtis
Obſtare, aut vectes poterant ſervare placentas,
Robuſtæve fores; quà non data porta, peredit
Ipſe ſibi introitum, dapibuſque indulſit inemptis.

No Clime, but where his wanton Pranks he play'd;
No Food in Nature, but on which he prey'd.
But chiefly *Wales* his ſcooping Teeth deplor'd,
Of fragrant Cheeſe with noble Columns ſtor'd.
From which he ſkims no ſuperficial Taſte,
But largely gorges on the choice Repaſt;
And while indulging, views with glad Surpriſe
A vaulted Habitation round him riſe.

Rous'd at their Wrongs, with Anger, Grief, and Shame,
The touchy Nation ſoon conceives a Flame,
When Hunger prompts 'em to conſult their Hoard
For ſolid Viands to recruit the Board,
Then diſappointed with an empty Shell,
How muſt their Bowels with Reſentment ſwell?
They rave, they ſcratch, the lofty Mountains ſcour,
And Vows of Vengeance on the Felon pour.
For *Cambrian* Boſoms are inclin'd to Ire,
Nature has tipt them ready for the Fire;

MUSCIPULA.

Peſtis at hæc totum dum ſerpſit inulta per orbem,
Cambria præcipuè flevit, quia *Caſeus* illic
Multus olet, quem *Mus* non, æquè ac plurima, libat,
Aut leviter tantùm arrodit, ſed dente frequenti
Excavat, interiuſque domos exculpit edules.

Gens tota incenſa eſt ſuper his, rabieſque dolorque
Diſcruciant animos, frendent, juga ſumma pererrant,
Stare loco ignorant; nam *Cambris* prona furori
Cotda calent, ſubitâque igneſcunt pectora bile,

So

So kindling ripe, you wou'd ſuppoſe within
The Force of Brimſtone reach'd them thro' the Skin.

By ſettled Reſolution 'tis decreed,
To expiate his Crimes, the *Mouſe* muſt bleed.
But by what dextrous Means, what happy Care,
A Foe ſo quick and wary to enſnare,
Or how his bold Attacks might be repell'd,
Of human Foreſight all the Skill excel'd.

To friendly Succour fruitleſs they apply'd,
Grimalkin's Arts were ineffectual try'd.
She, near the Entrance of the chinky Cave,
The tedious Nights to loneſome Watches gave:
With careful Silence ſtole and couchant ſat,
Her ſpringy Talons meditating Fate.
In vain---Her Tricks the Foe, as watchful ſpy'd,
And ſafe entrench'd, all Stratagem defy'd.

MUSCIPULA.

Cum digitis; credas animos quoque *Sulphure* tinctos.
Ergo, jubente irâ, dignas cum ſanguine pœnas
Sumere decretum eſt; ſed quâ ratione latronem
Tam cautum illaqueent, quo vindice furta repellant
Incertum; neque *Felis* enim tua, *Cambre*, tueri
Tecta, nec adverſis poterat ſuccurrere rebus.
Illa quidem varias poſuit circum ora cavernæ
Inſidias, tacitoque pede ad cava limina repens
Excubias egit; fruſtrà: *Mus* nempe puſillo
Corpore ſecurus, tantò et præſtantior hoſte
Quo minor, intentum prædæ ſi forte videret
Cuſtodem ante fores, retro irruit, inque receſſus
Aufugit curvos, atque invia *Felibus* antra:

Nor

Nor thence expos'd his execrated Head,
'Till Danger in *Grimalkin's* Image fled.

So, if we ſuch Reſemblance are allow'd,
When *Britain's* Arms to *Cæſar's* Standards bow'd,
The Sons of *Wales* diſdain'd the foreign Sway,
And ſnug behind their native Ramparts lay;
For Freedom Hopes of Victory reſign'd,
And Safety in the midſt of Ruin find.
Hence proudly on the airy Notions ſtand
Of ancient Language, and uneonquer'd Land;
And boaſted Lineage, which ſo high aſcends,
That *Wales* to *Adam* Predeceſſors lends.

Since then, eluded by the wily Thief,
Grimalkin's Claws afforded no Relief:
And no Redreſs appear'd from ſocial Arms:
A general Summons all the Land alarms

MUSCIPULA.

Inde caput metuens iterùm proferre, nec auſus
Excurſus tentare novos, niſi caſtra moveret
Ultor, et omne aberat vigili cum *Fele* peric'lum.

Cambria ſic olim (liceat componere *Muri*)
Victorem eluſit, cùm *Julius*, orbe ſubacto,
Imperio adjecit *Britonas*; ſic nempè receſſit
Ad latebras gens tota, et inexpugnabile vallum,
Montes; ſic ſua ſaxa inter, medioque ruinæ
Delituit tuta, et deſperans vincere, vinci
Noluit; hinc priſcos memorant longo ordine *Patres*,
Indomitaſque crepant terras, linguæque ſenectam.

Felinos igitur poſtquam *Mus* ſæpius ungues
Fugerat, et *Britoni* ſpes non erat ulla ſalutis
A ſocio belli, ſupremo in limite terræ

To

To public Council, near the Weſtern Strand,
Where now St. *David's* Turrets hardly ſtand;
Whoſe Sons with weeping Vanity relate
The ancient Grandeur of its mitred State.
Commons and Peers to the Divan repair,
Promiſcuous Gabbles teize the floating Air,
Perfuming Leek the Region round exhales,
And Brimſtone Odours taint the paſſing Gales.

An ancient Father, whoſe luxuriant Beard
Was view'd with Envy by his Mountain Herd,
For Age, but chiefly for the Scurf rever'd,
With warm Rapidity diſcharg'd his Mind,
And op'd the Council on a Poſt reclin'd;
Which, plac'd at Hand to bear the friendly Rub,
A poliſh'd Smoothneſs borrow'd from the Scrub.

" We meet not, grave Senators, now to debate
" Of foreign Invaſion that threatens our State;

MUSCIPULA.

Concilium accitur, quâ nunc *Menevia* plorat
Curtatos mitræ titulos, et nomen inane
Semi-ſepultæ urbis: Properant hinc inde frequentes
Patreſque, procereſque, et odorum *ſulphure* vulgus.
Tum ſenior, cui ſæpè ſuis in montibus *hircus*
Prolixam invidit barbam, cuique ora manuſque
Priſca incruſtavit *ſcabies*, ſpectabilis aulâ
Stat mediâ, fractus ſenio, *poſtique* reclinis
Cambrorum vexato humeris; ſic gutture ab imo
Denſas præcipitans voces, " Non, inquit, aperto
" De bello, ſed furto agitur; non exterus hoſtis

" But

" But a pilfering Varlet, our Labours maintain,
" Demands all your Wiſdom his Thefts to reſtrain.
" Shall a Mouſe, ſplut her Nails, uncheck'd in his Pride,
" Our Granaries ravage, and Power deride?
" Renown'd Politicians, whom numberleſs Years
" Have furniſh'd with Brains, what they plunder'd of Hairs;
" By whom all that Zeal, which ferments at your Breaſt,
" Is ſtill for your Country's Advantage expreſs'd:
" Some Stratagem find in Extremes to ſecure
" Yourſelves from Diſhonour, from Rapine your Store.
" So while from our Harps great *Cadwalader's* Name
" Immortal reſounds to the Trumpet of Fame,
" Your Actions in Echoes the Valleys ſhall tell,
" And Hills, without Mice, with your Glory ſhall ſwell."

He ſaid, and, their Vexation to excite,
Expos'd the broken Fragments to their Sight,

MUSCIPULA.

" Sed majus graviuſque malum, nimis intimus Hoſpes,
" Compulit huc populum; dominabitur uſque tyrannus
" *Mus* petulans? Vos, ergo *Patres*, venerabilis ordo,
" Quêis patriæ pretioſa ſalus, finite dolores
" Conſilio tantos, et ſi ſpes ulla ſuperſit,
" Propitias adhibete manus: ſic *Cadwaladeri*
" Dum clareſcat honos, veſtra hîc quoque gloria creſcet.

Dixit, et ante oculos fragmenta, et mucida tollens
Fruſtula, relliquias furti, monumenta rapinæ,

Relicks of Spoil from their inſulting Foe:
Now with Revenge their heaving Boſoms glow,
Each Heart unweary'd Thirſt of Glory fires,
And ev'ry Head with fatal Fraud inſpires.

Taffy, whoſe Brain with ſubtle Schemes was fill'd,
Whoſe Hands in Labours at the Forge were ſkill'd;
For prudent Counſel and mechanic Arts
At once unrival'd, thus his Mind imparts:

" Should Cheeſe, our domeſtic Dependance, be loſt,
" Which raw gives a Meal, which a Banquet when roaſt,
" When ſound, our Advantage; when rotten, our Boaſt;
" Whoſe Odours ambroſial our Noſes regale;
" Whoſe Virtues, tho' ſilent, our Breath wou'd reveal.
" *Welch* Baits then in earneſt Air only wou'd give,
" No Commons the Want of this Diſh cou'd ſurvive,
" And you, noble Peers, no Deſert cou'd contrive,

MUSCIPULA.

Exacuit *Cambrorum* iras: Nunc æmulus ardor
Vindictæ, nunc laudis amor, ſub pectore *patrum*
Ardet, inauditam meditatur quiſque ruinam
Muri, *muſcipulamque* ſtatim extudit omne cerebrum.

At quidam ante alios notus cognomine *Taffi*,
Et magis ingenio celebris, cui *Wallia* nunquam
Æqualem peperit, *faber* idem, idemque *ſenator*,
Eximius, ſic orſus erat: " Si gloria gentis
" *Caſeus* intereat, metuo ne tota colonum

" Since Valour heroic in vain we apply,
" And Cats in cloſe Ambuſcade ſupperleſs lye:
" To manual Contrivance we'll next have Recourſe,
" For Skill may inſnare what's unconquer'd by Force:
" Where Courage is fruitleſs, Craft often ſucceeds,
" And Craft is allow'd, which to Victory leads."

Thus ſpeaking they adore the wondrous Man,
And joyful Hummings thro' the Convent ran.
Then all agape with eager Silence wait,
How *Taffy's* Cunning might avert their Fate.
If Fame ſays true, while they impatient hear,
They for one Moment ſcrubbing did forbear.

He paus'd a-while, then with a ready Scratch;
Which helps a *Welchman's* puzzled Brains to hatch;
And ſneering horridly with ghaſtly Grins,
With Eloquence precipitate begins.

MUSCIPULA.

" Deficiat cœna, et *menſæ* decus omne *ſecundæ*
" Divitibus pereat; quoniam ergo *Wallica* virtus,
" Et *feles* nequeant ſuperare hæc monſtra, fabrilis
" Dextera quid poſſit, quid machina vafra, dolique
" Experiar; *dolus, an virtus, quis in hoſte requirit?*

Talia jactantem circumſtant undique fixis
Hærentes oculis, ſperataque gaudia læto
Murmure certatim teſtantur, et unde ſalutem
Promiſſam expectent, rogitant, ardentque doceri.

Ille caput ſcalpens, (nam multùm ſcalpere *Cambris*
Expedit) horrendum ſubriſit, ebora reſolvens

" Diſſolv'd

" Diſſolv'd Yeſternight as in Slumbers Hur lay,
" Fatigu'd with the Buſ'neſs and Toils of the Day,
" A Miſcreant, allur'd by the ſavoury Breeze,
" Which ſent indigeſted my Supper of Cheeſe,
" The Entrance unguarded creeps thro' of my Jaws,
" Dives into my Bowels, thence artfully draws
" The Meal lately ſwallow'd; elate with his Gains,
" Hur quickly alarm'd with new colicky Pains,
" The Portal reclos'd; and in Durance confin'd
" His Spoils to my Grinders the Villain reſign'd;
" This lucky Experience ſuch Policy taught,
" Tho' ſubtle, the Enemy yet may be caught.
" At Eaſe in my Stomach, tranſported in Mind,
" To balmy repoſe Hur had hardly reclin'd,
" When Fancy, ſtill buſy, contriv'd in a Dream
" Of this oral Priſon a mimical Scheme.

MUSCIPULA.

Talia verba refert. " Cum feſſus membra quieti "
" Heſternâ ſub nocte dedi, et ſopor obruit altus
" Lumina, *mus* audax ſectatus, opinor, odores
" Quos non concoctus pingui exhalavit ab ore
" *Caſeus*, acceſſit furtim, et compage ſolutis
" Faucibus irrepſit, jamque ipſa in viſcera lapſus,
" Crudas ventris opes rapere, heſternamque paravit
" Heu! malè munito furari è gutture cœnam,
" Excuſſus ſubito ſomnis, ſub dente latronem,
" Dum reſilire parat, prenſi, fruſtráque rebellem
" Mordaces tenuere fores. Sic carcere *murem*
" Poſſe capi inſtructus, nova mox ergaſtula, mecum
" Hæc meditans, ſtatui fabricare, animoque catenas
" Effinxi tales, mihi quas ſuggeſſerat oris

" How Mortals bewilder'd in Labyrinths rove?
" And Chance unawares crowns the Counſels of Jove?
" Some unpromiſing Hit Succeſs often brings,
" And where leaſt expected Deliverance ſprings.
" The Mouſe, whence our Fears and our Grievances flow,
" Points out an Expedient to finiſh our Woe,
" Nor need we Inſtruction refuſe from a Foe."

The Senate, charm'd with his Harangue, retir'd;
Where'er he mov'd officious Crouds admir'd,
Greeting with Shouts; and in his Country's Eye
Who now but *Taffy* riſes to the Sky?

While Chiefs at home to liſt'ning Clans explain
The deep Deſigns of *Taffy's* pregnant Brain,
And to the Gods their pious Homage pay,
Tis ſaid, Grimalkin with unuſual Play

MUSCIPULA.

" Captivus. Mirum O! quali regit omnia lege
" Dextra arcana *Jovis*! Quàm cæcis paſſibus errat
" Cauſarum ſeries! nobis *mus* ipſe ſalutem
" Invitus dedit, et quos attulit ante dolores,
" Tollere jam docuit; neve hunc habuiſſe magiſtrum
" Vos pudeat, *patres*; *fas eſt vel ab hoſte doceri*

Hæc ubi dicta, domum repetit, comitantur euntem
Plaudentes populi, atque benigna laboribus optant
Omina. Tum celeri ſua quiſque ad limina curſu
Nuncius it, Laribuſque refert, quæ munera *Taffi*
Ingenio ſperanda forent; dumque ordine narrant
Omnia, dumque Deis, ut tanta incepta ſecundent,
Vota ferunt, monitæ præſago pectore *felis*,

Wanton'd

Wanton'd; and underneath the Matron's Preſs
The leaping Curds gave Signals of Succeſs.

Taffy, mean-while, both Head and Hand applies
To the great Work, and to the World's Surprize,
By Art of *Pallas*, from his Hammer came
The wond'rous Mouſe Trap's tragi-comic Frame.

Ye ſacred Nine, your kind Aſſiſtance deign,
While I the Fabric intricate explain:
And the Machine's Anatomy rehearſe
In juſt Deſcription, tho' but humble Verſe.

The Top and Bottom Plates of Wood compoſe,
Small brazen Paliſades the Sides encloſe,
And, Pillar-like, ſupport the Pile in Rows.

MUSCIPULA.

Plus ſolito luſere, et (ſi fas credere famæ)
Sub manibus matrum faliere coagula Lactis.

Intereà *Taffi* manibuſque animoque viciſſim
Inſtat magno operi, et *divinâ Palladis arte*
Muſcipulam ædificat; fit machina mira, novâque
Induitur vultûs ſpecie *Tragi-comica* moles.

Quin age, ſi tibi, Muſa, vacat, ſpectacula pandas
Infantis fabricæ, & percurrens ſingula, totam
Compagem expedias. Quadrati lamina ligni
Summum imumque tegit; filorum ferreus ordo
Munit utrumque latus, parviſque uti fulta columnis

The

The Front an hoſpitable Entrance lends,
With ſpecious ſhew of entertaining Friends;
But an inſidious Door ſuſtain'd by Thread,
Deſtruction threatens to the paſſing Head.
(Their Thread for all the fatal Siſters twine,
And Mice and Monarchs hang but by a Line)
A Poſt in Centre of the Fabric ſtands,
Which o'er the level Roof ſublime commands;
Whoſe cloven Top a traverſe Rafter ſtays,
That eaſy like a well pois'd Ballance, plays.
This Arm exalted rears the fatal Hatch,
And that depreſt affords a ſlipp'ry Catch
To plant Wire, which thro' the Roof deſcends,
There to a ſtanding Dance confin'd depends,
And either Way with ſlight Impulſes bends.

MUSCIPULA.

Stat domus; introitus patet inſidioſus; amicum
Muribus hoſpitium oſtentans; ſed deſuper horret
Janua, perniciem minitans, tenuique ruina
Suſpenſa eſt filo; (uſque adeò ſua ſtamina *Parcæ*
Muribus intexunt, & pendent omnia filo.)
In ſummo tecti, mediaque in parte tabellæ,
Stat Lignum, erectum, ſciſſo cum vertice, cui Trabs
Parvula tranſverſim inſeritur, juſtéque libratas
Utrinque extendit palmas, quarum altera quantùm
Deprimitur, tantum annexam levat altera portam.
Interiore Domo, per tecti exile foramen
Demiſſum pendet ferrum, quod mobile luditur
Huc illuc facili tactu; curvatur in Hamum

It's

It's low Extreme with dangling Hook within
Holds all the dear Temptation to the Gin;
Let but the gentleſt Touch affect the Bait,
'Tis felt and anſwer'd by the falling Gate.

The Engine finiſh'd, he contrives to cook
A Banquet, ſuited to the pendant Hook:
To ruin he by Nouriſhment decoys,
And the unweeting Mouſe with Cheeſe deſtroys:
Adds to the Cheeſe to tempt the diſtant Game,
A more diffuſive Haugoût from the Flame.

The wiſh'd for Night with peaceful Silence came,
A Night recorded in the Rolls of Fame;
When *Taffy*, reſting on his welcome Bed,
Had plac'd the friendly Engine at his Head,

MUSCIPULA.

Infima pars, eſcamque tenet; pars altera prendit
Perfidioſa Trabem extremam; at cum ſenſerit hoſtem
Lethales guſtâſſe cibos, mora nulla, ſolutam
Demittit portam, primumque ulciſcitur ictum.

His ità diſpoſitis, pendentem protinùs hamum
Induit inſidiis *Taffi*, exitioſaque *muri*
Ipſa alimenta facit, ſed quo fragantior eſſet
Caſeus, et *murem* invitaret longiùs, eſcam
Fatalem torret flammis, vimque addit odori.

Et jam nox memoranda aderat, cùm feſſa cubili
Membra levans *Taffi* juxta pulvinar amicam
Muſcipulam ſtatuit, fidoque ſatellite tutus,
Indulſit facili ſomno. Gens improba, *mures*

And ſafely ſlept, protected by his Guard,
The nimble Mice their Midnight revels dar'd,
And uncontrol'd their Dance and Feaſting ſhar'd.

A noted Leader, guided by his Noſe,
Undaunted to the fell Contrivance goes:
The ſlender Bars his firſt Attempts repel,
But now the rich Effluviums warmer ſmell,
He curls his grizly Snout at ev'ry Grate,
And with ſagacious Whiſkers ſeeks the Gate:
The happy Conqueſt was at laſt obtain'd,
And with a ſhort-liv'd Joy Admittance gain'd.
With Eagerneſs he ſeiz'd the dreadful Bait,
Feeds on Deſtruction, and enjoys his Fate.

Excited by the falling Portals ſound,
Taffy from Bed leaps with a ſprightly bound,

MUSCIPULA.

Laſcivi interea exiliunt, noctiſque ſilentis
Præſidio confiſi errant; tum naribus acer
Mus quidam, dux eximius, diis natus iniquis,
Caſtra inimica petit, quo grato flamine toſtus
Caſeus allexit. Venienti prima reſiſtunt
Clathra, aditumque negant; ſed turpem ferre repulſam
Ille indignatus, Munimina ferrea circum
Curſitat, & criſpat Naſum introitumque ſagaci
Explorat barbâ; jamque irremeabile limen
Ingreſſus, votique potens, triſtem arripit eſcam,
Exitiumque vorat lætus, potiturque ruinâ.

Taffi, exaudito ſtrepitu, quem pendula porta
Lapſa dedit, cubito erigitur, thalamoque triumphans

Earneſt to welcome, and obſerve his Gueſt,
Tho' he untimely had diſturb'd his Reſt.

The wretched Mouſe, whom narrow Coop contains,
At ev'ry Cranny for Enlargement ſtrains;
Fatigues his Claws and Teeth with fruitleſs Rage,
And frets his angry Head, againſt the ſolid Cage.
So fumes the ſavage Boar, in Toils confin'd,
A Sport by Hunters for the Dogs deſign'd,
His horrid Briſtles riſe, he glares around,
And Sheets of Foam beſpread the trembling Ground.
The Morn approach'd, and e'er the riſing Sun,
The *Welch* tranſported from the Mountains run;
For wide diffus'd the joyful News was heard,
And with new Life their drooping Spirits chear'd.
The Aſs, no longer ſluggard in the Race,
But Rival of the Kid, with nimble Pace

MUSCIPULA.

Exilit, impatiens diſcendi, quis novus hoſpes
Venerat. Intereà furit intùs *ridiculus mus*,
Et fronte, & pedibus pugnat, jamque intervallis
Clathrorum caput impingit, ferrumque fatigat
Dentibus inſanis. Sic olim in retia *Marſus*
Actus aper, fremit horrendus, ſinuoſaque quaſſat
Vincula, ludibrium catulis; diffuſa per armos
It ſpuma, arrectæque rigent in pectore ſetæ.

Poſtera lux oritur, decurrunt montibus altis
Præcipites *Cambri*, nam cunctas venit ad aures
Res nova; quippe *Aſinus*, ſolitâ gravitate remiſsâ,
Et jam pigritiæ oblitus, laſcivior *hædo*

Had climb'd the Hills, and with diſcordant Throat,
Diſſembling well a *Cambrian* Cryer's Note,
Thrice ſpread the wondrous Feats of *Taffy's* Hand,
And with expreſſive Brays refreſh'd the Land.
The Owl, hence ſtyl'd Ambaſſador of *Wales*,
With hideous Screamings had alarm'd the Vales,
And all Night long to *Mice* repeating ſat
Diſmal Prognoſtics of impending Fate.

The teeming Mountains Swarms of People yield,
And Shoals unnumber'd wave along the Field.
The Novelty of ſuch tranſporting Sights
Pembrochia's eager Populace invites.
Exulting Crouds from glad *Mervinia* go,
And gibber in their March the Pleaſures of the Shew.
Legions the News from diſtant *Bangor* calls,
And leaves unpeopled fam'd *Carmarden's* Walls:

MUSCIPULA.

Aſcendit montem, quâ *Cambrum*, diſſonus ore,
Præconem ſimulans, ter rauco gutture rudens,
Te celebrat, *Taffi*, ter publica narrat amicis
Gaudia. *Bubo* etiam *(Cambrorum* dictus ab illo
Tempore *legatus)* per compita ubique, per urbes,
Totâ nocte errans, roſtrum ferale feneſtris
Stridulus impegit, cecinitque inſtantia *Muri*
Funera. *Parturiunt montes*; atque agmine denſo
Penbrochiæ multus ruit incola, *Merviniæque*,
Quique tenent *Bonium*, et *Mariduni* mœnia vate

(This

(This from its native Wizard claims Renown,
That from its Prelate, who ne'er ſaw the Town.)
Fruitful *Glamorgan* all her Tenants gave,
And Thouſands flock from *Vaga's* Silver Wave,
So gen'ral was the Concourſe, ſcarce a Clown
Loiter'd behind on *Gom'ry's* lofty Down.

[a] *Taffy*, ſurrounded with attentive Throngs,
The tragic Scene facetiouſly prolongs:
And, to divert the Theatre, provokes
The fretting Jail-bird with ſarcaſtic Jokes.
" Since elegant Dainties your nice Palate pleaſe,
" And nought charms your Senſes like rich toaſted Cheeſe,
" Freely engorge."——Then near he archly ſhews
A ſmoking Slice to tantalize his Noſe.
The *Mouſe* now ſnuff'd with aking Heart the Scent,
And Banquets loath'd, on Liberty intent.
Taffy, ſtill ſtudious to inflame his Rage,
" With Braſs unrelenting you madly engage,
" Firſt Victim devoted my Wrath to aſſuage:

MUSCIPULA.

Inclyta *Merlino*; veniunt fœcunda *Glamorgan*
Quos alit, et *Vagæ* potor, rigiduſque colonus
Gomerici montis. Tum circumſtante coronâ,
Illudit capto *Taffi*, iratumque laceſſens,
" Nequicquam lucteris, (*ait*) damnaberis aræ
" Victima prima meæ, memorique hæc limina tinges

[a] Ten Verſes are here added to the Original, for the ſake of lengthening the Diverſion before ſo numerous an Aſſembly.

" Bars deaf to Intreaty your Capers reſtrain,
" Your vital Blood ſtreaming this Groundſel muſt ſtain.
" No Stratagems now can your Carcaſe ſecure,
" The Vengeance you merit attends at the Door."

The taunting Judge had ſcarce pronounc'd the Doom,
To Execution ſummon'd *Puſs* was come:
Sprung from the Thatch, where wantonly ſhe lay
At Eaſe extended, baſking in the Day,
The Captive ſaw her, and with prick'd-up Ears
And roughly ſwelling Back expreſs'd his Fears,
And to attempt the open Paſs forbears.
All Hope of Freedom is in Priſon plac'd,
And fondly now his Fetters are embrac'd.
The Bars his Claws tenaciouſly enfold,
Till *Taffy's* ſudden Shake diſſolves his Hold.

MUSCIPULA.

" Sanguine; ſpes nulla eſt, retrò fugientibus obſtant
" Non evitandi poſtes: Dabis, improbe, pœnas
" Pro meritis, vitamque ſimul cum carcere linques."

Vix ea fatus erat, cùm ludicra *felis* aprico
Culmine deſiliit tecti, quo ſæpe ſolebat,
Cruribus extenſis, molli langueſcere luxu.
Aſpicit inſtantem captivus, et erigit aures,
Gibboſoque riget tergo, nec limen apertum
Jam tentare audet, ſed in ipſo carcere ſolam
Spem libertatis ponens, ſua vincula prenſat
Unguibus hamatis pedibuſque tenacibus hæret.

Grimalkin,

Grimalkin, ſoon ſuperior in the Chace,
Surpriz'd her Game, and with a fell Embrace
Stops his Career, and as he wreſtling ſtrives,
Pernicious Hugs and barb'rous Kiſſes gives:
No Reſpite to the ſtruggling Mouſe allows;
Her Tail in waving Curls the Triumph ſhews:
Tumbling ſhe turns her pliant Limbs in Play,
With couchant Body now the trembling Prey
She diſtant watches; then from gentle Claws
His Head with inoffenſive Touches paws.
Falſe Kindneſs offers, and with ſavage Joy
Diverſion makes with Purpoſe to deſtroy.

The cruel Trifler, now with Paſtime tir'd,
When Hunger and Revenge in earneſt fir'd,

MUSCIPULA.

Excutitur tamen; et *felis* rapidiſſima prædæ
Involat, et fruſtrà luctantem evadere ſævo
Implicat amplexu, crudeliaque oſcula figit.
Nulla datur requies; agili ſinuamine caudæ
Gaudia teſtatur victrix, et flexile corpus
Laſcivo verſans ſaltu, modò corpore prono
Attentè invigilat *Muri*, modò colla benignis
Unguiculis levitèr palpans, mentitur amorem
Dum lacerare parat; variâ ſic arte jocoſam
Barbariem exercet, lepidâque tyrannide ludit.

At nugis tandem defeſſa, nec ampliùs iram
Diſſimulans, acuit dentes, et, more leonis

Impatient,

Impatient, like a greedy Lion, feeds;
Beneath her Cruſh the living Morſel bleeds.
Quick ſhe devours, and angry Murmurs ſends,
While ſhe the quiv'ring Limbs and mangled Entrails rends.

The ſpirtling Blood the chearful Rabble ſpy,
And with united Clamours pierce the Sky.
With loud Huzza's their native Echoes roar
Thro' *Brecknock*, *Snowdon*, and great *Penmenmaur*,
Theſe to the neighbouring Stars convey the Sounds,
From *Offa's* Ditch the vaſt Applauſe rebounds.

To you, bleſs'd *Taffy! Wales* ſhall Columns raiſe,
And future Ages celebrate your Praiſe.
Your Glories late Poſterity ſhall tell,
And on the ſhrew'd Machine tranſported dwell.
They to your Name a Feſtival ſhall vow,
And with the fragrant Leek adorn their joyful Brow.

MUSCIPULA.

Impaſti, incumbit prædæ; jam pectore ab imo
Murmurat, et tremulos artus, et ſanguine ſparſa
Viſcera dilaniat. Plebs circumfuſa cruorem
Inviſum aſpiciens, lætis clamoribus implent
Æthera; clamoreſque echo, *Cambræ* incola terræ,
Læta refert; reſonant *Plinlimmonis* ardua moles,
Et *Brechin*, et *Snowdon*; vicina ad ſidera fertur
Plauſus, et ingenti ſtrepit *Offæ foſſa* tumultu.

Tu, *Taffi*, æternùm vives; tua munera *Cambri*
Nunc etiam celebrant, quotieſque revolvitur annus,
Te memorant; patrium gens grata tuetur honorem,
Feſtivoque ornat redolentia tempora *Porro*.

The

The SPLEEN. A TRANSLATION.

Mortals are born exempt from no Diſeaſe;
Saddeſt his Caſe, whom all united ſeize.

THE *Spleen* with various Forms diſturbs the Mind,
And, *Proteus* like, aſſumes of ev'ry Kind.
Now it conſumes us with a Fever's Flame,
Then in a Dropſy deluges our Frame.
Clear Urine here a Diabetes ſhews,
There muddy, as from ulcer'd Kidneys, flows,
With Blood diſtain'd. Now with unuſual Weight,
We pant and labour; now diſſolve in Sweat.
Here flow Conſumptions thro' the Fabric reign;
There ſqueamiſh Appetites all Food diſdain.

MORBUS HYPOCHONDRIACUS.

Naſcimur in morbos omnes! triſtiſſimus iſte
Qui ſolet in ſeſe totum complectier agmen.

EN! terrens animos variis Hypochondria formis
Omnes, ut Proteus, ſpecies ſimulatque, capitque:
Nunc calet, ut febris; mox inturgeſcit, ut hydrops;
Nunc urina, inſtar diabetis, limpida currit;
Nunc lutulenta trahit ſordes, ſaniemque minatur
Renibus internis, onerans lumbagine dorſum;
Nunc ſudore fluit, contabeſcitque per artus
Ceu phtiſis; ægreſcit ſtomacho mox nauſea bilis;

Now

Now ſtruggles at each Vent the riſing Wind,
And roars, as if by *Æolus* confin'd.
Now ſwell the Limbs, now Fear the panting Heart
Alarms, and Horror ſeizes ev'ry Part;
And Groans and Sighs expreſs the reſtleſs Smart.
Now dance the Nerves, as if in ſportive Mood:
Now liſtleſs Limbs ſink underneath the Load.
Now with a Stoppage ſwells the lab'ring Cheſt,
Now with abundant Phlegm the Throat's oppreſs'd.
The dizzy Eyes with Gloom are overſpread;
Dumb is the Tongue, Deſire of Speech is fled:
The trembling Knees can ſcarce their Charge ſuſtain,
Lethargic Dulneſs ſtupifies the Brain.
Now a Vertigo whirls the giddy Head,
And makes him ev'ry Moment Falling dread.

MORBUS HYPOCHONDRIACUS.

Nunc ructu immodico ſurgit pituita moleſta,
Viſceribuſque fremunt incluſi murmura venti;
Nunc tumor in membris, intus trepidantiaque haurit
Corda pavor pulſans, ſingultus et horror ubique,
Nulla quies, omnes nervi ſaltantque moventque;
Nunc gravitas feſſos artus oneroſa fatigat;
Mox tumidi pondus conſtringit pectoris arcam;
Fibrillis laxis, nunc uvula fluctuat ore
Penſilis, et fauces quaſi gutturis obſtruit arctas;
Nunc oculos caligo premit; nunc lingua fileſcit,
Deficit eloquiique voluntas viribus expers;
Nunc rigidus torpor quaſi vinc'lis detinet artus,
Genua labant, tremulique pedes titubare videntur;
Nunc ſtupor in cerebro, quaſi ſit lethargicus, hæret;

Monſters and horrid Shapes before him dance,
And Images of Death meet ev'ry Glance.
The Pendulum of Life ſeems ſtop'd; by Fits
He breathes too hardly, or too freely ſpits:
But chiefly, if the Spittle is with Red
Tinctur'd, the Man then gives himſelf for dead.
The Body labours under ſad Diſeaſe,
But more the Mind: For what Afflictions ſeize
The human Syſtem, Nature bid 'em ſhare,
When in his Breaſt ſhe breath'd the vital Air.
And whereſoe'er is plac'd the thinking Part,
There with moſt Anguiſh falls th' envenom'd Dart.

See the unhappy Man! reflect with Tears
On paſt Events, for future big with Fears:

MORBUS HYPOCHONDRIACUS.

Nunc vertigo caput circumrotat impete magno,
Terrificans animum ſubiti formidine lapsûs,
Decipiens ſenſus monſtris, variiſque figuris;
Nil tunc occurrit niſi plurima mortis imago;
Nunc languere putes præcordia; anhelitus oris
Mox graviter ſpirat; mox terret multa ſaliva,
Præſertim ſi ſanguineo ſit tincta colore.
Sic corpus morbo; ſed mens graviore laborat:
Namque animum corpuſque mali communiter omnis
Participes comiteſque facit natura creatrix;
Et quacunque ſita eſt mens anxia, vulnera ſentit,
Et ſecum portat non enarrabile pondus.

En! maleſanus homo, querulus, metuenſque futuri,
Diſplicet ipſe ſibi; damnat, faſtidit, et odit

Diſpleaſing to himſelf, condemns, diſdains,
Hates all Preſcriptions to relieve his Pains.
Then eager to each baffled Med'cine flies:
Now trickling Tears flow copious from his Eyes,
Then Laughter ſhakes his Sides: Now keeneſt Wit
With Satire glibly flows, and then a moping Fit.
He'll all, or nothing ſay. Empty, or full,
For ever reſtleſs, talkative, or dull.
Averſe to ev'ry Duty Life requires;
Now Wine, now Water, neither then deſires.
Now with Companions ſeeks the chearful Glaſs,
Then in ſtill Solitude the Moments paſs.
Now on his Palfry canters o'er the Mead,
Then his Averſion are the Fields and Steed.
Now from his Bed no Calls the Sluggard raiſe;
Then in a Whim the Vegetable ſtrays.

MORBUS HYPOCHONDRIACUS.

Quicquid præſcripſit medicus; mox omne medelæ
Vult renovare genus; lachrymas modò ſponte fluentes
Effundit; riſu modo laxam indulget habenam;
Miſcens felle ſales, nunc nil, nunc omnia dicit.
Jejunus, plenuſque internâ mole laborat;
Hinc piger, invituſque capeſſit munia vitæ.
Nunc vinum, nunc lympha placet, mox ſpernit utrumque;
Nunc ſociis gaudet, ſed mox conſortia vitat;
Nunc equitat campis, mox campos odit equumque;
Nunc jacet in lecto; mox deſidet; ambulat inde

Time

Time heavy, clogg'd with Cares, creeps ſlow away,
And Lazineſs inglorious kills the Day.
Fearful and fond at once of Death and Life,
Tempeſtuous Paſſions wage an endleſs Strife:
In ev'ry State a Burden to himſelf,
More to thoſe Friends who wou'd promote his Health.

Ye Sons of *Galen*, let your Skill reveal,
Why ſticks this Arrow, which no Art can heal,
So cloſely to his Boſom? Whence proceed
This Dulneſs, Faintneſs, Tumor, Trembling, Dread,
Which prey upon the vital Lamp unſeen,
And waſte the Wretch who labours with the Spleen?
Does viſcous Size the lagging Blood detain?
Or flag the looſen'd Nerves? Or, ſtretch'd in Pain,
When this frail Part is overcharg'd with Food,
Sinks the Soul too beneath the carnal Load?

MORBUS HYPOCHONDRIACUS.

Irrequietus, agens horas ignobilis otî.
Nam cupidus timiduſque ſimul vitæque neciſque,
Impatiens animum nunc hùc, nunc fluctuat illùc;
Ipſe ſibi magnum pondus, ſed majus amicis.
Dicite nunc, Medici, cur inſanabilis hæret
Hæc lateri lethalis arundo: dicite quare
Hic lentor, languor, terrorque, timorque, tumorque
Debilitant miſerum, qui tali peſte laborat.
Num tardi viſco lenteſcit ſanguinis humor?
An nervi flaccent laxi? num corpus onuſtum
Immodicis epulis animum quoque prægravat unà?

Do Vapours, which within enclos'd contend,
And upwards in rude Hurricanes aſcend,
Theſe Tumults raiſe? Is the whole Frame oppreſs'd,
Becauſe its Food the Stomach can't digeſt?
Say, why the Spirits ſink, and Senſes flag,
And Limbs reluctantly the Carcaſe drag,
When heavy Fogs the airy Realms infeſt,
Or the Wind ſettles in the baleful Eaſt?
Can Winds and Clouds our Faculties controul,
And ev'ry Change of Air affect the Soul?
So, at the Moon's Command, with refluent Tides
By Turns the Ocean riſes and ſubſides.
So the Mercurial Index of the Air
Thro' Cryſtal tells the Weather, foul, or fair.
And can we wonder, when the vital Blood
Aſcends, and falls with ſuch uncertain Flood,

MORBUS HYPOCHONDRIACUS.

Num ventus clauſus per viſcera tota tumultus
Hos ciet, et magnos flatus in gutture volvit?
An premit abdomen rudis indigeſtaque moles?
Dicite cur vitæ ſubſidit ſpiritus intus;
Cur-ve hebetat ſenſus humano corpore pondus,
Cùm pluviæ pendent, vel cùm niger ingruit Eurus:
Nam nebulæ et ventus nebulas ventumque ciebunt
Ægris, deducentque inſana ad corpora cœlum.
Sic maris, arbitrio lunæ, refluitque fluitque
Æſtus; ſic, vicibus cœli, ſurgetque cadetque
Vix fluxa argenti vivi, cum penſile vitrum
Temperiem ætheream monſtrat, certiſſimus index.
Miramurne igitur mortalia corda movere

Now

Now creeps, and now precipitately flows,
That Life ſuch various Changes undergoes?
If hence the melancholly Vapours gain
Their Origin, ye Critics of our Make, explain.
By Aid of Heav'n, 'tis your peculiar Part
To eaſe the Sick, and vindicate your Art.

Ah wretched Man! how alter'd is the Scene,
Since overcaſt by Vapours and the Spleen?
He, who with pleaſant and facetious Vein
Chearful his Friends cou'd lately entertain,
His Vigor gone and Flame extinguiſh'd, mourns,
And ſcarce a Spark of Life within him burns:
Anguiſh, and Fear, and Rage his Mind confound,
Which once with Reſolution ſtood its Ground:
And all the Luſtre ſprightly Wit cou'd boaſt,
Beneath th' impenetrable Gloom is loſt.

MORBUS HYPOCHONDRIACUS.

Æſtubus incertis, varios vitæque colores
Suſcipere, incerto cùm flumine ſanguis oberrans
Nunc tarde ſerpit, nunc præcipiti pede currit?
Hinc Hypochondriacus ducit primordia morbus:
Dicite cur, medici;—nam vos decet, auſpice cœlo
Opprobrium hoc removere arti, infirmiſque dolores.

Quàm miſere vivit! lepidus, probus, ingenioſus
Qui fuit; extincta eſt cùm flamma innata, vigorque
Deficit, et tantùm remanet ſcintillula vitæ:
Cùm malè præcipitant angor, timor, iraque mentem;
Mentem! quæ quondam ſtetit inconcuſſa, tenaxque,
Ingeniique dedit verbis et rebus acumen.

This

This frets, this ſtings, to recollect the Time,
When late we flouriſh'd in triumphant Prime.
'Tis ſadder ſtill to lye depreſs'd with Grief,
And ſee no diſtant Glimmering of Relief.

Almighty God! on whoſe unerring Doom
Depends our Safety preſent and to come,
Take from me Life, or let me Life enjoy,
And all my Faculties with Health employ.
Teach me, O teach me, Guardian Pow'r! to find,
In Life or Death, Serenity of Mind.
For when the Hypocondria clouds the Soul,
Nor Steed, nor potent Drug, nor cheerful Bowl,
Nor plunging freely in the chilling Wave,
Nor hot ſulphureous Baths the Wretch can ſave:
Nor frequent bruſhing of the rumpled Skin,
Nor tinctur'd ſteely Draught, nor Diet thin;

MORBUS HYPOCHONDRIACUS.

Hoc dolet, hoc pungit; triſte eſt meminiſſe dierum
Queis fuimus Troes, juvenili robore ſani:
Triſtius ægrotare diu per tædia morbi.

O Deus, unde ſalus præſens æternaque pendet,
Da mihi poſſe mori, vel da mihi poſſe valere;
Et firmos renovare animos in corpore firmo;
Ut vivus morienſve ſerenâ mente quieſcam.
Namque Hypochondriacos nec equus, nec ſuccus amarus,
Nec potare merum, nec balnea ſulphure mixta,
Nec gelidis totum lymphis immergere corpus,
Pelliculam laxam nec detergere fricando,

Nor

Nor Town Diverſions, nor the rural Eaſe,
Nor Land, nor Air itſelf, nor various Seas:
If round the Globe he to relieve his Pain,
Wanders, all Climates are explor'd in vain.

A muſty Butt the nobleſt Liquor ſpoils,
And a Diſeaſe inbred all Phyſic foils.
Mix'd with our Conſtitution is the Spleen,
The Nerves are ſhatter'd of our frail Machine.
'Tis born within us, from our Parents came,
And vitiates all the Juices in our Frame.

Since then to Art ſuperior this Diſeaſe,
Forbear Phyſicians and yourſelf to teize:
Nor with dull Repetitions oft complain,
Patience alone will half the Conqueſt gain.

MORBUS HYPOCHONDRIACUS.

Nec chalybis tinctura gravis, nec vivere parvo,
Non urbs cum tot deliciis, non otia ruris,
Nec mare, nec tellus, nevè aër ipſe (per orbem
Cœlum ſi mutare ſtudent) ſanare valebunt.

Sincerum eſt niſi vas, quodcumque infundis, aceſcit:
Innatum neſcit medicina expellere morbum.—
Ex utero fixa eſt inſania ſanguine toto;
Machina nervorum fracta eſt; teterrima bilis
Inſita, de triſti malè derivata parente,
Incraſſat vitiatque graves in corpore ſuccos.
Deſine te vexare malis medicoſque querelis.
Eſt partim victrix hujus Patientia morbi:
Accipe quicquid amas, ſi vis exire, caballum;

Purſue your Will; if you to ride incline,
Call forth the Steed; or if at Home you dine,
Share with your Company the generous Wine.
Let innocent Amuſements oft divert,
And chaſe away the Cares that haunt the Heart.
Riſe early and imbibe the Morning Air,
And timely to repoſe at Night repair,
Be temperate in all, avoid Extremes,
Nature conſult, and exerciſe your Limbs.
From Cold with prudent Care yourſelf defend,
Nor fondly wiſh, nor weakly fear your End.
Yet for it well provide. Each Day ſuppoſe
May be your laſt. Leave off the Doctor's Doſe,
And to your ſelf preſcribe. Let Reaſon reign
And guide the Paſſions. Tho' unwelcome Pain
Afflict you, learn the Duty of Content,
And count with Gratitude the Bleſſings lent.
The Load of Life with Conſtancy endure,
For only Death will ſoon compleat the Cure.

MORBUS HYPOCHONDRIACUS.

Si remanere domi malles, cape pocula Bacchi
Cum lætis ſociis; maturè ſurge, cubaque;
Sit modus in rebus vitæ; ne quid nimis urge;
Conſule Naturam, ac exerce membra labore;
Contrahe ne Frigus, male firmos Frigora mordent;
Nec pete, nec timeas mortem; ſed proſpice Finem,
Omnem crede diem tibi diluxiſſe ſupremum;
Ipſe tibi Medicus fias; rege pectoris omnes
Motus, Fortunâque gravi contentus abito;
Ægræ perfer onus vitæ; mors ſola medela.

With

With our expiring Breath all Sickneſs dies,
And Sorrow leaves us when we cloſe our Eyes.
Long Life and endleſs Health upon us wait
Hereafter riſing to a Glorious State.
There happy, without *Hulſe*, or *Sands*, or *Mead*,
The Juſt for ever from Diſeaſe are freed.
Our Saviour with full Light will clear the Gloom,
And bid 'em flouriſh with Immortal Bloom.

MORBUS HYPOCHONDRIACUS.

In tumulo fas eſt omnes ſepelire dolores;
In cœlo regnat longiſſima vita ſaluſque;
Quo, ſine Cheynæo, Mauro, Baviove, vel ipſe
Hippocrate, ægrotos morbo purgabit ab omni
Salvator; puroſque æternâ luce beabit;
Perpetuæque dabit revireſcere flore juventæ.

LIBER SYLVARUM.

HONORATISSIMO

D^no. D^no. HARDWICKE,

Totius Angliæ Cancellario digniſſimo,

Hic LIBER SYLVARUM

Eâ qua par eſt Obſervantiâ humillimè inſcribitur.

EPISTOLA *ad Eundem.*

QUÆ tibi, vir inſigniſſime, anno ſuperiore, litteris linguâ vernaculâ ſcriptis, breviter innuebam; me ſcilicet per plures hiemes, quam Trojanum exhauſit bellum, ſub Rege maximo ſine ullo ſtipendio jampridem meruiſſe, ac ne puncto quidem temporis deſeruiſſe ſigna: ea nunc Ovidiano ſtylo fuſius explicata perlegere ne dedigneris. Hæc equidem repræſentare mihi viſum eſt, non tam de meâ vindemiâ (nam non dona moror, ſorte mea, Deo ſit gratia, abunde contentus) quam de Reipublicæ emolumento, et de Domini mei gloriâ ſollicito. Quæ enim labes fingi poteſt indignior, quam ut Princeps præſtantiſſimus, in alios omnes munificentia clarus, fideles Sacelli miniſtros adeo prorſus negligat? Alienum eſt à Tuâ Naturâ, Cancellarie digniſſime, Capellanos tuos, qui ſeſe fide et diligentiâ commendare ſtudent, ſic in perpetuum præterire. Minime hoc Regi, æqui amantiſſimo, imputandum cenſeo, qui palmam nunquam ordine moveret, et a cujus manibus ſemper flueret juſtitia, ſi ad aures ejus accederet veritas. Sed illi in ſacris caupones, tui quam diſſimiles! ſunt deteſtandi, quorum fidei tot vere regalia in eccleſiâ munera ſunt commiſſa, ſi non ut officii expleti ſtipendia, non ut virtutis eximiæ teſtimonia, non ut doctrinæ præcellentis præmia, prudentèr et juſtè diſtribuantur: ſed vel partium ſtudio iniquè profundantur, vel ad ſuffragia corrumpenda nefariè veneant.

Si

Si honeſtam hujus Epiſtolæ parrheſiam Tua me condonabit benignitas, nullam me moram tuis conſiliis poſthac interpoſiturum polliceor, permitte tamen ſecreto,

Ut firmè valeas longè volventibus annis,
Et jucunda fluant tempora, vota dare

Acton, dat. ſex.
Cal. Decem. 1745.

Tui obſervantiſſimum

EDV. COBDEN.

Ad eundem ELEGIA eodem tempore miſſa.

JUſtitiæ Præſes, cujus ſententia legem
Mitigat, Angliaci gloria prima fori,
Qui patriam lingua tutaris, moribus ornas,
Quem ſimul inſpirant Suada, Minerva, Themis;

Sexque decemque vident me, vir celeberrime, brumæ,
Cæſareo dantem pabula ſacra gregi;
Nil mihi ſed fructûs tot adhuc peperere Decembres,
Arrident fruſtra pagina, vita, fides.

Eloquio tetigiſſe licet cui Principis aures,
Cur libare ſacras non licet ore manus?
Paſtores fido ſiquid meruere labore,
Quis me jamdudum non meruiſſe putet?

Si, niſi quæ multâ merces extorta querelâ,
Nulla futura mea eſt, nulla futura mea eſt.
Sed pudet officio fungi ſub Rege tot annos,
Nec ferre a Domino quo toga poſſit emi.

Quod ſi nulla meæ reſpondet gratia curæ,
Nec per virtutem gloria pandat iter,
Sit fixum indignas nihil affectare per artes,
Et ſit mens recti conſcia ſummus honos.

Sordet enim pretium ſtatio vel culmine templi,
Ut varium huc illuc me levis aura ferat:
Ut caput infidum mittam venale ſub haſtâ,
Et vox pro patriâ non mea verba ſonet.

STRENA ad reverendum virum Doctorem LAVINGTON, Epiſcopum nominatum. *Londin.* dat. calend. *Jan.* 1746.

HIC dies anno redeunte feſtus
Eximat triſtes animo dolores,
Gaudii pleno cumulata manet
Copia cornu.

Mitte civiles ſuper orbe curas;
Jam minæ ſævi cecidere Galli,
Roma nequicquam meditatur artes
Lubrica ſacras.

Nam truces parmâ gladioque turmas
Regius bello ſuperavit heros;
Fata nec Scotis iterum dederunt
Vendere Regem.

Immemor brumæ maris et pericli
Victor externis iter urget oris,
Belgicum firmo cohibere fortis
Protea nodo.

Navis O tantâ pretioſa gazâ,
Redde tuto ſpemque decuſque noſtrum;
Albion, illo veniente, tradet
Triſtia ventis.

Explica et frontem venerande mitrâ
Paſtor ornandam: Meliore current
Jam notâ menſes, properantque in aurum
Sæcula priſcum.

Mille te nectunt mihi vincla, parvos (1)
Menſa nos, ludus, ſchola, virga, templum;
Nunc ſenes jungunt ſimiles, jubente
Rege, labores.

(1) *in hâc re ſcilicet unâ*
Multum diſſimiles, ad cætera pæne gemelli,

quod tu a Rege tria eximia præmia retuliſti, ego ne denarium quidem. Tu certè optime meruiſti: At ego etiam poſt officium per xvii annos fidelitèr---ſed taceo. Bene enim de meipſo loqui non decet, male non libet.

'Tis wrong, Dan Prior *well obſerves*,
One Mouſe ſhould feaſt, while t'other ſtarves.

Nolim me exiſtimes hæc dicere tuæ Fortunæ invidum: Nemo enim magis, amice doctiſſime, ſincerè tibi omnia feliciſſima exoptat, et ut præſente et futurâ mercede perfruare; imo, ut præſens futuram immensè augeat. Mihi profecto ſat erit ſi mea in futurum reſervetur, ubi ſupremus Dominus, qui perſpicuè videt quæ cuique ſtatio ſit idonea, inæqualia ſeculorum corriget. Ignoſcas, ſi paululum a propoſito divertentes a floribus ad fructum tranſeamus. Quamvis enim hæ graves ſententiæ joculari Odæ parum conveniant, non tamen erit pœnitendum, ſi nugæ ſeria ducant in bona.

Æſtimes

Æſtimes fidi monitus amici:
Evehat ne te, Satrapas quod audis,
Mens nec inflętur, nova cum tumeſcet
Corpore ſindon.

Huc ades, noſtræ comes O juventæ,
Te manet ſimplex ſine ſorde cœna,
Fabulis longam lepidis juvabit
Fallere noctem.

Uxor urbanos mea docta mores
Gaudio occurret Tibi, cum licebit
(Nec Tuâ invitâ) genibus minori
Oſcula libes.

Fonte purgati calices renident,
Vina potabis relegata Cypro
Integer *Barnard* ubi Prætor urbis
Flexit habenas.

Patriæ virtutem et opes decuſque,
Georgio vitam famuloſque fidos, (2)
Wicchami famam ſoboli vovebit
Gratior hauſtus.

(2) Famulos, vel miniſtros, fidos. Qualem exiſtimo———Qui propter Merita ad honores commendat, amoto ſuffragia captandi ſtudio, a bonis omnibus deteſtando, Britanniæ nimis fatali, et in ſacris maximè impio. Dignos ſcilicet remuneratur ipſe digniſſimus: Optimus regiæ conſcientiæ cuſtos. Quin-etiam capellanos regios diſtinguere non dedignatur, bene intelligens illis imprimis deberi regis in eccleſiâ præmia, et ab illis non ſine injuria diu detineri. Cui enim ſtipendium tribuat Dominus, niſi ſervis et laborantibus? Hoc ratio dictat, Scriptura docet; et judex ille æqui amans de tribunali ſanciret. Hæc a me non

Lætus

Lætus hinc multos numeres Decembres,
Teque natalis remeantis anni
Dulce ridentem videatque ſemper
Dulce jocantem.

obſervantur conciliandi favoris ergô, vel ſpe præmii, (nihil enim vel peto vel expecto) ſed ex animo, et veri amore.

Quam fragiles ſunt humanæ ſpes! quam confuſæ et incertæ ſortes! Dum hæc ſcribimus, fortunam et dignitatem *uni* gratulantes, allata, eheu! eſt fama, quæ me ſummo mœrore affecit, *alterius*, etiam condiſcipuli quondam, et amici per omnem vitam ſuaviſſimi, *Edwardi Holdſworth* animam corpus ſuum nuper reliquiſſe.

Qualem neque candidiorem
Terra tulit, neque cui me ſit devinctior alter.

Colluſimus enim pueri, et gaudia et dolores miſcuimus per ſexennium contubernales. Indolis erat adeo ingenuæ, ut, ſi quiſquam alius, ſine vitiis naſci videretur. Jucundus et probus, quia aliter fieri vix potuit. Dolendum ſane eſt illum in unum incidiſſe errorem, per quem patriæ amiſſus eſt longè antequam moreretur. Ut illius vita omnes ad virtutem et pietatem incitavit, ita mors ejus nos præcipuè admonet veteranos commilitones, numero jam paucos, nos alteros arctiùs amplecti; quo enim radii ſunt contractiores, eo magis debent caleſcere.

Dialogus inter Collegia, poſt mortem Doctoris HARRIS Winton. Coll. Ludimagiſtri, et Doctoris BEESTON Novi Coll. Cuſtodis, anno MDCCI; Cum hoc Thema Pueris proponeretur,

——Uno avulſo non deficit alter
Aureus.

Win. Coll. DONEC me facili jugo
Irarum, Harriſius, nobilis artifex,
Aſſuevit, ſchola Regia
Buſbeij imperio non viguit magis.

Nov.

Nov. Coll. Donec jura dedit mihi
Beeſtonus, potui ſurgere lætior
Faſtu Cecropiæ domûs,
Huic quamvis aderant Socraticæ manus.

Win. Coll. Me nunc alter habet, meo,
Si poſſit fieri, haud Harriſio minor.
Nov. Coll. Beeſtonum ſuperat meus
Tantum, quantum aliis hic præiit viris.

Alterna ut tacuit Lyra,
Sic, juxta latitans ſub nebulæ peplo,
Fudit Melpomene ſacros,
Lingua faſſa Deam melliflua, melos.
Felices ter et amplius,
Ædes Palladiæ! quas ſtudia æmula
Ad Pindi caput evehunt
Irruptoque tenet fœdere copula!
Nam Phœbus cecinit pater,
Charus cum ſtrueret mœnia Wicchamus,

" En! cunis ſeriem virûm
" Naſcentem his video Mercurialium!
" (Ut cogit fluvii ſequens
" Præcurrentis aquæ perpetuò fugam.)
" Hic Ægis patriæ, erigit (1)
" Et plebem et proceres eloquii potens.
" Curas ille hominum levat, (2)

(1) Quales, Onſlow, Dodington. (2.) Young, Lowth.

" Dum

" Dum laudes citharâ cælituum ſonat.
" Hic ſcriptis ſolium Jovi [a],
" Aut æterna piis præmia, vindicat.
" Omnes lumina ſæculi,
" Omnes conſpicui tempora laureâ:
" Nec ſedes aliæ jubar,
" Qua curſum teneo, largius haurient.
" Vos ad ſidera gloriâ,
" Longè ultra ingenio ſed penetrabitis.
Hoc, dictante Deo, melos
Dum junctim recitat Pieridum Chorus:
[b] Vicinus cohibet fugam
Torrens, exiliunt harmoniâ [c] juga.

Cum hæc Phœbus cecinit, credibile eſt illum inſtituiſſe,

Dulce melos domum.

Nam---*Jam Lucis orto ſidere*---et---*Te de profundo, ſumme Rex,* ſunt notæ longè antiquioris.

Hujus et præcedentis Odæ æram intuenti occurrit illud Horatianum --- *Solve ſeneſcentem mature ſanus equum* --- Exemplum etiam me monet celeberrimi nuper Roperi; qui vulpium per quinquaginta annos ſectator acerrimus, tandem in medio curſûs venatici, lapſus equo, cervicem diffregit. Fortaſſe etiam magis exercetur, nec minus periclitatur, qui vulpes humani generis et (ſi detur verbo venia) bipedes, Pegaſo vectus, inſectatur.---Nunc itaque et *verſus et cætera ludicra pono.*

[a] Bilſon, Ken. [b] Itchin Fluvius. [c] Catharinæ Collis.

DUODECIM SCRUPORUM LUSUS. *Anglicè*, A GAME at DRAUGHTS. 1701.

PUgnata exiguis ingentia prælia lignis,
Atque odio expertes hoſtes, turmaſque carentes
Terrore, et varias ſine fuſo ſanguine ſtrages,
Et ſaltem hic ſiccâ pereuntes morte tyrannos
Aggredior, tenuique juvat celebrare camœnâ.

Qualis erat pugnæ facies, cum nuper * Iulus
Prima rudimenta et puerili ludicrus enſe
Hauſerat in fictos tentamina martia Gallos;
En! talem belli formam effigiemque triumphi!

Ligneus exili quadratur in æquore campus,
Teſſellat facies quem bina, notatque viciſſim
Hinc Creta, hinc Carbo juſta intervalla viarum.
Compoſito ut turmæ peragant iter agmine, neve
Cæca per ignotam ponant veſtigia arenam.

Quin et militibus non idem vultus, utrinque
Oſtendunt vexilla ſuos diverſa colores,
Factioque alba, ſagi facie, diſtinguitur atrâ.
Nempe aliter propria caderet peritura caterva
Indiſcreta manu, nec ſciret in hoſtibus hoſtes.
Ut memorant falſis graſſantes Troas in armis,

* Dux Gloceſtrenſis.

Noct

Nocte ſub incertâ, dextrâ periiſſe ſuorum,
Hoſtilis clypei et Graiarum errore jubarum.

Conſcriptæ terno ſteterunt ſimul ordine turmæ,
Et tenuit ſibi quiſque locum, concurritur: ambæ
Inſidiis partes, furtiſque et fraude latente
Irrepunt, totumque dolis pugnatur et arte.
Non illic bombarda tonat, non ſulphure fumant
Fulmina, Vulcanive ferox Mars horret in armis,
Sed tacitæ cædes, atque ipſa ſilentia lethi.

Mox ubi congreſſus propiores agmen utrumque
Miſcuit, attingitque ſuum prope cominus hoſtem,
Sternuntur paſſim campi, cadit alter et alter,
Bellanteſque inter latè Libitina triumphat.
Inſociatus enim temerè qui provocat hoſtem,
Non impunè audet, celeri niſi pone ſodales
Fulciat auxilio fidus, teneatque cadentem.
Nam, velut huic leges poſuiſſet Sparta duello,
Nulla fuga eſt, nullus retro e ſtatione receſſus,
Arripuit quemcunque gradum, virtute neceſſe eſt
Aut ſervet cautâ, aut pulchrè moriatur in armis.
Quinetiam duras ſentit clementia leges,
Et mors, invitis occidere, certa minatur.
Ars vero hæc ſumma eſt bellandi, funere funus
Non uno ulciſci. at cave ne violenta necandi

Te lædat ſitis, ambiguum circumſpice campum,
Inſidiis periture tuis, ſi terga Phalangis
Nudentur temerè et miles ſuccumbat inultus;
Ex illo fluere ac retro ſublapſa referri
Omnis ſpes, fractæ vires: et ſæpe ſecundæ
Perditur incauto pugnæ tota alea motu.

Jam raræ apparent alæ, jam cornua paucos
Dant exhauſta, movet ſeſe ſpes ultima belli
Fataliſque anceps pendet fortuna triumphi,
Tandem gloriolâ accenſus ſeſe urget in hoſtis
Principia intrepidè, medias penetranſque phalangas
Non prius interrumpit iter latrunculus audax,
Siſtat in extremi donec ſe limite belli,
Ultima qua legio ſteteratque Triarius ordo,
Nec patet ulterius campus, mirable dictu,
Jam regis titulum formamque gregarius ambit,
Majeſtate tumet ſubitâ, majorque videri
Incedit, parvumque inſurgens territat agmen.
Pygmeadum tantus commiſit prælia ductor,
Et ſupereminuit bipedalem vertice plebem.

Huic fas eſt revocare gradus, hoſtemque prementem
Evitare, ducíſque fugam lex nulla coercet.
Nunc campum exſpatiatur ovans, nunc terga trementum
Inſequitur, latéque neces et vulnera ſpargit;

Nunc

Nunc aditus claudit; nunc agmina tarda ſuorum
Ducit idem, quod preſſit, iter, ſocioſque reducit
Reges, funereâque ſimul dominantur arenâ.
Quin Regem ſua fata manent, temeraria virtus
Abſque ſatellitio obſtantes ſi trudat in hoſtes.
Sin inter ſtrictos tutò verſabitur enſes
Palladis auxilio, et fido comitatus Achate,
Adverſas dum dextra acies dimiſerit orco,
Belli aut relliquias anguſto in limite captas
Clauſit, et imperio totum ſibi vindicat æquor,
Hinc laus, hinc lætas cingit victoria crines.

Blenhemiæ hac liceat pugnam ſpectare tabellâ,
Churchillumque ipſum ſimulare, ut ephebus in armis
Primitias hauſit ſub iniquo munere Martis;
At fræni impatiens, et vitæ prodiga, virtus
Per medios ignes, per denſa pericla gradatim
Evexit victorem, et iter patefecit honori,
Nec prius ingentes paſſa eſt Heroa morari
Greſſus, quam ſummo veſtigia culmine fixa
Monſtrârant talem, ſic itur ad Æthera, qualem
Gallia nunc timet, invidiâ nunc ſuſpicit orbis.

Haud alitèr poſtquam exactis requievit ab armis
Græcia, magnanimum in menſa depinxit Achillem,
Exiguâ et tenui luſit ſub imagine Trojam.

PUERILIS.

Puerilis Nidorum Venatio. 1702.

Feſta Valentini cum jam genialia Sacri
Præteriere, avium quæ plauſu et voce ſalutat
Læta cohors, totiſque canit ſponſalia ſylvis:
Nec dum præcipiti maturos ilice corvus
Eduxit fœtus, nec adhuc tentare volatus
Oſtendit primos, et vitam credere pennis:
Tum curis ſtudioque ſcholæ reſoluta juventus,
Pars cujus nec parva fui, crudelia quærens
Gaudia, perniciemque avibus meditata jocoſam,
Culmina ſcrutatur ſilvarum, humileſque latebras
Expendit, ſiqua in terris fundavit alauda
Securos nidos, vel ſuſtulit æthere milvus.

Talis Pygmeadum bipedalis natio certam
Pacta diem, gelidi quondam prope Strymonis undam
Plena gruum late vaſtabat tecta, priuſquam
Firmatis proles maturuit unguibus infans.
Sæpe etiam mater rediens pleno ore, penates
Indignans vacuos, rapuit ſub nubibus hoſtem.

Excutimus paſſim virgulta, et lumine ſepes
Tentamus nidoſque manu, lætique rapinis
Undique naturæ artificis perfecta ſtupemus

Munera

Munera, prima illic fabri poſuere parentes
Fundamenta domûs, illic circundare gypſo
Limoſo intenti viridique extendere muſco
Mollius ut poſſit proles requieſcere, pullis
Hic etiam proprio vulſas de corpore plumas
Subjiciunt, ſternuntque ſuis cunabula damnis.

Viminibus nidus lentum cameratur in arcum,
Dimidii ſimulacrum ovi: pars una pateſcit
Qua poterunt inferre dapes, hæc janua noſtris
(Et vitæ et lethi eſt eadem via) præbet apertum
Introitum manibus, ſperans alimenta propago
Hoſtiles avido digitos involvit hiatu:
Unà diripimus læti ſobolemque lareſque.
Quærimus inde alios, alioſque; ſtatim ecce ſuperbum
Nidum procerâ longè ſpeculamur in ulmo:
Curritur huc: validis tum cui fiducia membris
Sit major, tunicâ abjectâ ſe tollit in auras
(Alituum veluti didiciſſet et ipſe volatus)
Seſe operi accingit gaudens, manibuſque plicatis
Aggreditur lignum, tranſverſum crura reponens;
Brachia cum extendit ſupra, ſe ſuſtinet infra
Impreſſis genibus, atque ut ſimulator amicum
Aulicus, anguſtis ſuperat dum amplectitur ulnis.
Arborea exſudans tandem faſtigia vicit,

Inſpexitque

Inſpexitque lares, dictu mirabile! plena
Rettulit ignavis cuculis cunabula picæ.

Olim ſic Lemurum turba importuna puellos,
Siquid habent veri muliebria ſomnia, noctu
Sopitæ elusis rapuit nutricis ab ulnis
Inſeruitque faceta ſuos; hæc inſcia fraudis
Oſcula ſuppoſitis figit, lallatque dolentes.

Quis fata illius recolens funeſta diei
Temperet a lachrymis? timidis circumvolat alis
Indignata parens, luget dum invita paratas
Ipſa dapes vorat, et curæ periere futuri.
Triſtius inſtaurat ſolitas Philomela querelas
Et ſobole amiſſa veterum eſt oblita malorum.
Nec nulla interea ſentit diſpendia Raptor,
Uſque adeo ludit mortales blanda voluptas,
Par levibus ventis volucrique ſimillima ſomno.
Heu quoties læſaſque manus laceratæque crura
Flevimus et triſti fluitantes ſanguine nares!
Heu quoties magno nidos optavimus emptum
Intactos, miſeri et ſpolia iſta diemque dolemus,
Cum vix dimidio tunicæ malè membra teguntur,
Et teneras clunes braccarum exponit hiatus!
Hinc populi riſus, hinc matrum mille dolores,
Rixarum torrens, et duri flagra magiſtri.

Da veniam, [a] *Chynæe*, precor puerilibus annis.
Seria nonne virûm lucri præcordia tangit
Sacra fames, ſtimulatque animos aſcenſus honoris?
Per fas atque nefas ruit irrequieta libido,
Nec terræ gemitus, nec cœli fulmina curat.

Poſtquam exempta ſitis rapiendi, et feſſa voluptas,
Aëriaſque arces ſatis expugnavimus, omnes
Dividimus ſpolia; hic linguæ tractabilis optat
Laſcivus volucrem, tenui quam carcere claudat
Humanumque loqui doceat, vel fallere longos
Quâ cantante dies liceat; magis ille ſequacem,
Suadeat elato quam ſubvolitare galero;
Hic gracili trajecta domi ſuſpendere filo
Ova cupit, veluti gemmarum textilis ordo
Exornat ſponſam, collumque monilia cingunt.

Haud aliter *Britonum* nutrita in fulmine pubes,
Et ponti cœlique minas experta, timere
Neſcia, *Vernonis* juſſu, populatur Iberos
Theſauros, caſtella licet fumantia ſpargant
Circum mille neces, et plumbi depluat imber:
Per medias audax ſcandit munimina flammas,
Alter ab alterius ſurgentes vertice, et auro
Vi potitur, ludens ſpoliis, et læta rapinis.

[a] *Thomas Cheyney* S. T. P. Coll. *Wint.* Gymnaſiarcha; doctrinâ et pietate meritò celebrandus; ſub quo militavi cum has nugas calamo ludebam puerili.

Hiſpani, volucrum ſimiles, cunabula longè
Gazarum ſpoliata alâ trepidante relinquunt.

N. B. Similitudines Imperatoris Churchilli ad calcem prioris, et Thalaſſiarchæ Vernonis ad calcem hujus poematis ſunt nuper additæ.

FOEMINEUM VENTILABRUM. 1702.

TITYRE tu patulæ recubes ſub tegmine fagi,
Phœbeos pellet nobis præſentior ignes,
Præbebitque tua meliora umbracula fago
Ars tanto, quanto vatem eſt ſortita minorem.

Scilicet arboreæ tibi non ſolamen ubique
Occurrit frondis, ſæpe udo ceſpite febris
Incubat, et tenerâ ſitiens latet anguis in herbâ.
Porticus hic ſanam præſtat portabilis umbram,
(Felices: damnis quorum incomitata voluptas!)
Umbramque ventumque ſimul. Tu blande furorem
Accendas vati, nempe hic via non data Phœbo,
Quoſque recuſat Apollo, æſtus concede, Cupido.

Idaliæ placuit tellurem inviſere matri
(Incertum an luſus hominum ut ſpectaret inanes,
An levis ut veteres ipſa inſtauraret amores,
Utraque grata Deæ oblectamina) ſiccus hiulcâ
Pulverulenta tibi torquebat Julius arva.
Æſtivæ tandem ſuberant faſtidia terræ,

Seque

Seque domum, languens æſtu, pertæſa viarum
Cœleſtem recipit, læſæ nil conſcia formæ;
Plurima nam pulchros inflarat puſtula vultus,
Et ſol malarum violârat amabile fulgur,
Nondum perſpicuæ decorabant tecta feneſtræ,
Excluſo lucem admittentes aëre, nondum
Sæcula ſolverunt pro ſole beata tributum.
Ne dum Vulcani Cyllenius auxerat artes,
Altera ut e ſilicis fluidi Venus æquore ſurgat,
Et ſpeculum arridens frontem emendaret iniquam.
Solus erat formæ tunc fons argenteus index.
Pulvereâ vultum nunc nympha in pyxide portat
Quælibet, ornatumque vitro monitore reponit.
Auxilio hoc decoris nondum Cytherea reperto,
Sympoſio, miſere fuſcata, epuliſque deorum
Siſtit ſe coram; mirantur numina frontem
Mutatam, placidoque ſtrepit cœlum omne cachinno.

Aſt illam inſpectans excepit ſcommate Pallas
Jucundo: "Nimis incenſo tibi baſia labro
"Preſſit ſponſus, ait, magnæ veſtigia flammæ,
"Atque inſueta tuæ video data cornua fronti,
"Ferventes thalamos Siculâ confeſſa ſub Ætnâ:"
Conjugis amplexus, Vulcaniaque exprobat oſc'la.

Cognatæ miſerans tandem infortunia divæ,
Tubera ſollicitat frontis, digitiſque pererrat,

Tunc et acu tetigit, defluxit Homericus humor,
Detumuere genæ, ſubſidit in æquore vultus,
Et nimium blandis iterum Dea riſit ocellis,
Vix formæ tulit ipſa fovens Tritonia fulgur:
Tardavitque manus livor.
Mox ait, Efficiam, metuas ne incendia poſthac,
Quæ fert inſano rabioſa canicula curru.
Dædala tum lamnas eboris (quippe omnibus illa
Artibus inſtructa) in ſpicas efformat, et imas
Paxillo penetrat, multus quaſi circinus unum
In nodum coit, atque uno ſe cardine verſat.
Has ſuper inducit ſubtilia ſtamina fili,
Et tenuem ſuper oſſa cutem trahit undique, flabrum
Totum dimidio curvatur flexile gyro.
Hujus ab effigie non multum abluderet Iris,
Præcipuè æthereum poteris ſi fingere ad arcum
Ex ipſo ſeriem radiorum aſcendere centro.
Huc illuc facili verſatur machina dextrâ
Affectus animi muliebris ut * exprimat omnes,
Invidiam, iramque et cordis ſalientis amorem.
Tum ſuper extremos texit dea callida tractus
Auratum limbum: artifici multa inſuper addit
Ornamenta manu, multa aurea vivit imago,
Plurimaque in parvo riget aurea fabula flabro.

* Quomodo fœminæ varios pectoris motus flabellorum vibratione repræſentare poſſint facetè oſtendit Addiſonus. Vid. SPEC. No. 102.

Eminet in medio thalamus, thalamoque catenis
Marſque Venuſque una vincti; malè pervia vela
Oſtendunt celantque ſimul, laſciva moleſtum
Injiceret nymphæ forſan pictura ruborem;
Ni tegeret flabrum, quos cogit imago, colores.
Nam caſtum ingenium ſatyrâ quandoque jocosâ
Exponit, nimium nudè, quos corrigit ignes.

Subridens perfecta deæ dat opuſcula, telis
Æſtivis clypeum, nimiique levamina ſolis.

Principium hoc flabri eſt. longo poſt tempore terris
Idaliæ obſervans formæ tutamina, doctâ
Tentavit mortalis acu cœleſtia virgo,
Nunc flabro vultum ſolatur culta Corinna
Atque genis cavet illa ſuis; ſe ruſtica Phyllis
Ventilat, et frontem manuali recreat aurâ.
Nunc ſtrenæ fiunt, fiunt ſponſalia flabra.

Parve ſciure, tibi caudæ non invidet umbram,
Perpetuò comitem, ſumat cùm Nympha flabellum
Si libeat, ſi non, geſtamen inutile ponat,
Ventoſque a tergo et parentia frigora linquat.

Conspicilium, 1702.

Adsis, Phœbe, novos concede in carmina nervos,
Aggredior dum damna tuæ reparata Sibyllæ.

Immerſa

Immerſa in cæcis olim natura tenebris
Erravit, noctemque diu conqueſta profundam
Nulla ſuæ poterat ſolamina ferre ſenectæ;
Innocuâ donec ſapientior arte Prometheus
Phœbeâ arripuit lucem de lampade, nigris
Immiſitque diem tenebris noctemque fugavit.
Nec, ſi ſalſe tuas aptaſſes Mome feneſtras,
Humano utilius nituiſſet pectore lumen.

Cryſtalli geminæ tornantur laminæ in orbes,
Mole haud diſſimiles ſolidis, quos tenvis utrinque
Annulus, aut eboris nivei duciliſve metalli,
Amplexu tenet immotos; intervenit arcus
Continuo hinc ſurgens, vitreos qui dividit orbes
Conjungitque ſimul; ſic ut ſpatii ſatis extet
Accipere humanum lento curvamine naſum:
Sponte ſuâ ut poſſit medio conſidere vultu
Machina, nec curam retinentis poſcere dextræ.

Hanc ſimul ac frónti præfixit lippa ſenectus,
Extemplo augeri lucem, evaneſcere nubes
Miratur, viſuſque capit, non ipſa, recentes.
Sic arcum in facie cum porrigit *Iris* Olympi,
Nubila ceſſura et ſudum promittit apertum.
Penelopé jam gaudet anus, ſeu tenvia fila
Nunc viſæ per acûs ducit ſubtile foramen,

Seu

Seu telas melior varias exercet *Arachne*.
Ævi oblita novo juveneſcit lumine, qualis
Cynthia languentis reparat diſpendia tædæ.
Res eſt ſalva, ſenex ſaltat, cui dextera ocellum
Sufficit et ducunt tractæ per mœnia palmæ,
Longa en *Neſtoreæ* minuuntur tædia vitæ:
Apparent jam verba ſitu ſquallentia longo,
Et nigrâ conſumpta diu rubigine primas
Inſtaurant formas, et major pagina fulget,
Claraſque oſtendunt creſcentia puncta figuras.

Sic ubi Cimmeriâ mundum chaos obruit umbrâ,
Nec cœlo ſua forma fuit, ſuprema Tonantis
Vox in diſtinctas juſſit ſe expandere formas,
Digeſtamque novos vultus aſſumere maſſam.
Eruit haud aliter tenebras mirabile vitrum.
Neve animo magis effulſit ſententia *Perſî*;
Aſſiduo *Bondi* quondam illuſtrata labore,
Quam nunc luminibus, vitro vulgante, character.
Mæonidem jam nox non ulla obſcurat *Homerum*;
Non purum ulterius fuſcat caligo *Maronem*;
Ille ſuum *Æneam* ſimulat, cum triſtia Ditis
Deſeruit regna, et ſuperas redivivus ad oras
Inſuetum obſtupuit, terræ novus incola, ſolem.

Aſt

Aſt acies cum jam ſat delaſſata legendo,
Nulla mora eſt, frontis pellucida pondera canus
Detrahit, et vitreos loculo commendat ocellos.

CAPELLA Collegii Sanctæ Trinitatis Oxon. ad PRÆSIDEM Drem BATHURST. 1703.

ISIDIS, O ſacræ decus, O ſuprema ſororum
Gloria Caſtalidum, bifidi qui vertice *Pindi*
Pieriâ frondes lauru æterniſque coronis
Tempora, contigui dudum fermè incola cœli:
Me genii ſcintilla tui, Clariſſime vatum,
Accendat, primoque juves veſtigia clivo,
Dum ſacras temere canimus, tua munera, ſedes,
Et non indignum tanto ſtructore ſacellum.

Verum O! ſi blandæ plectrum juvenile Camœnæ
Annuerent, facilemque darent in carmine venam,
Ut quondam tibi, quando omnis cum [a] Rege calebat
Muſa ſuo, teneroſque ſimul ſpiravit amores!
Si proprias æquè celebrares, conditor, arces,
Ædiculam non hanc Trojana palatia vincant,
Non Thebana, lyram quamvis reſonare docerent
Amphion Thebas, Trojam formoſus *Apollo*.

[a] Vide Carmina in CAROLUM II. *Muſ. Angl.*

En

En quali vultu, quali se corpore in auras
Erigit, et pario fulget structura nitore!
Summa superficies utraque in margine conis,
Auratis conis riget, et flammante metallo.
Continuo hinc turris se tollit in æthera pulchro
Conspicienda situ, et nubes sublimior intrat
Majestate minax et quodam horrore venusta.

Quid tamen externam tanto miremur hiatu
Formam, obtutuque hæremus, quali cortice solo
Virtutes jactet, solaque in fronte niteret?
Ingredere, O *Clio*, varias licet æthere nudo
Exponat Veneres, plures sub pectore condit.

Vestibulo in primo tenuis tibi scena fabrilis
Exhibet ingenii tantum libamina, parvos
Vultus, et doctæ haud spernenda proœmia dextræ.

Pergendum ulterius.

Quæ nova structuræ facies! qui lumina stringunt
Artifices radii, quæ lucida fulget ubique
Gloria murorum, et redolentis copia cedri?
Ecce pavimentum de marmore, sub pede strata
Calcantur Spartana, solo labyrinthus inerrat
Saxeus, & vario bicolor sinuamine ludit,
Candidus hinc, niger inde; diem sic nubila pingunt,

Sic inter mediam albeſcit Via lactea noctem.
A dextrâ lævâque vides ſubſellia juſto
Ordine protracta, et gradibus ſurgentia ternis.
Pone tuam, Præſes, cathedram fert omnia cedrus
Poma, et odorati turgent pleno ubere fœtus.
Hic creſcit barbata ſeges captanda volucri,
Zeuxi, tuo, hic tumidi gemmant ſine vite racemi.
Vix impune placet gravidis vindemia ſponſis.
Hæc ſupra vultus inhiant, attentaque Divûm
Ora, premunt aditum vigiles, calamoſque libroſque
Oſtendunt, figuntque immoto lumine cœlum:
Arrectis præcepta bibunt æterna *Jehovæ*
Auribus, et chartæ mandant impreſſa fideli.
O Patres venerandi, omni digniſſima laude
Nomina! queis ſummus dederit regnator Olympi
Æternæ ſacros fontes aperire ſalutis,
Et miſeris monſtrare viam ad cœleſtia regna.

Dædaleæ hæc monumenta manûs. quin ſuſpice pulchri,
Fulgorem ſi ferre potes, laquearia fani.
Summus ibi paries, multo inſignitus *Apella*,
Delubri volucres genios, alataque pandit
Agmina, divinâque volat tectum omne choreâ.
Credas hic totum mitti in compendia cœlum.

* Quatuor Evangeliſtæ.

Quis

Quis tamen ille choro longe formoſior omni,
Scintillat cui luce caput, quem fulgura cingunt
Ambroſias diffuſæ comas, totuſque videri
Ut Deus! ut late jactant inſignia numen!
Agnoſco latus effoſſum, palmaſque pedeſque
Fixos, invitique immania vulnera ferri.
Aliger inde crucem, comitum plaudente catervâ,
Vexillum ducis et victâ de morte trophæum,
Tollit in aſtra, triumphali cruce jubilat æther.
Non tot in æſtivo pandit ſpectacula cœlo
Declinans radio *Phœbus*, cum nubila flammâ
Tingit ubique, poli et latè convexa deaurat:
Quot pictura aperit varios animata colores,
Aurea cui extremos circumdat fimbria tractus.
Quis neget angelicas huc defluxiſſe catervas
Spectandi ductas ſtudio, venerandaque ſacræ
Ornamenta domûs ipſas auxiſſe ſtupentes?

Quin ſtellam aſpicias (ubi veram myſtica menſa
Exhibet ambroſiam, divini pignus amoris)
Ut ſurgens tremulæ jaculatur ſpicula flammæ
In cunis teſtata Deum, quæ luce fideli
Ducit ad infantem, cui non aut thure Sabæo
Non auri aut myrrhæ donis, ſed corde litandum.
Progenies cœli, placidè munuſcula ſumas,
Quæ tibi Muſa dicat nativo hoc ſidere ducta.

Quid referam nivei ſparſa oblectamina gypſi,
Murorum luſus et inenarrabile textum?
Gallumque, gladiumque, et acerbos ſentis honores
Conſerti, et Chriſti morientis parjete ſculptam
Hiſtoriam? O ſanctæ decus opprobiumque *Sionis!*
Quid reſpondentes pulchra ornamenta columnas?
Cœleſte eſt quicquid video; Rhydicina capaci
Innumeras quamvis gremio complectitur ædes,
Hanc ſuperare omnes ac non invita fatetur.

Qualis *Acidaliæ* in lucis, aut per juga *Cypri*,
Fingitur exercere choros *Cytherea* ſecutæ
Hinc atque hinc nymphæ cingunt; regina decorum
Ingreditur, varios oculorum accendit amores,
Fulgure, & aſpectu divas ſuperemicat omnes.
Tale nites ſtructura caput, nec te tua moles
Commendat, ſed forma dedit ſuperaſſe ſorores.
Nunquam ſacrilego te lædat *Eroſtratus* igne,
Nec ſe tam egregiâ velit æternare ruinâ.

Quo feror? una vocat me pars memoranda ſacelli,
Quâ retinet priſcos vitreum conclave * Parentes,
Tam bene, tam vere ſimulatos, tam propè vivos,
Praxitelen cœlaſſe, putes, aſtante *Promethco*.

* Collegii Fundatores.

Nobile par, poſſem pariter moreſque fideli
Si calamo exprimere, et virtutem incidere verſu,
Finibus haud iſtis mulitato in honore jaceres.

Sit procul illa dies, propter, *Bathurſte*, recumbas,
Qua tu marmoreus, ſerâque in imagine ſpires,
Det Deus innumeros tantis virtutibus annos,
Tardior ac toto tua dona rependat Olympo.

In obitum Dom. MARIÆ MILLER, de SANDON HERT's, *Jan.* 8, 1710, defunctæ.

EHEU gementum quis ſonus undique
Perſtringit aures? murmura divites
Cur mœſta fundunt, pauperumque
Luctibus aura dolens laborat?

An vana miſit *Gallia* principem
Piè-cruentum? vel tabulæ ferunt
Mutâſſe reginam novellæ
Perpetuum diadema fluxo?

Soſpes Britannæ præſidet inſulæ
Regina, felix inſula principe
Victrice lætatur, volenti
Inde potens dare jura mundo.

At

At rura latè funere dejicit
Maria triſti ; tam ſimilem ſui
Si ſciret amiſſam, caduca
Anna ſinum lacryma rigaret.

Quin funde planctus, nam cecidit tua
Patrona ; mœſtam, Muſa, lyram move,
Et carminis grati dolendam
Muneribus comitere pompam.

At nil inanes jam querimoniæ,
Nec triſte prodeſt officium lyræ,
Exuta vinclis nec redire
Ad ſolitum velit umbra clauſtrum.

Vincas querentem tu licet *Orphea*,
Caſſam recuſat ſanguis imaginem ;
Quot illa ſed donis, ab ipſo
Quot miſeros revocavit orco?

Quæ nunc egenis munera dividat,
Quæ prona lapſos reſtituat, tuæ
Scintilla cum vitæ, dolentum
Non gemitu reparanda, fugit?

Quocunque morbo tabuit impotens,
Tuam ut *Betheſdam* mox petiit domum,
Fidamque cœlorum miniſtram
Te medicæ aſſeruere lymphæ.

Dii prorogaſſent tempora, dum tuam
Sedem occuparet te generoſior,
Hæc, ſæculis longè remotis,
Te dominam coluiſſet aula.

Tam blanda linguæ, tamque animi proba,
Semper morari debueras *Stygem*:
Nec fila tam chara abſcidiſſent
Fata, tuos imitata mores.

Sacrare noſtro cur tamen impotens,
Aſtriſque verſu tollere te velim,
Cum, diva jamdudum, recuſes
Auxilium tenuis Camœnæ.

Cum miſta plaudentum agmine cœlitum
Sincera libes gaudia, cum tuus,
Non morte poſthac dividendam,
Te rapiat *Nicolaus* ulnis:

Te luce cinctam perpetuâ comas,
Te pulchriorem ſidere veſperis,
Te pulchriorem quam juventâ
Cùm thalamos tibi *Hymen* pararet.

EPITA-

EPITAPHIUM.

Sub hoc marmore poſitæ ſunt exuviæ
NICOLAI MILLAR de *Hyde-hall* Equitis,
Et
MARIÆ Uxoris,
Quorum ſi indefeſſam in Deum pietatem,
Immotam in Regem fidem,
Amorem inter ſeipſos illibatum,
Si in æquales comitatem,
In egenos liberalitatem,
In omnes ſpectes benevolentiam,
Vix tempora ſua pares habuere,
Superiores nulla.

In Sti. STEPHANI Martyrium.

QUam vellem celebrare tuum, Sanctiſſime, nomen,
Qui cadis humano victima prima Deo!
Ut memorare juvat divini ſigna decoris
Dum cœli cauſam numine plenus agis!
Angelicos oculis pietas afflavit honores,
Signavitque genas fidere ſacra fides.
Felix, ter felix Martyr! tibi tempora circum
Sæva licet denſo grandine ſaxa pluant.

Virtuti

Virtuti dant illa tuæ monumenta, nec ulla
Pyramidum moles tam pretioſa fuit.
Nil conſcire tibi fit murus aheneus, et te
Immunem *Culpæ* lædere *Pœna* nequit.
Mercedem cœli ſpectans non vulnera ſentis,
Defendit diſtans et diadema caput:
Hinc Domini premis æterni veſtigia, mutans
Vulneribus ſolas, jam moriture, preces.
Vitali benedicta fluunt cum ſanguine, et ingens
Deficiente animâ cor calefecit amor.

Psalmus Primus.

ILLI vita fluit felix, veſtigia nunquam
Qui de virtutis devia calle tulit.
Quem non conſilii ſocium videt impia turba;
Turba in perniciem ſæpe jocoſa ſuam.
Sole oriente, Dei leges ſub pectore volvit;
Et volvit leges, ſole cadente, Dei.
Arboris ille inſtar poſitæ ſub margine rivi,
Quam fugiens tremulo murmure paſcit aqua,
Telluris gremium radix deſcendit ad imum,
Celſaque ramoſum tendit ad aſtra caput.
Non arent frondes inimico flamine tactæ,
Et matura ſuo tempore poma cadunt.

Sic floret pietatis amans, et ſemine jacto
Reſpondet votis meſſis ubique ſuis.
At contra, ut paleæ, levibus ludibria ventis,
Fluctuat inſtabilis mente profana cohors.
Quam velit, ah fruſtra, ſummum vitare tribunal!
Incaſſum ut magni judicis ora fugit!
Scilicet ex alto ſpectans ille omnia cœlo
Æquâ proponet præmia cuique manu.
Sidereo et lætos cingens diademate crines,
Pectore queis caluit relligionis amor,
Vos, dicet, procul ite mali, vos flamma vorabit
Non vitanda, animas non toleranda reas.

Ad Dom. HUGONEM MARIOTT poſt variolas Soteria.

UT triumphavit comites ſalutans
Urbe quam *Dido* ſtatuit, receptos,
Una quos ſecum prope merſit unda,
Dardanus heros;

Nuncium veſtræ ſimili ſalutis
Gaudio cepi, juvenis colende,
Quem lues, quæ me [a] variis notavit
Membra lituris.

[a] Ab eodem morbo nuperrimè liberatum.

Quippe

Quippe Muſarum gremio recumbit
Te ſpei nemo melioris almo,
Luce reſpexit neque blandiore
Phœbus alumnum.

Macte virtutis geniique felix,
Nuper elapſæ memor et procellæ.
Sit maris regi pia conſecrare
Cura tabellam.

Vota nunc ſolvas, quibus obligaſti
Palpitans cor, cum ſuper ora triſti
Horruit cruſtâ ſcabies, et edit
Flamma medullas.

In Injurias Annæ Reginæ memoria oblatas. *Anno* 1742.

O Muſa celebranda omni Regina, beatas
Maxima cui gentes reddere cura fuit,
Deploranda magis Te terras nulla reliquit,
Nulla auxit Superos charior umbra choros.
Dum tua ſacrilegi ferro violatur Imago,
Et trunca eſt, miſeros ſueta levare, manus:
Dum calamo puræ meditatur vulnera famæ,
Quæ Tibi regales [a] Fœmina debet opes:

[a] Vid. ingratum Libellum, a Duciſſa editum.

Inter utrumque nefas ſententia judicis hæret,
An mage mentis inops [b] ille, vel illa, fuit.

In ejuſdem STATUAM in Sancti Pauli Cœmeterio truncatam, *Anno* 1742.

UNA tui fruſtra, Princeps, violatur Imago,
Cui ſurgant ſacræ tot monumenta Domus;
Et ſi flamma ſacras iterum conſumeret ædes,
In corde hanc Statuam quiſque Britannus habet.
Charior at nullo tua pectore vivit imago,
Quam cui ſit cultûs credita cura Dei.
Munere namque [c] tuo licet illi aliquando figuram
In loculo auratam, Diva, tenere tuam.

On Queen ANN's STATUE, defaced in *St. Paul's Church Yard*, 1742.

THIS Portrait' of thy Form, Celeſtial Queen,
In vain is mangled by diſtemper'd Spleen.
Since various Temples, rais'd by thy Command,
Will laſting Guardians of thy Glory ſtand.
Should in their ruin Flames again combine,
Each Britiſh Heart thy Image will enſhrine.

[b] Revera inſanivit iconoclaſtes.

[c] ANNÆ munificentiâ pauperrimi in Regno Clerici aureâ illius imagine ſub nummi ſpecie aliquando lætantur, primitiis ſcilicet remiſſis, et reditibus auctis. Quæ quoties ANNÆ nomen audiant, debent recordare; quoties recordantur, nomen ejus Benedictis proſequi, nomen Charitati et Pietati ſacrum.

Yet

Yet in no Temple a more welcome Gueſt
Thy Form ſurvives, than the poor Vicar's Breaſt:
Since by thy Gift his Purſe can ſometimes hold
That lovely Image ſtampt in pureſt Gold.

Ad Reginam.

O! potens hoſtes ſuperare Bello,
Pace ſed ſolers Patriam fovere,
Fama te laudeſque tuas in omne
Conſecrat ævum.

Tu Dei Sacras pia condis ædes,
Tu ſacerdotes generoſa paſcis,
Te caput cinget Diadema Cœli
Luce perenni.

To the Queen.

WHEN rul'd by thy victorious Hand,
Albion her Foes combin'd defy'd,
Peace ſcatter'd Bleſſings o'er the Land,
And Plenty flow'd with ev'ry Tide.

Religion rais'd her chearful Head,
Temples at thy Command aſcend,
And Paſtors by thy Bounty fed,
Reſcu'd from Want their Charge attend.

Hail!

Hail! favour'd Queen! while *Thames* ſhall flow,
Britons will thy Remembrance love;
Thy Triumphs Fame records Below,
Thy Graces Glory crowns Above.

DECALOGUS. Ad D. CAROLUM COBBE, archiepiſcop. Dublin. filium e ſcholâ Winton.

MAgnus immenſi fabricator orbis
Abſque rivali tua thura poſcit,
Indies puris manibus piâque
Mente colendus.

Hunc nefas pictâ tenuare formâ,
Cui nihil vivit ſimile aut ſecundum,
Nec ſacros illi lapis arrogabit
Sculptus honores.

Lingua ne falsè levîterque juret,
Nam caput vanis ſimul obligaſti
Perfidum votis, ſequitur tremenda
Numinis ira.

Septimam lucem Deus, abſolutâ
Machinâ mundi, ſibi ſeparavit,
Et jubet ſacris penitus vacare
Teque tuoſque.

Languidos

Languidos ævi foveas parentes,
Mille curarum ſeriem rependens:
Vita ſic ſeram placido ad ſenectam
Flumine curret.

Pectoris primos cohibe tumultus,
Ira nec tantum ruat in furorem,
Fratris ut fuſo ſitiat cruore
Tingere dextram.

Exulet laſciva procul libido,
Ne vel incautâ ſtimulet ſub horâ
Te maritalis violare ſancta
Fœdera lecti.

Rebus anguſtis, ſimul ac ſecundis,
Neſcius furti ſceleriſque purus
Vive, nec ſpectes oculo retorto
Fratris acervos.

Veritas linguâ ſedeat fideli,
Si vocet teſtem patriæ tribunal;
Nec venenato pereat ſuſurro
Fama propinqui.

Ne ſit in votis aliena conjux,
Non tuum fratris domus, aut miniſtri,
Res nec inſano moveant habendi
Pectus amore,

Dignē

DIGNE jam magno, Puer, O parente,
Indoles vultu bona cui relucet,
Urget et præcox volitare fervor
Per juga *Pindi*:

Has tibi mitto ſpecimen benignæ
Mentis, et ſumas placidè, *Jehova*
Quas manu ſcripſit propriâ, ſigillans
Fulmine, leges.

Spiritum Sanctum prece poſce multâ,
Qua regas greſſus dabit ille lucem,
Et piæ vires dabit exequenda ad
Munia vitæ.

Nec fides abſit, fugiente pennâ
Limites mundi ſuperare pernix,
Hæc tuas Chriſti maculas cruento
Fonte levabit.

Iſta ſinceri penetrale cordis
Si colent mandata, caduca terræ
Dona præſentis capies, futuri et
Gaudia cœli.

In Ciceronis Scripta.

TE, facunde pater, ſpiſſo quem *Roma* ſenatu
Mirata eſt toties, nunquam ſatiata, loquentem,
Exhauſitque avidè, et dicentis ab ore pependit,
Mens geſtit tenui quamvis cantare cicuta.
Terrenæ veſtras ſiquid novitatis ad aures
Currat, et Elyſios tangant mortalia manes,
Hæc placidè ſumas gratæ tentamina Muſæ.
Quam vellem meliora tuo jam thura ſepulchro
Donare, et viridi cineres circundare lauru?
Quam vellem ſacri monumenta perennia versûs
Condere et æternâ dotes celebrare Camœnâ?
Nil opis at noſtræ, nec quid mea carmina poſſunt
Expectas, tua cum dudum immortalia ſcripta
Culminibus potiora tibi ſtruxere trophæa
Pyramidum notis, licet hæc ad ſidera ſurgunt.

Te manibus teret aſſiduis animoque volenti
Italiæ primis ſtudiis imbuta juventus:
Hinc diſcet patriæ quid debeat, et quid amicis.
Juſtitiæ leges et vitæ arcana beatæ
Talia depromis, natus, dictante *Cratippo*,
Qualia non doctis audivit *Marcus Athenis*.

Tu formas uno mores linguamque libello,
Et tenerum accendis pectus virtutis amore.

Nocte dieque tuis ſcriptis incumbet ephebus,
Judicium cui jam dederint maturius anni,
Heroum cum jam laudes et prælia regum
Exprimere, et quæ ſit, poterit depingere, virtus,
Quem dudum pavit plenis Academia rivis.
Seu linguam cauſis acuit, ſeu dedicat aris,
Dicturus ſacris divina oracula roſtris,
Seu pleno populi leges et jura tueri
Concilio velit, et famæ ad faſtigia tendit
(Nam *Romæ* ſi jura ullâ gratiſſima linguâ
Defendi potuere, tuâ defenſa fuiſſent)
Te leget, atque oris gratâ dulcedine hiantem
Mulcebit plebem, aut verborum fulmina jactans
Terrebit, velut omnis humo jam patria fumet.

Te tremulis oculis, baculo ſuffulta ſenectus
Dum tacito greſſu ad tumulum veſtigia flectit,
Teque tuique bibet magni præcepta *Catonis*.
Hinc oblita ſui, nec jam ſub pondere curva,
Verum ipsâ in brumâ floreſcens vere ſecundo,
Medea elapſos veluti revocaverit annos,
Hauriet extremæ ſolatia mollia vitæ.

Colliget hinc, quantum volvens de viribus ætas
Demet, conſilii tantum, tantum addet honoris.
Et diſcens quæ ſit capitis reverentia cani,
Non mutare velit niveis diadema capillis.

O! ſi quæ frænis ſapientia temperat orbem
Tempora *Meſſiæ* tibi contemplanda dediſſet,
Et quam magna manet merces poſt funera juſtos;
Quos radios cœli fudiſſet gloria circum!
Ut calamo depicta tuo placuiſſet imago!
Prælibans animo cœleſtis gaudia regni
Riſiſſes vanæ peritura crepundia vitæ.
Sed viſum eſt aliter—tenebris te nemo ſub iſtis
Clarius et melius ventura in ſæcula vidit;
Certius aut animam novit ſupereſſe ſepulchro.
Materies quæcunque fuit tractata nitorem
Eque tuis formam cepit cum pondere chartis.
Ut ſenſus recreant halantes floribus horti,
Maturiſque ſimul ridentes undique pomis;
Sic animum tua delectant infuſa lepore
Seria feſtivo; fallit medicina nitentis
Illecebris auri atque hyblæo nectare tincta;
Arridetque Salus, quam porrigit ipſa Voluptas.
Te nemo junxit felicius utile dulci.

Et (veluti cecinit ſublimi carmine * vates
Vinſorias Thameſin lambentem flumine valles)
Perſpicuâ lymphâ curris, ſed et ore profundo,
Agmine non pigro, ſed leni, robore mixta
Nulla tuo rabies, et quamvis plenus utroque
Margine, laſcivo ſuperas non littora fluctu.

Te, *Tulli*, doteſque tuas tollemus ad aſtra,
Antoni dum fama cadet, ſin ulla ſuperſit,
Vivet per ſeros tantum execranda nepotes:
Sacrilego veluti memorandus *Eroſtratus* igni:
Ut nautæ oſtendunt ſcopulos infeſtaque ſaxa,
Queis illiſa perît, tumidis agitata procellis,
Theſauris onerata revertens puppis eois:
Mixta dolore ægras rapit indignatio mentes,
Gemmarum quoties merſarum occurrit imago.

Doctrinæ dum ſtabit honos, dum cura colendi
Ingenii, dumque ulla virûm prudentia mores
Ornabit, virtutis amor vel pectore gliſcet,
Dum ſpes libertatis erit, ſtudiumque ſalutis,
Semper honos, nomenque tuum, chartæque manebunt.

* Denham.

Formula

Formula parata præſentandi D.D. WATERLAND, cum Prolocutor eligeretur, *Ann.* 1734-5.

Reverendi admodum Patres,

CLERUS ex mandato reverendiſſimi Præſidis conveniens, hunc virum doctum, gravem, et peritum, qui officio Prolocutoris fungatur, omni ſuffragio elegit, mihique partes, licet indigno, illum vobis præſentandi demandavit. In quo quidem eligendo, non tam illius, quam ſuæ gloriæ conſuluit: quemque ſi non elegiſſet, excuſatione apud omnes indigere videretur.

Quem enim magis huic provinciæ idoneum, quem anteſignanum potius conſtituere oportuit, quam illum, qui toties in arenâ theologicâ deſudavit, tantaque de univerſis Chriſti hoſtibus reportavit tropæa? Illum, inquam, Articulorum Eccleſiæ Anglicanæ; id eſt, Catholicæ Fidei propugnatorem celeberrimum, pene dixeram, alterum *Athanaſium?*

Neminem enim, opinor, latet, quanta hanc noſtram eccleſiam, ad felicioris ævi normam optimè reformatam, ex omni latere circumſtent, hinc infidelium, illinc pravè credentium agmina; qui ruinam ſpirant, illamque a fundamentis penitus eruere meditantur. En unum in Evangelii causâ omnibus parem! Dei maximi ſub auſpiciis militantem, et panopliâ Chriſtianâ undequaque munitum; qui Papiſtarum, *Arianorum*, Scepticorum, errores refutare, fallacias detegere, et primævam Fidem tam ſolidis argumentis confirmare, quam eleganti ſtylo illuſtrare, poterit. In hoc enim curriculo ſe indefeſſus exercet, huic operi adeo ſe totum noctes dieſque impendit, ut victûs et ſomni beneficium ſibi pene invideat.

Coeant inanis philoſophiæ jactatores, hujuſque ſæculi ſophiſtæ arrogantes, quibus unica eſt religio denegare Deum, ſola virtus

virtus voluptatibus indulgere, ſola ratio eſt magiſtra vitæ, et propria cuique voluntas eſt ſumma ratio: coeant ſane, et myſteria divina, quæ modulum noſtrum longè excedunt, humani ingenii telis conjunctim aggrediantur; hic ſolo verbo Dei inſtructus, debiles iſtorum conatus facile repellet. Quando enim

arma Dei ad cæleſtia ventum eſt,
Mortalis mucro, glacies ceu futilis, ictu
Diſſiliet.

Quinetiam, venerandos Patres, quibus pretium ætas arrogavit, quos inimici noſtri aliquando nihili faciunt, et tantum non conviciis petunt; aliquando, prout lubet, per inſidias ad caſtra ſua reluctantes trahunt, et per tormenta cogunt fateri, quæ ne ſomniantes quidem cogitarunt, Hic, antiquitatis indagator ſagax, ex iſtorum manibus, aperto marte aſſeruit, et a noſtris partibus ſtare, quantique ſint momenti, clariſſimè oſtendit.

De hujus, profecto, eloquentiâ et doctrinâ dicenti nova perpetuo exurgit meſſis, et dies me deficeret, ſi omnia, quæ de illo prædicari debeant, tantum delibarem; ſed in publicum peccem, ſi longiore oratione veſtra tempora detineam. Hoc unum tamen nefas eſſet prætermittere, utpote ſummam laudis ſuæ coronam, quod adeo vitæ inculpatæ et virtutum omnium inſigne eſt exemplum, ut dubitare liceat, an Chriſtianam veritatem, illius mores magis exornent, an ſcripta (perpetuâ vitâ ſemper digniſſima) magis defendant.

Hunc talem, tantumque virum, vobis, reverendi admodum Patres, præſentamus, obnixè rogantes ut confirmare dignemini.

Ad

Ad eximium Virum Dominum NEWPORT, Hiberniæ Cancellarium, digniſſimum, omnimodâ Doctrinâ excultum, et nullâ non virtute præcellentem, grati animi Teſſera.

DOCTE, cui juris reſerare ſacros
Numen indulſit, Joceline, fontes
Quicquid et ſanxit Themis eloquenti
Voce tueri;

Te fori ſortes moderante, puro
Æquitas currit celerique rivo,
Integer cordis, tua lingua nullo
Veneat auro.

Ingredi noſtras tibi ſi vacabit,
Artium cultor generoſe, ſylvas,
Geſtiet quævis decorare crines
Æmula planta.

Ambules? gratâ relevabit umbrâ
Arborum longè laqueatus ordo,
Floribus ſternet foliiſque lectum
Molle cubanti.

Forſan

Forſan et ramis avium inſidentum
Lenient voces, ſimul inter illas
[a] Chloris implebit Canaræa læto
Æthera cantu.

Fas erit pectus recreare feſſum;
Mox tamen ſurgas, nimis inſalubres
Ne vocet ſomnos agitante frondes
Aura ſuſurro.

Sponte ſe flectent tibi gratulatum
Læta ſylvarum capita, et recepto
Te ſemel, poſthac meliore cultu
Ad ſidera ſurgent.

Nam tibi ſacris Orientis hortis
Creſcit ad nutum nemus invidendum,
Pulchrius quo nil Dominove majus
Jactat Ierne.

Dives hic nullum Paradiſus anguem
Occulit, noxæ regio vireſcit
Pura frondentis metuas nec auri
Carpere pomum.

[a] Chloris Canaria, vid. p. 37. Poematum.

Dotibus

Dotibus cœli, geminæ et Minervæ
Artibus florens, nimiumque felix
Terra, ſi nunquam pia ſeminaſſet
[a] Roma venena.

Terra præ cunctis celebranda, [b] docti
Præſulis ſedes, teneris ab annis
Quem mihi vinclo renuente ſolvi
Junxit amicum

Et fides ſincera tenaxque recti:
Inſulæ quo non magè conſulentem
Sol videt civem, licet educatum
Margine Lifnî.

Ne greges rivo careant perenni,
Ille Paſtores male feriatos [c]
Corripit blandè, vigileſque juſto
Munere donat.

[a] Crevit enim ab hoc ſemine fœcunda Meſſis, veluti Cadmea, Homicidarum, per quam centum pene millia indigenarum miſerrime perierunt. Non quod illi quos hæc inficit tabes ſtatim moriantur; ſed quod ita inſaniant, ut ad omnes alios occidendos ſacro tanquam œſtro excitentur. Peſſima certè veneni ſpecies.

[b] Reverendiſſimi Caroli Cobbi, Archiepiſcopi Dublin.

[c] Diſciplinæ obſervantiſſimus.

Ille venturi ſtudioſus ævi [d]
Cereas fingit teneraſque mentes,
Ut petant Cœlum Pietate, Terræ
Dona labore.

Si favens regni Genius tiaram
Tam pio dignam capiti annuiſſet,
Alter ornaſſet cathedram Armachanam
Candidus Hugo [e].

Talibus gens ſemper Hiberna ſurgat
Aucta Patronis, aliam benignus
Nec favor Divum pretioſiore
Irriget imbre.

En meæ ſertum tibi mitto ſylvæ,
Innocens fuci, memori at reponens
Mente, quot nobis cumulaſti honores
Prodigus Hoſpes.

Ad Lyram Hibernicam compoſita.
Acton, Sept. 10, 1747.

[d] Quam maxime promovet, Scholas Charitati ſacras, ubique utiles, Hiberniæ neceſſarias.

[e] Reverendiſſimus Hugo Boulter, Hiberniæ Patriarcha beneficentiſſimus.

A TRANSLATION of the foregoing ODE.

O NEWPORT, whoſe capacious Mind
To ev'ry Branch of Law extends,
And inſtitutes by Reaſon ſign'd
Whoſe nervous Eloquence defends.

The Streams of Juſtice clearly flow
When you the ſacred Fountains guard,
Riches and Honours bid too low
From Truth to bias your Award.

Should you, great Patron, condeſcend
To enter this neglected Grove,
Officious Dryads will contend
With Wreaths to recompence your Love.

In vaulted Iſles the lengthen'd Rows
From Noontide Rays your Steps will ſcreen,
Or, pleas'd to ſoften your Repoſe,
With Bloſſoms ſtrew the Velvet Green.

Perch'd on the Sprays the feather'd Quires
With Songs will ſtrain their rival Throats,
While [f] *Chloris*, tuneful Gueſt, conſpires
To ſwell the Conſort with her Notes.

[f] A Canary-bird. See the Volume of Poems, pag. 37.

Fatigu'd with Weight of public Cares
You may relieve your penſive Breaſt,
Yet careful, leſt refreſhing Airs
Should lull you to unwholeſome Reſt.

The nodding Trees will Homage pay,
Proud of what Favours you beſtow,
And rang'd in more exact Array
Hence ſtatelier to the Stars will grow.

They'll emulate your [g] Sylvan Scene
With Charms like thoſe of *Eden* ſtor'd,
Lovelier than which no Grove is ſeen,
Nor Patriot worthier than its Lord.

Secure you crop the blooming Gold,
Of no forbidden Plant afraid,
No Serpent here in Volumes roll'd,
Lies ambuſh'd in the ſacred Shade [h].

Hail happy Land! with Bleſſings fraught
Where all *Minerva's* Arts abound:
Too happy! had no [i] *Cadmus* brought
The Dragon's Teeth, to ſow the Ground.

[g] Marian. [h] No poiſonous Creatures in *Ireland*.

[i] Had no Emiſſary from *Rome* ſcattered a fiery perſecuting Spirit throughout the Kingdom, more fatal than the Dragon's Teeth of *Cadmus*, by which almoſt a hundred thouſand of the Inhabitants have been deſtroyed by one another. Tho' the Country be free from natural Poiſon, it is not from ſpiritual.

Delightful

Delightful Land! thou ſhalt engage
My Muſe, thy Glories to rehearſe,
Where chearful in Decline of Age,
COBBE, [k] pious Patriarch, claims my Verſe.

In Ties of Friendſhip ſtrictly join'd
E're Reaſon dawn'd in tender Years,
Whom candid Innocence of Mind,
Thro' ev'ry Stage of Life endears.

Intent *Hibernia* to adorn,
(Tho' Native he of diſtant Land)
As if near *Liffy's* Current born,
And by *Eblana's* Muſes train'd.

Gay Shepherds, who their Time miſpend,
His Voice with Tenderneſs reproves [l].
But who with Zeal their Charge attend
His Hand to nobler Folds removes.

He Guardian of the future Age
Informs the tender Breaſt with Care [m],
That Youth the Treaſures may engage,
Of Earth by Labour, Heav'n by Pray'r.

[k] Dr. COBBE, Archbiſhop of *Dublin*.
[l] A great Lover of Diſcipline in the Church.
[m] A zealous Promoter of Charity-Schools, highly uſeful in *Ireland*.

O! had

O! had *Hibernia's* Stars deſign'd
For ſuch try'd Worth the Primate's Seat,
Not [a] HUGO rais'd to bleſs Mankind,
Had ſhone more charitably great.

May ſuch exalted Patriots riſe
Still to improve this fruitful Iſle,
And may no Spot beneath the Skies
With more diſtinguiſh'd Bleſſings ſmile.

This Garland cull'd to grace your Brows,
For Honours infinite beſtow'd,
Accept, O NEWPORT, from the Muſe,
A Pledge of cordial Gratitude.

[a] Dr. HUGH BOULTER, Primate, a great Benefactor to *Ireland*.

AN

AN

ESSAY

Tending to promote

RELIGION.

TO

Sir JOHN BARNARD,

Knight and Alderman:

Theſe SHEETS are humbly inſcribed,

In Token of Reſpect

For his Integrity in a corrupted Age,

By his moſt obedient Servant,

E. C.

FAIN wou'd the Muſe one Patriot raiſe,
To grace and moralize her Lays.
See! BARNARD ſtill a Soul maintain
Above the ſordid Luſt of Gain,
Still bravely tread the Public Stage
Unſully'd in a *Bribing Age*;
Who free from vulgar Hopes and Fears,
One ſteddy Courſe of Virtue ſteers:
This will thro' Life rejoice the Heart,
And Fragrance to the Tomb impart.

When,

When *Britain* falls, as fall ſhe muſt,
If Crimes can level States with Duſt,
He'll ſtand acquitted of his Truſt.
He'll ſtand acquitted, and receive
Rewards, beyond what Kings can give.

What could redound more to his Honour and that of the illuſtrious Body he repreſents, than the late unbiaſſed Election of him? Does it not deſerve to be recorded in Letters of Gold on a Marble Pillar, for the Wonder and Emulation of Poſterity, as more glorious than any Victory in the Reign of Queen *ANNE*; that in 1754, the Æra of the moſt abandoned Proſtitution, Sir JOHN BARNARD, Knight and Alderman, was choſen Member of Parliament for the City of *London*, without Treating, without Bribing, and even without Canvaſſing? Such a Favour conferred in ſo diſintereſted a Manner by his Fellow-Citizens, gives more ſolid Reputation, than can fall to their Share, who at any time ſhall acquire the higheſt Stations in a Kingdom by Bribery and Corruption: For as *this* is mean, ſcandalous and wicked, notwithſtanding the Incenſe which is frequently paid them: So the *former* is derived from the Source of *true Honour*, and will ſhine for ever with undiminiſhed Luſtre. Happy Man! who, choſen conſtantly a Member of Parliament for a long Series of Years, never gave a Bribe to obtain a Vote, nor ever gave a Vote to obtain a Bribe [a]. And happy *Britain!* had her Parliament been always filled with ſuch Senators [b].

[a] i. e. *Gratuity*, *Place*, or *Penſion*.

[b] As Man was originally created in the Image of God, ſo Virtue and Religion improve that Image, and a Man of Integrity upon Chriſtian Principles, is the faireſt Impreſſion of it, and the moſt glorious Object of the viſible Creation. Or as Mr. *Pope* ſays more compendiouſly:

An Honeſt Man's the nobleſt Work of God.

What a Contraſt to him muſt be a corrupted and corrupting Miniſter, and whoſe Image and Superſcription may we ſuppoſe him to bear?

I pity Monarchs, but I hate
Encroaching Miniſters of State.
How venal is that Patron's Spirit,
Who never paid Regard to Merit?

THE

THE

PREFACE.

THIS Eſſay is of a Miſcellaneous Nature, conſiſting partly of Verſe and partly of Proſe. The Deſign of it is to reſtore an old Expedient, by rendering the Emoluments of the Church ſerviceable to Religion, (which, tho' it has lately been too little conſidered, was formerly put in Practice with good Succeſs, particularly in the excellent Reigns of the two Siſter Proteſtant Queens.) It contains ſome queer antiquated Notions concerning the Diſpoſal of Eccleſiaſtical Preferments. As the Author conceives this Truſt, when perverted to ſecular Views, to be a Grievance of the moſt fatal Conſequence, he has endeavoured to expoſe ſuch Abuſe of it both in a jocular and ſerious Manner, and only wiſhes he could have done it either Way with more Spirit and Energy, and ſet it off in its true Colours. But what he is deficient in, as he hath pointed out the Subject, he hopes will be ſupplied by ſome abler Hand. He has ſtarted the Game, and leaves it to thoſe of more Strength and Leiſure to run it down. As the tendereſt Reflections on the Miniſters are ſometimes conſtrued to proceed from Want of Affection to the Government, it may not be improper here to clear the Author of any ſuch Imputation. Which may be eaſily done both from his Writings and from his Behaviour, particularly at the Time of the late Rebellion. In his Writings I need only refer the Reader to his Religious ODE, and his Notes upon it, publiſhed on that Occaſion at the *critical Sea-*

ſon of the greateſt *Danger*. Where, in the Compaſs of a few Lines, His Majeſty's Title is ſufficiently vindicated to every unprejudiced Reader. See Page 160, of his Poems; and likewiſe Page 289 of the ſame, in a Letter to a Non-juror.

As to his Behaviour at the Time of the ſame Rebellion, when a Book for Subſcription was ſent to his Pariſh of *Acton*, he, believing *ready Money* might then be of peculiar Service, to ſhew his Zeal and ſet a good Example to his Neighbours, not only *ſubſcribed*, but *paid directly down* Twenty Guineas. Not in the leaſt ſuſpecting but, as it was by Order of ſo honourable a Perſon as the Lord Lieutenant of the County, that it would be made uſe of in the beſt Manner for the Defence of the Kingdom, or returned to the proper Owners. Being afterwards informed that not a *fourth Part* of it was expended for that Purpoſe, he endeavoured to recover the *Remainder*, but had not the good Fortune to ſucceed. It will perhaps he reply'd, that Notice was publicly given of its being to be diſpoſed of in Charity by a Majority of Subſcribers. I ſhall not now enquire whether this Scheme of Charity was contrived to *palliate* what was privately *embezzled before*. Be that as it will, *Charity* ought not to be raiſed on the Ruins of *Juſtice*. As no Perſon hath a Right to alienate *another's* Property, it ſhould doubtleſs be returned into thoſe Hands which beſtowed it. He little thought of giving Money to the D. of *N. C.* to put into an Hoſpital. Whether ſuch a Miſapplication of the Free-will Offerings of a dutiful People, will be a Means of *increaſing their Loyalty*, I leave to the Judgment of others. But theſe Inſtances, I hope, are ſufficient Proofs of the Author's Loyalty. And whenever Mention is made of His Majeſty's Name in theſe Papers, it is always intended with the utmoſt Reſpect, Honour, and Duty; the Author being really perſuaded, that no Nation upon Earth is bleſt with a Prince of more juſt and benevolent Diſpoſitions.

The Author hath had this imperfect Sketch of an Eſſay by him almoſt three Years, debating with himſelf whether he ſhould venture it further abroad or no. And ſeveral Lions appeared in the Way.---Several Conſiderations which might well retard, if not ſuppreſs the Publication. Such as the Fear of offending ſome *Friends*, which might make it look like Ingratitude; the Danger of provoking *others*, whom he had Reaſon to fear, which might charge it with Imprudence; eſpecially when there appeared ſo *ſmall Probability* of Succeſs. For it can hardly be expected that a Sling and Stone from feeble Hands, ſhould bring down this formidable Giant of Corruption, whoſe Weapons are form'd of reſiſtleſs Gold, and whoſe Armour of impenetrable Braſs, *and who hath ſo long defied the Armies of the living God.* Nor was he at all ſatisfied with the Compoſition, as thinking ſome Part of it in its *Nature* too low and ludicrous, and in the *Manner* ſo imperfectly executed, as might well expoſe him to Cenſure. Theſe were affecting and material Diſcouragements: And had not a conſcientious Motive of Charity, *which requires us to do our beſt*, and leave the Iſſue to Providence, prevailed, over all Obſtacles, probably it would never have appeared in the World till he himſelf had left it. What may with Juſtice be pleaded in its Favour is, that it is written with a *good Intention*. And whatever Fate it meets with at preſent, he is not without Hopes, if it happens to live ſo long, (and what Author does not write for Poſterity!) that it may be of Service in another Generation.

The Reader is to remember, that it was compoſed three Years ago, and before the Author had reſigned his Title of Chaplain.

AN

ESSAY,

In VERSE and PROSE, &c.

I.

SHOU'D a free-hearted Summons
Call your Worſhip to Commons,
Where with Plenty the Table abounded,
And the Viands in Haſte,
Steal away from your Taſte,
I ſuppoſe you'd be ſadly confounded.

II.

Shou'd they Wholeſale be ſent,
Croſs the Founder's Intent,
To the Mumpers, who crowd at the Door,
Tho' great HANDEL ſhould play
COLLEY's beſt Roundelay,
In your Gizzard you'd grumble the more.

III.

With the Carver at leaſt
You'd debate of the Feaſt
And ſuſpect him in Secret a Sinner;
Unavoidable vexing
In a Caſe ſo perplexing,
Wou'd near burſt you for want of a Dinner.

IV. Perhaps

IV.

Perhaps Vent to your Paſſion
Might afford Mitigation:
Hear *Achilles* in Tragical Strains,
When depriv'd of his Prize,
Tell the Seas and the Skies,
That a Loſer, with Juſtice complains.

V.

Thus on *Hebrus'* bleak Shores,
[a] His Wife *Orpheus* deplores;
Cowley thus by two 'Prenticeſhips try'd,
Breath'd in *Pindaric* [b] Ode
More than Grief a-la-mode
With his [c] *Rachael* when Banns were deny'd.

VI.

By our Monarch's Command [d],
Since the Chaplains firſt ſtand,
When Vacancies fair tantalize them,
They Contempt only ſhare,
Which few Tempers can bear,
If Intruders *in petto* ſurprize them.

[a] Sir *George Lyttelton's* Monody.
[b] See his beautiful *Pindaric* Ode, called, *The Complaint.*
[c] His *Rachael* was ſuppoſed to be the Maſterſhip of the *Charter-Houſe*, which he ſollicited for.
[d] His Majeſty, whoſe ſtrict Regard for Juſtice is ſufficiently known, hath upon ſeveral Occaſions declared, that his Chaplains ſhall ſtand firſt in Favour

VII. Big

VII.

Big with fond Expectation,
They attend the Occaſion,
When an Angel *Bethesda* ſhall move;
But if no tender Friend [e]
Kind Aſſiſtance ſhall lend,
Still miſcarry for want of a Shove,

for Preferment, and often expreſſed his Diſpleaſure when they are neglected. To defeat this His gracious Intention ſhould a Stratagem be contrived —— (for a Caſe may be ſuppoſed, tho' it never happens,) that when a favourite Voter is at once to be raiſed, he is to be firſt entered upon the Liſt of the Chaplains, and then the Dignity to be *immediately* conferred upon him, while thoſe who have been upon Duty for half the Prime of their Lives are ſtill poſtponed to a *long Day*——Would not this be a mean Prevarication with his Majeſty, and *Injuſtice* as well as *Cruelty* to the *Veterans* in his Service?

Remarkable is the Inſtance of *Martinus Scriblerus*. He was made Dean of *Worceſter* while Canon of *Windſor*; which was *contrary to Rule*, as he was not *Chaplain to His Majeſty*. This intricate Difficulty was eaſily ſolved, and the Blunder rectified in this Manner: He reſigned the Deanry; was then made Chaplain; then reſumed the Deanry, and then immediately reſigned the Chaplainſhip, for which he never performed the leaſt Duty. What ingenious ſhuffling and cutting was this? As he is gone off the Stage, I chuſe to *draw a Veil* over thoſe Talents which met with ſuch extraordinary Indulgence.

[e] I cannot recollect any particular Law to *exclude* the Chaplains from Preferment, provided they have Friends in Power to ſecond them. In ſuch a Caſe they have almoſt as fair a Chance as *Aliens*, and, by the Aſſiſtance of a ſtrong Hand, Preferments are ſometimes doubled and trebled, *&c.* upon them, as much as if they had *never been Chaplains*, and done no Duty. But, without ſuch Aſſiſtance, Cuſtom is very ſtrong againſt them. They have of late Years been ſo woefully neglected, that the Number of Promotions among them is not ſufficient to ſupport the Plate of their Table. Their Fleece, like *Gideon's*, hath been dry, though the refreſhing Dew hath deſcended plentifully on all about it.

For this ungenerous Contempt no Miſbehaviour or Demerit is pretended: Or, if it were, the Characters of the Seniors upon the Liſt, who, for their Piety and Learning, are an Honour to their Profeſſion, would ſufficiently confute it.

VIII. Under

VIII.

Under Hardſhips ſo rare
[f] Some Reſemblance they bear,
To the Lions expos'd in the Tow'r;
Which the Keepers confine,
With no kinder Deſign,
[g] Than to ſuffer keen Hunger, and roar [h].

IX.

It would ſcarce Credit gain,
Shou'd grave Judges maintain,
[i] That in *Cambridge* or *Suſſex once voting*,

[f] To a Treatment ſo barbarous I endeavoured to find a Similitude among ſuch as were entirely *of our own Species*, but in vain: For between Rationals and Rationals I could produce no Inſtance of Injuſtice, publickly perſiſted in, parallel to this, in the Kingdom. It appears to me beyond Example; which put me upon this unlucky Compariſon between the *fierceſt* of the brutal and the *gentleſt* of the human Species. Without very ſtrong Proof we ſhould not ſo much as ſuſpect Gentlemen of a liberal Education, and who are baptized into the Chriſtian Faith, to be void of Bowels and Conſcience.

[g] By this Stanza one would ſuppoſe the Chaplains never eat at the King's Coſt. But whoſoever ſays this, affirms the Thing which is not. They are allowed one Meal a Day for a Fortnight, (or a Month if they happen to wait ſo long) in the Year. Which is all their preſent Recompence, except, as *Falſtaff* ſays, a little *grinning Honour*, or rather Honour to be *grinned at*. This is the Sum Total of Reward *one of them* hath received for Twenty-two Years punctual Duty, Expence, Trouble, and Uneaſineſs. Their younger Brothers at *Whitehall*, with a Penſion of Thirty Pounds *per Annum*, have abundantly the Advantage of them. Were the Chaplains to be rewarded by a Salary, which they ought to be, if they are debarred from Preferment, could leſs be decently offered each of them than One Hundred Pounds *per Annum*? A Chaplain's Salary at St. *James's* at 100*l.* *per Annum*, in 22 Years, amounts to 2200*l.* A Preacher's at *Whitehall* at 30*l.* *per Annum*, in 22 Years, amounts to 660*l.*

[h] How the Lions, thoſe Monarchs of the Animal Creation, who uſed to make the Foreſts tremble, are now fed, I cannot ſay, but when I ſaw them laſt, they appeared to me in ſo ſtarving a Condition as to be more likely to excite our *Pity* than our *Terror*.

[i] I have ſometimes conſidered with myſelf how many Hundred, nay, how many Thouſand a Year in Dignities, an Election in an Univerſity may coſt the

More

More of Merit declares,
Than a *Cycle of Years*,
To the Church and our Monarch allotting.

X.

Yet to choice Academics
Zeal in Party Polemics
Well may Royal Emoluments bring;
[k] Since by fair Bumper drinking
To Heads warm'd beyond Thinking,
A new C——r's more than a K——.

XI.

How extoll'd is brave ROPER,
Still by each *Suſſex* Toper?
Who, nor Hedges nor Ditches attended,
When thro' Clay-ſinking Vales
He purſu'd the Fox-trails,
Or with Speed craggy Mountains aſcended.

Crown, ſhould any future Miniſter be vain enough to conſider only his own Ambition without any Regard to his Maſter. But, as I am a bad Accomptant, I ſhall leave the Computation to thoſe who have proceeded ſo far in Arithmetic as to underſtand the Golden Rule. I am more deſirous of learning myſelf, and recommending to others, *another* Golden Rule, which was once engraven on the *Front* of a Heathen Emperor's Palace, that all his Courtiers might read it, though it was ſo long ago, that it is almoſt obſolete; and ſeveral *Chriſtian Stateſmen* have entirely forgot it, nothwithſtanding it is ſtill legible in a very *good Book*, which I wiſh they would once a Year vouchſafe to inſpect. *Matth.* vii. 12.

[k] A memorable Battle fought near the River *Cam*, *July* 1, 1749. when *Bacchus* was too hard for *Apollo*; and *Pallas* for a Seaſon deſerted her own *Athens*, and flew away in the Shape of her favourite Bird.

XII. To

XII.

To a Mountebank's Stage,
How briſk Tumblers engage,
Eager Mobs waving round like the Ocean?
To delight the blithe Borough,
When three Hoops they fly thorough
Not the leaſt touching one in their Motion.

XIII.

This affords no Surprize,
When ſuch Multitudes riſe,
Who, in Vaulting, Activity ſhow;
Taught by Exerciſe quick
To leap clean o'er *a Stick*,
Then o'er *four Dozen* Heads in a Row.

XIV.

Shou'd our Maſter compare
By a Liſt copy'd fair,
Of his Deans and ſleek Canons the Names,
[l] Odds amazing he'll find
To theſe Stations aſſign'd,
[m] Never *backward* who ſtepp'd at *St. James.*

[l] Might not an Advocate in the Royal Cauſe modeſtly plead that His M—— might at leaſt go Halves in his own Dignities for his own Chaplains?

[m] After preaching before his Majeſty it is cuſtomary to deſcend from the Pulpit *backward*. To go backward and downward too, muſt needs be diſagreeable. The Verſe here reſembles the Deſcription, as the Conſtruction is *hyſteron proteron*.

XV.

Mounted high where the Brain [n]
Scarce its Flight can ſuſtain,
With Honours upbraiding ſurrounded.
Still aſpiring to riſe
To the Point next the Skies,
Where alone their Ambition is bounded [o].

XVI.

What compaſſionate Muſe
Can Correction refuſe,
When elevated Stalls in the Church

[n] A ſudden unexpected Riſe is apt to turn People's Heads, eſpecially ſuch Heads as are weak.

[o] To my Reverend Brethren who are always puſhing for Preferment, the Flatterers and Informers of the Age *, I would recommend a ſingular Example; which, as I received it from faithful Hands, ſo I would willingly tranſmit to Poſterity.—The Lord Chancellor *Jefferies*, who had once, as I have heard, ſome good Qualities, till, intoxicated with Pride and Power, he became a Monſter of Cruelty, came one Day to Dr. *Benjamin Calamy*, one of the beſt Preachers and ſoundeſt Divines in the Kingdom, and informed him that a Canonry of *Windſor* was vacant, and that he believed it was in his Power to procure it for him. The Doctor replied, in theſe memorable Words: "That he "was extremely obliged to him for the generous Offer; *but that he could not* "*think of accepting it, while ſuch a Man as Dr.* Cave *was unpreferred*;" and preſſed him to uſe his Intereſt for Dr. *Cave*. The Lord Chancellor did ſo, and ſucceeded. Such a Temper and ſuch a Behaviour will be of more ſolid Advantage to a Clergyman, than if his Ambition carried him to the Pinnacle of the Temple.

* To become an Informer out of a Principle of Conſcience, in order to correct Vice and reform a Brother, is a Chriſtian Duty, and an Office of generous Love. But a Reverend Informer in *Politics* to gain Preferment, is a Nuſance to Society, and a Scandal to his Profeſſion. And whenever the Promotion of ſuch Fools is occaſioned by this their Shame, it is an Indignity offered to Merit, and a Diſcouragement to all laudable Methods of riſing.

Are

Are capriciouſly fill'd [p]
With raw Minions unſkill'd,
While Profeſſors grow grey in the Lurch?

XVII.

See a briſk Tennis Play'r
Bounding light in the Air
For the Ball, which engages his Play,
At a [q] Hop, [r] Step, and [s] Jump,
Catch a [t] Primacy plump,
While Three Kingdoms aſtoniſh'd ſurvey [u].

[p] Within little more than my Memory, they have been made a Prey to almoſt every Invader, I mean to every worthleſs Novice in Holy Orders, who could prevail on a Peer or Member of Parliament, in Favour, to recommend him, ſo as to make a Point of it. May not this be compared to Smuggling and Running of Goods, ſo detrimental to the fair Trader? And is it not ſadly to be lamented that ſome of our eminent Prelates ſhould formerly lead the Way to this illicit Commerce, that they ſhould by a partial Fondneſs for their Relatives and Dependants, undermine the Intereſts of the Church, which it was their Duty to ſupport, when by their Influence with the Civil Powers, they might probably have advanced Merit to its juſt Dignity, and reſtored the Rewards of Duty to its proper Claimants! I obſerve this with Reluctance, nor ſhould I have mentioned it, did not Sincerity in this important Cauſe require it.

On the other hand, it is with Pleaſure I reflect on a beautiful Contraſt in Archbiſhop *Tillotſon*, and the extraordinary Care which was taken between him, and the excellent Queen *Mary*, in this Affair. Nothing could ſhew a *true Affection* to the Church more, than the *ſupplying worthily* the Dignities of it.

[q] *Ferns.* [r] *Kildare.* [s] *Derry.* [t] *Armagh.* This was one of the moſt ſurprizing Half *Hammons* recorded in Hiſtory. We may ſuppoſe it was taken on the Giants Cauſey.

[u] What an extraordinary Inſtance of a wanton Diſplay of her Power, and of the amazing Jocularity of Fortune was this! And what a notable Figure does this Patriarch make, when we reflect on the *Uſhers* and *Bramhalls* of the laſt Century!

It were to be wiſhed that on the King's High *Road to Promotion* a Turnpike with an Engine were erected, to examine the Pretences of ſuch as travel

XVIII.

So compleat for Renown,
By the Sword or the Gown,
What a Loſs had *Ierne* ſuſtain'd,
Had the Chance of thoſe good Dies,
Which determin'd his Studies
Such a Genius for Battles ordain'd?

XIX.

Let ſly Malice ſurmiſe
With her ſquint-jaundic'd Eyes,
That Preferment's the Game I purſue:
Who can Labourers blame,
If neglected, they claim
What in Honour and Juſtice is due [x]?

XX.

Yet ſo pleaſing a Scheme
Wou'd reſemble a Dream,
Which directs a vain Chace for hid Treaſure.
Since unflattering Strains
Can expect little Gains
Where Ambition of Right is the Meaſure.

that Way, and to ſtop thoſe who were *under-Weight*, or perhaps *quite empty*; inſtead of thoſe who were *doubly loaded* with Years and Duty.

[x] The Author's Notion in this Matter, in which he is not ſingular, is, that after long Duty in his Majeſty's Family, the Chaplains have as much Right to

XXI. When

XXI.

When Divines court Promotion,
They with ſupple Devotion
On the Great at their Levees attend;
Or with ſmooth Dedication
Gild the Vices in Faſhion,
And the Glory of Bribing defend [r].

XXII.

Faithful Truths I impart
(Flowing warm from the Heart)
With a Freedom which *Britons* profeſs:
Intereſt, Safety, Renown,
Of Church, Nation, and Crown,
Call aloud for a ſpeedy Redreſs.

a Reward as the Builders of *Blenheim* had to their Pay, and that Honour is the more concerned to diſcharge this Debt, ſince they rely wholly upon Courteſy, and cannot ſue for it as the Builders did.

[r] It may ſeem *ſtrange*, and perhaps be cenſured as *imprudent*, that a Chaplain at Court above Twenty-two Years, through the whole Courſe of his Attendance, ſhould never appear at the *Levée* of any Miniſter of State, never endeavour to waſh an *Ethiopian* white in a *Panegyrical Pamphlet*, never make a Compliment of his Vote againſt his Judgment; though he had fair Opportunities of raiſing himſelf by ſo *infallible* a Method.

AN

EPISODE, or DIGRESSION;

OR,

Whatever the gentle READER will pleaſe to call it.

THO' the Author, in this Eſſay, diſclaims all Views of Temporal Promotion, which he bad adieu to at his Reſignation of the Chaplainſhip; yet he freely owns himſelf of the *ſame Paſſions* with other Men. That when he entered upon the Office, it was as others do, with ſanguine Expectations of being rewarded, in due Time, under ſuch a Maſter; and that he would have been pleaſed with ſome Dignity from the Crown, as well on the Account of the Credit, as the Profit of it, could he have come *fairly* at it, *i. e.* without reſigning his Judgment, and violating the Peace of his Mind. That he might not be *wanting to himſelf*, this he intimated upon proper Occaſions to ſuch particular Friends as he thought willing and able to aſſiſt him. Nay, at the End of Twenty Years Attendance, when he conceived he had ſufficient Claim to it, and a fairer Plea than any one elſe could offer, he had ſome Thoughts of drawing up a Petition to the Miniſtry for a Canonry of St. *Paul's*; for high Titles he never affected. But conſidering that he had Nothing to ground his Pretenſions on, but Duty, Juſtice, and Reaſon, and that thoſe would ſignify very little where he propoſed to apply; nay, that very likely they might be of Diſſervice to his Cauſe, he immediately dropped his Deſign. But tho' this Project proved abortive, it may not be amiſs to produce *the Reaſons* why he pitch'd upon and

thought himſelf intitled to this *particular Preferment*, which, in the Language of *Cowley*, might be ſtyled *his Rachel*. Theſe Reaſons indeed are of no Uſe and Value, as they are evidently ſolid and convincing; yet as they are drawn up with ſome Humour and Pleaſantry, they may afford a ſmall Entertainment to the Reader.

" One Reaſon he ſays, is, that it is almoſt *a Sine Cure*, and after the Length of above *two Sieges of Troy* ſpent in His Majeſty's Service, and above *four* in conſtant Parochial Duty, I ſhould be glad now of a *Quietus*.

Another is, that my Pariſh lying contiguous to it, it would be *exceeding convenient*, and having moſt of *Pater-noſter-Row* under my Care, it is ſomething hard not to be permitted to get into *Amen Corner*. Then the Trouble and Expence of changing Quarters would be *but a Trifle*; which is a conſiderable Article to a Traveller *ſo late* in the Evening.

Another is, that as it is attended with Riches, it would at this Time be very agreeable to let into my Barren Paſtures[z] a ſmall Rivulet from the Stream of Plenty. And, as my little Prebend in that Church affords me ſome Money for *Bread*, this would amply ſupply me with *Butter*.

The laſt I ſhall mention, is, that as Archdeacon of *London*, my Place in the Choir is next to that of our worthy Dean, and when Striplings are made Reſidentiaries, they are ſtill puſhing for Precedence, which they think they have a Right to (and I never conteſted) as moſt Money includes moſt Honour. Now the uniting a Canonry with the Archdeaconry, would prevent all Diſputes, and make Matters quite eaſy, which would be an excellent Thing in a Cathedral. For Clergymen,

[z] For as his Income was but moderate (all his Preferments together not exceeding 350 *l. per Ann.* clear, which he would often ſay was as much as he deſired, and more than he deſerved. This Income, Frugality and Moderation converted into Plenty, and Contentment into Happineſs.) So about this Time he met with Loſſes amounting to above 2000 *l.* which reduced his Subſtance very low.

as

as well as others, have a Spice of Ambition; as will appear to the Reader, if he will lend his kind Attention to the following Epigram."

ARCHIDIACONUS ad RESIDENTIARIUM

Locum priorem in ingrediendo Choro occupantem 174*.

LEX quanquam atque ætas mihi Te ſtatuere ſecundum,
Si tamen in ſanctum vis prior *ire Chorum:*
Non mihi tantillâ mens eſt contendere lite,
Qui ſequitur, *Chriſto judice, namque* præit.
Ille tenet primas, animi quicunque modeſti eſt,
Et ſi Major *eris, Tu videare* Minor.
Sed tibi cum in gremium Templi fluat Aureus imber,
Cur Plumam captas, Ambitioſe, levem?
Mutemus ſortes, ſacri mihi Copia fiſci
Contingat, potior *dum tibi* ſella *chori.*
Sin renuas, ſolidumque magis mens æſtimet aurum,
Ne tenuis nobis invideatur Honor.

The TRANSLATION.

To a RESIDENTIARY taking Place of the ARCHDEACON, in entering the Choir, 174*.

TO the Canon aſpiring, replies the Archdeacon,
Tho' by Age, and by Station I fairly may reckon

Myſelf your Superior, yet ſince 'tis your Pleaſure
Of Entrance before me to make nimble Seizure,
I my Privilege wave; for 'tis odd, before Pray'rs,
Two Divines ſhould contend, like a Brace of Stage-Play'rs.
Since our Maſter this Truth with a Sun-beam impreſs'd,
The Diſciple is Greateſt, content to be Leaſt;
To Precedence entitled, by Meekneſs of Spirit,
For Pretences, when modeſt, diſcover moſt Merit.
Unaffected true Goodneſs, conceal'd in the Shade,
Nor a Trumpet will ſound, nor a Province invade.

Yet when Fortune ſuch Plenty pours into your Lap,
Why diſpute for a Plume to embelliſh your Cap?
Let us make an Exchange, and thus end the Contention,
Take you the firſt Place, and allow me the beſt Penſion,
Shou'd the Scheme I propoſe not agree with your Meaſures,
But before empty Honour you prize ſolid Treaſures:
Never grudge in your Heart, who your Option obtain,
A poor Brother the Chaff, while you hoard up the Grain.

I can aſſure the Reader the preceding Caſe is no Fiction. Juſt before the Arch-deacon enter'd the Choir, the Reſidentiary with *great Agility* ſtept in before him. You may conclude ſuch a Diſpute is of no ſmall Conſequence, ſince we have been informed the ſame lately happened between a venerable Biſhop and a Vice-Chancellor. And I remember when I was at *Bath*, a few Years ago, ſuch a Conteſt between two honourable Ladies. It was carried to ſo great an Height, that the

whole City was in Commotion, and the Waters put into an unuſual Ferment; till Chancellor *Naſh* determined it with great Accuracy.

The Diſpute was---Which of the Ladies *ſhould lead up* the Dance.

Serious REFLECTIONS on the foregoing SUBJECT.

THE Sins of this Nation ſeem to be grown to *Maturity*, and to have arrived at as high a *Pitch as Poſſible*. And we have received ſeveral *awakening Warnings* from Providence, as if it were prepared to take Vengeance of ſuch an abandoned People: Such as a *conſuming Foreign War*, which hath waſted our Strength, and reduced us to the utmoſt Difficulty and Diſtreſs: A *dangerous Rebellion* at home, which had like to have cut off every comfortable Proſpect, and to have deſtroyed us all *at once:* A fatal and long-reigning *Diſtemper among our Cattle*, on which we greatly depend for our Subſiſtence: And of late ſome *Shocks of an Earthquake*, more dreadful and violent than perhaps was ever known in this Country before. Upon theſe Occaſions ſeveral excellent Treatiſes have been ſeaſonably publiſhed to excite us to a ſincere Repentance, and to ſave ourſelves from Ruin. Many of our crying Sins have been recited, which ſhew the great Neceſſity of Amendment. But among all the Tranſgreſſions we have been guilty of, there is *one* which I look upon to be a fruitful Source of *many others*, and of the moſt *fatal Conſequence with regard to every Intereſt*, either as Chriſtians or *Engliſhmen*, which hath either eſcaped the *Notice* of, or been *too tenderly* handled by, the Generality of our Writers. I mean, that notorious Bribery and Corruption, which prevails in the Kingdom.-----Which, if it continues to gain Ground, it is viſible to all who will but open their Eyes, muſt in a little Time be our Deſtruction, without either Peſtilence, Sword, or Earthquake. (For in ſuch a Caſe, *Suis*

et

et ipſa Roma viribus ruit.) This affects the very *Vitals* of our Conſtitution, deſtroys all *Liberty*, perverts all *Juſtice*, and poiſons the *Principles* and *Manners* of the People. And whenever a Miniſter inveſted with Power, arm'd with all the Inſtruments, and verſed in all the Arts of Corruption, ſhall apply himſelf to it, and ſet his Engines at Work, which, I hope, will never happen; ſuch a *Dedecorum pretioſus emptor* may do infinitely *more Miſchief* to Morality and Religion, than all the *Tindals* and *Tolands* and *Bolingbrokes put together*. Bribery indeed makes ſtrange Havock in the Morality of the human Mind, which, when it is become *venal*, is prepared for any Villany that ſhall be attended with ſtrong Temptations. The Man is then liſted into the Service of Sin; and if the Devil hath not taken entire *Poſſeſſion* of him, he hath at leaſt given *Earneſt* for him. And I am verily perſuaded that this Sin hath pav'd the Way to thoſe Perjuries we frequently hear of, not only at the riotous Seaſons of Elections, but at our ſolemn Courts of Judicature; where Sons of *Belial* are too ready to ſwear away the Lives of the Innocent.

Every Species of Bribery is pernicious and deteſtable. Much more, when it is practiſed in Promotions to Offices even of *civil Truſt* and Power: And yet ſtill more, when it preſumes to enter the ſacred Encloſures of the *Church*.

This is not only the worſt Sort of Bribery, but even the worſt Species of Sacrilege: I have endeavoured to *deliver my own Soul*, by declaring my Opinion of this Matter long ago, in a Sermon before the Lord Mayor, *April* 11, 1744; and in a Charge to the *London* Clergy, *April* 22, 1746. Had ſome one in a higher Station, and of more eminent Abilities, undertaken this Subject, perhaps his Arguments, enforced with Authority, might have had a *more powerful* Influence. As to the Corruption which prevails in general, I would humbly recommend *that* to the Conſideration of our Legiſlature, ſince it appears a Diſtemper ſo inveterate and diffuſive, that it is

in

in their Power *alone under God*, to apply an effectual Remedy to it [a].

And if ſuch a one is not *ſpeedily* applied, our happy Conſtitution, with *all the Bleſſings* that attend it, muſt be loſt for ever.

As to the *laſt Species* of it mentioned, I would earneſtly entreat all thoſe who ſhall hereafter be entruſted with the Diſpoſal of Eccleſiaſtical Preferments, that they would of themſelves reflect a little, what a ſacred and important *Depoſitum* is placed in their Hands: Not to be profuſely ſcattered according to Caprice, or Humour, or any Bye-Ends of Self-Intereſt, but ſeriouſly diſtributed with Regard to *the Merit and Duty* of the Perſons, *the Honour* of the King, and *the Benefit* of the Kingdom.

One would charitably hope, if ever Miniſters of State barter away the Dignities of the Church for the ſake of acquiring Votes in Parliament, that (notwithſtanding their great Penetration) it is through Ignorance they do it, and without attending to the fatal Conſequences of it. As they but ſeldom hear of the heinous Sin of *Bribery* either from the public or private Diſcourſes of their favourite Divines, and are too often regaled with the Incenſe of Flattery (for thoſe who value their Conſcience above their Intereſt, ſeldom ſwarm in Courts.) It is not much to be wonder'd at, that they look upon theſe Things as Perquiſites of their Station, and to be diſpoſed of at pleaſure; or at leaſt as Inſtruments to facilitate the Motions of the State-Machine. Whereas were they often reminded, that by this means they *undermine* the Pillar that *ſupports* them; that they corrupt the Virtue of a *brave People*; that they bring Infamy and Reproach on the Government of a juſt and *excellent Prince*; that they prophane the *Sanctuary*, defraud the *worthy Labourer* of his Reward, and, by adding Injuſtice to Impiety, greatly hazard their *own eternal Salvation:* One would ſuppoſe they could not be ſo hardy as to venture on it.

[a] And may ſuch a Spirit of Integrity and Patriotiſm prevail among them, as to become a happy Means to preſerve the Kingdom.

For

For aſſuredly the Time will come, and that ſoon, when they ſhall be no *longer Stewards*, when they will be *ſummoned to give an Account* of their Stewardſhip. And if they abuſe their Power, how will they be able to anſwer it at an impartial Tribunal? For, notwithſtanding this Age of Infidelity, few, it is to be hoped, are arrived to that Degree of it, as not to believe the Immortality of the Soul, and a future State of Rewards and Puniſhments. One would ſuppoſe too, that the Proſpect of this Church and Kingdom *in Ruins*, ſhould not be very entertaining to thoſe who have *conſiderable Stakes* in them. How much more adviſeable would it be for them to *reſign* a Truſt, when they perceive they cannot diſcharge it *with Honour*; and which one would think ſhould make their very *Lives uneaſy* from the *perpetual Importunities* with which they are aſſaulted, which will undoubtedly be more frequent and violent when *no Rule* is obſerved? for what is open to all, every one thinks he has a Right to. I would humbly recommend to them the Conduct of a Prime Miniſter [a], I have heard of ſome time ago; on whom tho' the Cenſures of the World have fallen very heavy, yet he intruſted the Diſpoſal of Church Preferments in the Hands of a ſelect Number of the worthieſt Divines he could think of, as he eſteemed them the beſt Judges of the Qualifications of Perſons in their own Profeſſion. And, in his own Station, he looked upon himſelf the *moſt unfit* for ſuch a Truſt, by Reaſon of the great Temptations he was liable to, Were this true, he here judged rightly, and acted prudently: And in *this Reſpect*, at leaſt, left an Example worthy the Imitation of Poſterity. How this Affair was conducted in the Reign of the glorious King *William*, to whom the preſent Royal Family owe their Succeſſion, will ſufficiently appear from a Quotation out of Biſhop *Burnet's* Life.

" During the Life of Queen *Mary* the Affairs and Promotions of the Church wholly paſſed thro' her Hands: It was an

[a] Lord *Oxford*.

Article

Article of Government for which the King thought himſelf unqualified, yet was unwilling to commit to the Care of his Miniſters: Upon her Death therefore a Commiſſion was granted to the two Archbiſhops, to our Author and three other Prelates, whereby they or any three of them were appointed to recommend to all Biſhopricks, Deaneries, or other vacant Preferments in the Church, ſignifying the ſame to his Majeſty by Writing, under their Hands." See the Life of Biſhop *Burnet*, by the Editor, at the End of his Hiſtory, pag. 715.

Ingenious was the Obſervation not long ſince of a Foreign Ambaſſador, when he was informed that our Lay-Miniſters of State were ſo much concerned in the Management of the Chaplains, and the Diſpoſal of their Preferments. "It is, replied "he, like your *Fiſhmongers dealing in Brawn.*"

If Arguments of this Nature ſhall be loſt upon thoſe who ſhall ſucceed to this Truſt, it appears to me a Matter of ſuch momentous Concern (for the *Credit* of Religion, perhaps the *very Life* of it depends upon it) as to be worthy the Care of the whole Bench of Biſhops, I ſpeak this with Deference, to exert all the Influence they ſhall have with his Majeſty, and humbly to petition him to take it into his Royal Conſideration, and place it in ſuch Hands as ſhall execute it with Juſtice and Integrity. A Requeſt ſo reaſonable, ſo much for *his Honour* and the Advantage of *Religion*, and ſo agreeable to his *own* Inclinations, from ſo venerable a Body, would undoubtedly be received *with Favour* by ſo good and gracious a Prince; who is the zealous Defender of our Faith, and the ſworn Guardian of our Church.

Nor can there be the leaſt Difficulty in reſtoring that Method which our worthy Anceſtors tranſmitted to us: Which was to look out for Perſons of the greateſt Learning, Piety and Virtue in the Nation, and who have approved themſelves diligent Labourers in the Vineyard (for that is certainly the greateſt

greateſt Merit [b]) and place them on the Liſt of the Domeſtic Chaplains; and, when they are there, to reward them all for their Service in due time [c]. That none of thoſe who are *ſo near* his ſacred Perſon, *may have Reaſon* to complain of Hardſhip and Injuſtice. Which Regard is due to them on the account of their *Character*, and *the Duty* they are engaged in, both to God and the King. If they are appointed *to inſtruct* and aſſiſt him in the Way to eternal Happineſs, they have an evident Right to ſhare in the *Temporal Bleſſings* with which he is ſurrounded, according to the Apoſtle---*If we have ſown unto you ſpiritual Things, is it a great Matter, if we ſhall reap your carnal Things?* 1 Cor. ix. 11. *Let him that is taught in the Word, miniſter unto him that teacheth, in all good Things.* Gal. vi. 6.

To this Method I am recommending, an Objection hath been made, which, however *ſpecious*, carries *very little Weight* in it; which is, That were the Chaplains conſtantly preferred as Vacancies happen; ſince the Lord Chamberlain nominates to the Office, it would be in his Power to diſpoſe of moſt of the Church-Preferments in the Gift of the Crown. This, doubtleſs, is a very conſiderable Privilege, and a Truſt of great Importance; and tho' I never heard but it has been diſcharged with Honour, yet I am ſomewhat of the Ambaſſador's

[b] Hence were thoſe *London* Divines, who were eminent for inſtructing their Pariſhes, frequently made Chaplains, and afterwards promoted. Here a Biſhoprick and there a Deanery, with other Dignities, were frequently ſcattered among the City-Churches. Then did the *ſacred Vine* flouriſh, *She ſtretched out her Branches unto the Sea, and her Boughs unto the River.* But if Election Intereſt ſhould ever become the Standard of Merit, what future Expectations can *they* have of ſuch Favours, ſince they have no Vote for Members of Parliament? Nor hath that learned Body the leaſt Share in the Government, but when there is a ſitting Convocation. *Quam reſtituat Deus!*

[c] What Time that is, I preſume not to aſcertain; but half the Length I have waited, appears ſufficient to ſerve a Crown for nothing. Even a Speaker's Chaplain, who generally makes his Fortune in one or two Campaigns, would think a whole Iliad (*Decennium*) a tedious Time; what then would he think of two, and at laſt to be bilk'd of his Pay?

Opinion,

Opinion, and will not plead for the *Propriety* of it. If Abuſes ſhould happen in it, the Crown can eaſily change Hands. But let *who will* be entruſted with the Power of placing Perſons on the Chaplains Liſt, *when they are there*, they are then of His Majeſty's Retinue and Family, are under an Obligation of doing Duty for him; and, if they behave faithfully and inoffenſively, ought every one of them in their Turns, to be conſidered and rewarded. This is what Reaſon and Juſtice undeniably require,

Nemo ex hoc numero mihi non dotatus abibit. VIRGIL.

is a Motto which juſtly belongs to them.

The Matter perhaps, if poſſible, will appear plainer, if we conſider it in a lower Light. Suppoſe any Nobleman, with ſeveral conſiderable Livings in his Gift, ſhould commiſſion his Steward, of whom he had a good Opinion, to appoint his Chaplains: Would not this be eſteemed his own Appointment? Would not the Chaplains, upon Performance of Duty, in due Time be entitled to his Preferments; Eſpecially, if they have no Penſion? Would they not not have Reaſon to complain, if the Secretary, or any other Officer in the Family, ſhould be ſuffered conſtantly, according to his own Humour, to give them away to thoſe who are *no Chaplains*, and who have not the *leaſt Relation* to his Maſter's Service? Would not every Curate in the Kingdom be upon a better Footing than his Lordſhip's Chaplains? The Caſe is too evident to admit of any Debate.

In ſhort, the Whole of what I aim at is this, (and I am confident I have the Wiſhes of every honeſt Man in the Kingdom on my Side)---That Merit may be recommended to the Royal Service, and that faithful Duty *there* may meet with the Reward it is entitled to.

How would this open wide the Fountains of Science, give a new Turn to the Heads of our riſing Divines, who, inſtead

of frequenting the Levees of the Great, and purſuing Parliamentary Politics, would make their Application to ſolid and rational Studies; and endeavour to ſignalize themſelves in Learning, Virtue, and Piety? (*Alas! who ſhall live when God doth this?* Numb. xxiv. 23.) Then would our declining Church riſe again in Strength and Beauty, and become once more *the Glory* and *Support* of the Reformation. And all *other Expedients*, I am well aſſured, without this, will but haſten its Ruin. This (whatever becomes of myſelf, which is a Matter of ſmall Moment at this Time of Life) is the Scheme I am labouring to effect. And if this be not the Way to promote Religion, and the good of my King and Country, I ſhall deſpair of ever knowing what is: and whether I am ſucceſsful or not, I ſhall always contend and pray for it, and receive ſome Satisfaction in my own Mind, that I have with Zeal and Sincerity uſed my utmoſt Endeavours in ſo good a Cauſe.

I have thus freely and impartially delivered my Sentiments, and I hope too without Offence, as they are evidently calculated for the Public Good; and I have advanced nothing but what appears to me to carry Conviction with it, as contained in that Aſſertion of our bleſſed Saviour-----

The Labourer is worthy of his Reward.

And tho' the *Injuſtice* I have met with might perhaps ſuggeſt to me *theſe Conſiderations*; yet, if what I have offered ſhall contribute any thing to the happy Ends I propoſe, I ſhall rejoice at my Diſappointments, and be exceeding glad that I have been neglected.

God grant that theſe my humble Endeavours may be agreeable to his Will, and of Service to Mankind; and that my Heart may admit of no Rival to the Deſire of pleaſing Him.

AN

APPENDIX

To the foregoing

ESSAY.

THE foregoing Reflections were ſcarce finiſhed, and I was preparing the next Day to enter into my Courſe of Waiting at *St. James's*, which was uſually the firſt of *December*; when I received a Letter, dated *November* 30, 1751, from the Archbiſhop of *Canterbury*, according to the uſual Form, requiring me to preach at Court the next *Lent*. To which I returned the following Anſwer.

" *My* LORD,

" I Received the Favour of your Grace's *Commands*, and ſhall " be careful to obſerve *that* of Preaching at *St. James's* the " fourth of *March* next. I am now waiting my Twenty- " ſecond Year at *St. James's*, and before I received the Favour " of your Grace's Letter had determined to reſign the Chap- " lainſhip as ſoon as my preſent Turn ſhould expire. I would " have done it a little before, but was unwilling to throw the " Burthen of my Part of the Duty on my Brethren; that as I " had all along diſcharged it with Punctuality, ſo I might now " make my *Exit* without any juſt Complaint.

" When I have acquainted your Grace with the Reaſons of " it, I flatter myſelf, you will readily excuſe my Reſolution. " One Reaſon, I dare ſay, your Grace will ſuppoſe to be, my " having attended ſo great a *Length of Years* without receiving " the *leaſt Recompence* for my Time and Service. I cannot de-

" ny

" ny but it is. For when thoſe Preferments which are in the " Gift of His Majeſty, and which his own Chaplains have the " *firſt Right to*, are beſtowed on *others*, who cannot plead the " *leaſt Title* to them; and themſelves are ſo entirely *neglected* " *for Twenty Years together*, this is enough to make them " weary of a Service in which they find no Benefit; gives them " Diſcontent and Uneaſineſs, inſtead of Pleaſure; turns an ho- " nourable Employment into a Reproach, and marks them out " as the Objects of Scorn and Deriſion. Every one ſees what " an uneaſy Situation it is, to be placed where you think your- " ſelf *firſt Oars*, and to have the *faireſt Title* to Promotion, " and yet to be perpetually poſtponed. His Majeſty, I am " well aſſured, is a Prince of more Juſtice than to approve of " this Conduct. And would not, from his own Diſpoſition, " give any real Cauſe of Complaint to the *meaneſt* of his Sub- " jects, much leſs to thoſe who *immediately attend* upon him in " ſo *important an Office*. Why they ſhould be treated in ſo " cruel and ignominious a manner no Reaſon can be aſſigned, " but what directly tends to the Reproach of the Government " and the Ruin of Religion. I cannot but humbly recommend " this to your ſerious Conſideration as an Affair of the utmoſt " Conſequence, and what is highly worthy of your Grace's " Character and Station to endeavour to redreſs. I hope my " Zeal on this Occaſion does not out-run my Diſcretion, being " well aſſured what the Fate of this Church will ſoon be, if the " Preferments of it return not into their antient unpolluted " Channel. If I know my Heart, theſe are the Dictates of " Conſcience, without any Regard to my own temporal Pro- " motion, which at this time of Day I am not ſollicitous about. " I am at preſent in the Caſe of a Perſon who has waited ſo " long for his Dinner that his Appetite is entirely gone; and " it would ſomewhat relieve him, to be removed from the " Smell of it. I believe I ſhall have more Eaſe and Satisfaction " in my own Mind, when I have reſigned this Office, and cut

" off all Expectation, than if I ſhould continue in it for farther
" Diſappointments.

" Another Reaſon is, that I am now approaching the Date
" which the Pſalmiſt long ago obſerved for the Period of hu-
" man Life, (being of the ſame Year with my Royal Maſter,)
" and as Age advances, I perceive the Infirmities of it (which I
" heartily wiſh his Majeſty free from) coming powerfully upon
" me, inſomuch that I fear I ſhall not be able any longer to
" diſcharge my Office with Reputation. As I *read*, I at the
" ſame time *feel* every Sentence of the Twelfth Chapter of *Ec-*
" *cleſiaſtes---The Keepers of the Houſe begin to tremble, the*
" *Daughters of Muſic are brought low, the Grinders ceaſe becauſe*
" *they are few, thoſe that look out of the Windows are darkened.*
" What inimitable Touches are theſe? How do they every
" Day more and more delineate a Perſon acting his laſt Part
" on this tranſitory Stage? It appears therefore high time for
" me to retire from the Buſtle of the World, and to have no-
" thing more to do than *to commune with mine own Heart*, and
" to prepare for that Seaſon when the *Duſt ſhall return to the*
" *Earth, and the Spirit unto God that gave it.* If I may be
" allowed to quote a Heathen Poet, after one in reality ſo di-
" vinely inſpired, it ſhould be in theſe Lines:

" *Eſt mihi purgatam crebrò qui perſonet aurem,*
" *Solve ſeneſcentem maturè ſanus equum, ne*
" *Peccet ad extremum ridendus et Ilia ducat.* HOR.

" Which I ſhall tranſlate as well as I can.

" Oft in my Ear is this Advice inſtill'd,
" The Steed you ride with Pleaſure o'er the Field;
" When Age with Cramps his jaded Limbs ſhall ſeize,
" Timely diſcharge to Liberty and Eaſe;

" Leſt

" Leſt, wanting Wind, he founder in the Chace,
" And end a Stage of Honour in Diſgrace.

" Upon theſe Accounts I intend the executing this Command " of your Grace ſhall be the laſt Duty I perform at Court.

" I hope your Grace will pardon my thus opening my " Mind, and repreſenting theſe Sentiments and Reſolutions " with ſo much Freedom before you. As I eſteem you my " particular Friend, I ſhould be ſorry, upon any account, " to give you the leaſt Offence. Being deſirous to approve " myſelf on all Occaſions, with the greateſt Reſpect,

" My Lord,

" *Your moſt dutiful,*

" *and obedient Servant,*

Acton, *Dec.* 26, 1751.

" Edward Cobden."

This Letter his Grace favoured with a very obliging Anſwer, written all with his own Hand.

After the Performance of this Duty my Intention was immediately to have reſigned my Office. But the Perſuaſions of ſome worthy Friends prevailed with me to defer it ſome Time longer. On *November* 23d, 1752, which was the firſt Opportunity I had after his Majeſty's Return from *Hanover*, I delivered this Writing into his Hands.

To

To the KING.

Preſented on *November* 23, 1752.

"*SIR*,

"I Have now for above Twenty Years had the Honour to attend Your Majeſty, as Chaplain; in all which Time I "have diligently and faithfully diſcharged the Truſt, but have "not been ſo fortunate as to receive any Recompence for my "Labour; while others, who could plead no Title, and "have performed no Duty, have carried off the Reward. "This appears the greater Hardſhip, as Your Majeſty's Juſtice, "in all other Reſpects, is ſo conſpicuous: Yet even this I "ſhould not have mentioned, did it not concern Your Honour "and the Glory of Him by whom Kings reign. As I am now "ſo far advanced in Life, that I can be of little Service either "to Your Majeſty, myſelf, or others, I hope You will par-"don me, if I reſign an Office, which I fear I ſhall be no lon-"ger able to execute; eſpecially when I affirm it is not for "want of Affection to Your Perſon or Government; and that "when I ſhall be no longer Chaplain, I ſhall always pray for "Your long and happy Reign, and continue Your Majeſty's "moſt dutiful and loyal Subject,

"EDWARD COBDEN."

The ſame Afternoon I reſigned my Warrant for Chaplain, into the Hands of the Lord Chamberlain; and at my Return Home, writ down the following Lines.

Hence

Hence diſengag'd from earthly Views,
To Realms eternal point thy Flight,
Where the grand Syſtem Fools accuſe,
Will ſhine throughout adjuſted right.

Thus ſcatter'd Features of a Face,
Appear confus'd without Deſign:
A Mirror on the Canvas place,
All Parts in true Proportion join.

With humble Gratitude content,
Nor Riches, nor Advancement crave:
Sufficient are the Bleſſings lent,
With Decency to reach a Grave.

Fond Mortal, from Complaint refrain,
Supply'd by Heav'ns indulgent Love,
Bravely thy Character ſuſtain,
And with new Graces Life improve.

Beyond thy Wiſh, a full reward
Will crown thy Diſappointments here;
Vouchſafe at preſent, gracious Lord,
A chearful Mind, and Conſcience clear.

The CONCLUSION of the ESSAY.

A LET-

A LETTER to a very young LADY, containing ADVICE, proper for all MISSES.

Tragicomica moles. MUSCIPULA.

PREFACE.

A Letter in Rhime from a little Miſs to the Author, gave Occaſion to the following Rhapſody. Two Years had elapſed without his taking any Notice of it. The Young Lady, he was informed, expreſſed ſome Reſentment for this Neglect; as every one muſt allow, She had ſufficient Reaſon. Upon this He determin'd, when at Liberty, to endeavour to gratify her. This Winter his Eyes being much out of order, which unqualified him for reading, and at the ſame Time, gloomy Reflections on his Troubles crouding in upon him, he had an Inclination to try whether he cou'd not ſomewhat alleviate them, by making them the Subject of a little Drollery, as the Sting of the Tarantula is relieved by a Fiddle. The Agreeableneſs of his innocent Correſpondent contributed not a little to the enlivening his Thoughts. In order to ſave his Eyes, he wrote a great Part of it by taking them off from the Paper, and in a manner, blindfold.

He had little Intention of making ſuch a Trifle more public. But upon a Review, conceiving ſome Sentiments contained in it might, at this Juncture, be of real Service, and that other young Ladies might poſſibly receive ſome Inſtruction from it, an honeſt Zeal incited him to venture it further abroad. He ſucceeded in his firſt Intention of relieving his own Mind, by the Compoſition, whether he may do ſo in entertaining and benefiting thoſe of others by the Publication, the Iſſue muſt be left

left in his Hands, who diſpoſes all things for the beſt. Endeavours under Providence, are in our own Power, but Succeſs is not.

In it he makes an Apology to the Lady for his long Silence, by recounting firſt the Loſſes and Diſappointments he has met with in his Eſtate; and next his bodily Misfortunes and Diſaſters; with ſome pious Reflections on his Deliverance out of them. Whether ſuch a Mixture may be ſtrictly agreeable to the Rules of Criticiſm, is of no Conſideration with him, when the Proſpect of doing good is before him. *Utile dulci.* Improvement and Delight is his Scheme: which he endeavours to execute to the beſt of his Power. But the Former he hopes will be always his chief Concern. He has endeavour'd to throw what Humour he cou'd into it, where he thought the Subject capable; and where it was not, to mingle uſeful Advice and ſerious Reflection. By way of Concluſion he gives the beſt Directions he cou'd think of to the young Ladies for their Conduct and Behaviour; which he delivers in a plain, familiar, and didactic Style, in Imitation of ſome of the Greeks called the Minor Poets. This being a Sort of proſaic Poetry, which admits of ſome Liberty, *Sermoni propior*, the Author was not very ſollicitous about the exact Meaſure.

To Miſs C. M. at *Loſely*, *May* 10, 1749.

I.

ENtertaining Miſs *Conny*,
Whenſoe'er I think on Ye,
My Neglect I ſeverely accuſe;
Your Epiſtle ſo clever,
That to anſwer I never,
Yet invited the favourite Muſe.

II.

But Misfortunes of late,
So embarraſs'd my State
As to leave me for rhiming no Leiſure;
Elſe a Lady ſo fair
Had engag'd my firſt Care,
To indulge in my own for her Pleaſure.

III.

An unlucky Embargo
Stopt our Portmantua Cargo,
In our Travels to *Teagueland* the witty [a];
Choiceſt Gowns, Sermons, Linnen,
Products all of hard ſpinning,
Became Prize to relentleſs *Banditti*.

IV.

To no Purpoſe a Guard
Void of Thought was prepar'd,
And a Guard without Thought is no wonder [b]:
Since a capitol Gooſe,
Was eſteem'd of ſuch Uſe,
That her Cackle preſerv'd it from Plunder.

[a] *May* 3, 1747.

[b] A Place in the Coach was hired for the Maid to take care of it, who neither ſaw it, nor enquir'd after it thro' the whole Journey.

V. My

V.

My diſconſolate Wife,
The Support of my Life,
Loſt her Handkerchiefs curiouſly wrought,
Mantuas, Cambricks, and Laces,
Nicely ſmooth'd in their Places,
The Expence of much Treaſure and Thought.

VI.

Stript of all by ſuch a Trick,
In the Land of St. *Patrick*
How cou'd She with Courage appear?
Till the Looms of * *Eblane*
With Stuffs decently plain
Had on Credit recruited her Gear.

VII.

Few ambitious of Dreſs,
Cou'd have ſtood this Diſtreſs,
In her Finery totally undone:
Scarce a Friend cou'd ſuppoſe
Till he view'd her ſnipe Noſe,
'Twas the Arch-Deacon's Lady of *London.*

VIII.

This afflicted her Mind
As Reſpect was deſign'd,
To the learned Arch-Biſhop our Hoſt:

* Dublin.

Who for free-hearted Ends,
Gave us Honour with Friends,
As deſerving as *Europe* can boaſt.

IX.

Scarce to *Action* return'd,
While our Loſſes we mourn'd,
We were ſummon'd at Diſtance to roam,
For a B——expir'd [a];
Our Attendance requir'd;
While he ſolemnly reach'd his long Home.

X.

By Deſcent as next Heir
I expected ſome Share
Of the Lumber he cou'd not off carry:
But a canting old Crib,
Who demurely cou'd Fib,
(Well-a-day, why did poor *Billy* marry?)

XI.

This grave ſanctified Dame,
With D——Vellum of Fame,
To their Cabinet citing One more
Whilom cook'd up a W——
For inſenſible *Bill*
And made all his Treaſure ſecure.

[a] *October* 26, 1747.

XII. By

XII.

By this triple Alliance
Law was ſet at Defiance,
[b] The landed Inheritance p———d,
[c] The H——— M—n made a S——e
To bamboozle the Heir
Of Pounds in his Pocket ſome hundred.

XIII.

Time in golden Remains,
Such an Inſtance contains,
When a Queen Sons of *Belial* employ'd,
When the Monarch was teaz'd,
And the Vineyard was ſeiz'd,
And brave *Naboth* unjuſtly deſtroy'd.

XIV.

My two [d] Stewards of late,
Snatch'd away by ſwift Fate,
Who collected my Tithe for ſome Years,
Left Dependents behind
Who ſmall Subſtance cou'd find,
Tho' wretchedly deep in Arrears.

[b c] Two Farms, One called *Old Haſlemere*, the Other the *Half Moon*.
[d] One in 1748, the Other in 1749.

XV. Theſe

XV.

Theſe and other like Loſſes
Diſappointments and Croſſes,
Not two Thouſand Pounds can repair;
Thus the Riches are flown
Which I fancy'd my Own,
On the Wings of an Eagle in Air.

XVI.

What enhances my Caſe
As reflecting Diſgrace,
And wou'd work up a Stoic to rage, is
That at Court Twenty Year
Faithful Duty with Care
Has hitherto met with no Wages.

XVII.

For my Labour no Boon,
But a ſcurvy Lampoon [e]
To revile Perſeverance in Duty;
[f] When I counſell'd the Fair
To make Virtue their Care,
And appoint her the Guardian of Beauty.

XVIII.

While in mournful Review
My ſad Tale I purſue,
I entreat You no Tears may ariſe:

[e] Court Ballad. [f] Sermon at *St. James's*, *December* 11, 1748.

'Twere

'Twere great Pity a Storm
Shou'd eclipſe, or deform
That bright Pair of Planets your Eyes.

XIX.

By a Tumble laſt Year [c],
In deſcending the Stair,
Two Ribs were untowardly broke,
In the Confines of Death
I lay panting for Breath,
With ſmall Inclination to joke.

XX.

Swaddled up very tight
In ſo woful a Plight,
I wou'd gladly like *Adam* have doz'd,
But no Slumber wou'd ſpread
Balmy Dew on my Head,
'Till the Side again tenderly clos'd.

XXI.

E're this Grievance reliev'd,
Had the Surgeon repriev'd
New Perils my Motions attend,
When around us Fate plies
Magazines in Diſguiſe,
What Caution can Mortals defend?

[c] *January* 12, 1748.

XXII. For

XXII.

For in mounting my Steed,
With Diſpatch to proceed,
To the *Villa* for wholeſomer Air;
Lo! the Saddle turn'd round,
Brought me headlong to Ground
To Spectators a Scene of Deſpair.

XXIII.

Had the Sides of the Horſe
Been brac'd up with that Force
As lately were thoſe of his Maſter,
The Girt carefully ſtrain'd,
Had its Poſture maintain'd
And prevented this woful Diſaſter.

XXIV.

Almoſt blind the right Peeper
Made its Fellow turn Weeper,
The Gnomon beat flat as a Flounder,
The Phyz ruefully batter'd,
The whole Head ſadly ſhatter'd,
As if *Vulcan* had ſplit it aſunder.

XXV.

Wonder not, when I tell,
This Cataſtrophe fell
Near the Door of my generous Friend *Sands*,

That I ſoon found Relief
To my Bruiſes and Grief,
From the Balſam of his healing Hands.

XXVI.

The ſharp Anguiſh ſoon over
I new Firmneſs recover,
Thus *Atrides*, the Muſe can aſſure Ye,
By *Machaon* touch't ſound [a],
Of a languiſhing Wound,
Re-enter'd the Camp with freſh Fury.

XXVII.

Thus with Quickneſs and Eaſe [b]
Crumbled Curds join in Cheeſe,
Thus Glew wainſcot Fragments replaces,
Thus the Ladies repair
With white Lead China Ware,
With Red their crack't Time batter'd Faces.

XXVIII.

Lo! kind Nature produces
Stores of Balſamic Juices,
To relieve the Complaints of frail Man.
Elſe this Cottage of Clay
Mould'ring ſoon to Decay,
In a Point might diminiſh our Span.

[a] See *Pope's Homer*, B. iv. Ver. 250. [b] See the Same, B. v. Ver. 1114.

XXIX.

May its all gracious Sire,
A due Temper inſpire,
To reflect on the Gifts he beſtows.
May the Time kindly lent
Be with Gratitude ſpent,
In a faithful Diſcharge of my Vows.

XXX.

When black Tempeſts of Care
Cloud our Lives with Deſpair,
Let our Thoughts o'er Mortality ſoar:
Where the Fountain of Day
Scenes of Bliſs will diſplay,
And our Sun without Shadow reſtore.

XXXI.

Let us Reptiles of Duſt
On his Providence truſt,
* Whoſe Alarms yet with trembling are felt,
Whoſe Omnipotent Sway,
Rocking Empires obey,
Whoſe Frown can the Univerſe melt.

XXXII.

Thus, Fair Nymph, my ſad Story
Laid ſincerely before Ye,
I hope will paſt Silence excuſe:

* Two Shocks of an Earthquake on *Feb.* 8th, and *March* 8th, 1749.

For what Mortal oppreſt,
With ſuch Weight on his Breaſt,
Cou'd think of addreſſing the Muſe?

XXXIII.

To a Lady ſo nice,
May I tender Advice
Well becoming a ſerious Divine?
Not a compliment Writer,
Who in queſt of a Mitre,
Wou'd his Freedom of Judgment reſign.

XXXIV.

Pious Leſſons enjoin'd
Claim Attention of Mind,
And a Voice with Propriety clear,
For a Tone the Senſe wounds,
And Reſemblance of Sounds,
Will offend a diſtinguiſhing Ear.

XXXV.

Since ſo tranſient a Date,
Is allow'd us by Fate,
Let the Needle void Moments employ:
But with Stitches too fine
Plan no [d] *Kneller's* Deſign,
Leſt the Sight it untimely deſtroy.

[d] Like Miſs *Griffin's* Picture of King CHARLES IIt. in Needle Work.

XXXVI.

Let not Plays or Romances,
And ſuch Air-Caſtle Fancies,
Too warmly your Paſſions engage,
Leſt your Judgment they cheat,
Puff you up with Conceit,
The Prude or Coquet of the Age.

XXXVII.

Tho' like *Sappho* you write
What the Muſes endite,
Think the Talent not ſmall to be able,
To embelliſh with Art
No expenſive Deſart,
And agreeably furniſh a Table.

XXXVIII.

Ridicule ſeldom ſpares
Nymphs who rival the Airs,
Of fantaſtical Ladies from *France*.
But each Motion gives Pleaſure
When with Eaſe and true Meaſure,
By the Graces attended You dance.

XXXIX.

Let your Looks be ſerene,
Be with Elegance clean,
But regard not the Tinſel of Dreſs:

What

What is gracefully neat
Suits your Age and Eſtate,
Will both Fancy and Judgment expreſs.

XL.

At your Toylet and Glaſs
Let not whole Mornings paſs,
Why ſhou'd Trifles engroſs all your Head?
Truth and Virtue maintain;
With Devotion not vain,
And without Affectation well bred.

XLI.

I ſuſpect little Ill
In grave Whiſk or Quadrille,
When Friends and long Evenings conſpire,
But abroad ſeldom roam
To a Rout or a Drum,
Nor Diverſions with Fondneſs require.

XLII.

May the innocent Fair,
Public Breakfaſts forbear,
As Deſtroyers of Thinking and Time,
Maſquerades are deſign'd
To deprive the young Mind,
Of all Virtue and Shame in its prime.

XLIII. When

XLIII.

When you tread the great Stage,
In a more advanc'd Age,
After *Whitfield* or *Foſter* ne'er gad:
To their own Pariſh Steeple
Lead the well meaning People,
Nor encourage their Zeal to run mad.

XLIV.

Promis'd Grace with Succeſs
Peace and Order will bleſs,
Shou'd the Preacher afford little Pleaſure,
Excellent Prayers at leaſt
Will a Soul devout feaſt,
You may * *Tillotſon* read at more Leiſure.

XLV.

Be your Conduct ſincere
And let Charity ſteer,
This will Triumph thro' Ages to come.
When endow'd with this Grace,
What ſound Mind can embrace
The inhuman Religion of *Rome?*

XLVI.

Wou'd you act your Part well,
And accompliſh'd excell?
Keep your Mothers Example in View;

* Or Dr. *Calamy*, Dean *Young*, Biſhop *Smalridge*, Biſhop *Atterbury*, Dr. *Rogers*, Mr. *Stephens*, &c. Theſe are mentioned as proper for a Lady's Library.

Her

Her Inſtructions attend
As your faithful beſt Friend,
Her Graces and Virtues purſue.

Then the Men of Diſcretion will ſoon be at Strife,
Who ſhall charming Miſs Conny *engage for her Life.*

Having recited to you a diſmal long Story in Verſe, give me leave to cloſe it with a ſhort one in Proſe. A little Nymph whom an Acquaintance of mine inform'd me of, had with great Pleaſure and Attention, read over the tragical Hiſtory of *Tom Thumb*. Her Mother ſoon after carried her to Church on the 30th of *January*. When the Preacher enlarged much on the Sufferings and Misfortunes of the Royal Martyr. *Miſs*, upon her Return Home with a deep Sigh, utter'd this melancholy Reflection. Sure nobody ever ſuffer'd ſo much as King *Charles* and *Tom Thumb*. I wiſh Miſs *Conny* may not ſay with as heavy a Heart, ſure nobody ever ſuffer'd more than *Tom Thumb* and this Letter Writer. Unleſs *Betty Canning*, or perhaps, the Lady of the *Red Riding Hood* in Mother *Gooſes* Tales, whoſe ſorrowful Hiſtory I remember once excited your Pity.

An ODE on E. C. alias CLARISSA exemplified.

HAIL! injur'd Maid, the Path divine
Of Virtue ſtill purſue,
Let one Example brightly ſhine
To ſhame a helliſh Crew.

How

How big with Scandal are Mankind,
When one ſo clear of Blame,
* For Chaſtity, to Death reſign'd,
Is murder'd in her Fame?

Yet Steddineſs on Honour's Side
Aſks no myſterious Art,
The meaneſt Slave with Grace ſupply'd
May act a faithful Part.

May Providence her Conduct guard
In each important Strife,
And a clear Conſcience find Reward
Thro' ev'ry Stage of Life.
Adorn'd with Virtue's matchleſs Charms,
Much happier is her Fate,
Than if ſhe fill'd a Monarch's Arms,
Firſt Concubine of State.

Ye Friends, whom kind Compaſſion draws
To ſcreen her injur'd Youth,
Perſiſt to vindicate the Cauſe
Of Innocence and Truth.
Should theſe by Perjury and Spite
Find cruel Treatment here,
The great Aſſize will ſet all right,
And human Errors clear.

* Confin'd and ſtarv'd within an Ace of her Life.

Mercy

Mercy with Juſtice, then combin'd,
Will fill the gracious Throne,
And Crimes *not wilful*, of Mankind,
Will be determin'd *none*.

The Sov'reign Lord of Heaven and Earth
Thus ſoftens boundleſs Power;
Ye puny Gods of mortal Birth,
Him copy and adore.

The Author being fully convinced, upon *good Grounds*, of that Side of the Queſtion here eſpouſed, thought it a Duty owing to Truth and Juſtice, to declare his Sentiments to the World.

May we be candid in our Cenſures of others, and faithful when we are tried ourſelves!

N. B. This was ſent to the Preſs before a *certain Refutation* appeared, which has cleared up this Affair ſo well, that I am perſuaded all impartial Readers are of the ſame Opinion.

On Miſs GRIFFIN's work'd Picture of King CHARLES I.

WHAT Colours charm us with Surprize,
By which Good CHARLES revives?
With Nature ſelf the Needle vies,
And almoſt Thinking gives.

The curious Maid immortal grows
Thus blending Light and Shade,
Since to her Fingers Fate allows
To weave the Vital Thread.

A Piece in ſuch Perfection fram'd
Had matchleſs *Kneller* known,
The feebler Pencil he had blam'd,
And own'd his Art outdone.

Yet mimic Charms of Work or Paint
Will fade while we review;
The Glories of the martyr'd Saint
Will bloſſom always new.

Pallas with Envy had ſurvey'd
A Web ſo juſtly fine,
Tho' praiſing in the loyal Maid,
So pious a Deſign.

A gracious King by Rebels kill'd
'Twas glorious to reſtore,
Yet Mortals ſo divinely ſkill'd
[a] *Minerva* never bore.

[a] See the Story of *Arachne*. Such were the Deities of the Heathen: *Minerva* the ſecond, if not the firſt of them, was envious, revengeful, cruel.

To

To Dr. Sandys, 1740.

WHILE Numbers of the Great and Fair
Are zealous to engage your Care,
And you employ'd Mankind to ſave
Still reſcue from the Womb or Grave.
Againſt your Fame let *W——D*
With inoffenſive Malice plod.
Let Bunglers, whom inſtead of Fees,
Or Bacon or ſham Buttons pleaſe,
When Buſineſs flags and Patients fail,
At Merit, which they envy, rail.
This is in them a venial Crime,
Who know no better uſe of Time.
Their Slander we a Virtue name,
Who murder, when they don't defame.

On a Consultation of Physicians.

THE Phyſicians in grave Conſultation were met
To preſerve the good Queen, and to take a good Whet,
After ſolemn Debate, 'twas agreed by the Board
That a ſpeedy Purgation wou'd Succour afford,
And his Name ſhou'd for Ages by Time be enroll'd
Who cou'd rummage her Trunk of the Baronet Gold.

But with all their Preſcriptions and Trials of Art
So remote from a Stool they cou'd ſcarce raiſe a Fart;
Tho' they ply'd at each Entry, Cathartics full ſtore,
Not a Turnkey of *Galen* cou'd open the Door,
Too eagerly crowding block'd the Paſſage the more.
Not the great Quack of *Norfolk* in this woful Diſtreſs,
Who had purg'd the whole Kingdom cou'd ſuccour his Miſtreſs.
Till a Doctor was ſummon'd, whom *Phœbus* deſign'd,
To relieve wretched Mortals before and behind.
Says this Leach to the Queen, if your Majeſty pleaſe,
Since a merry Bumfiddle will give you ſuch Eaſe,
Let me with my Hautboy to the *Poſtern* advance,
I'll engage all your Puddings will take a Rope dance.
It's Strains are ſo moving, and it's Muſic ſo mellow,
I defy all Bagpipers to finger its fellow.
Two or Three Rigadoons will your Anguiſh relieve,
They may ſmell it or taſte it who will not believe.
For the Scent of the Powder, 'tis twenty to one,
But will circulate wide, when you clean an old Gun.
His Hautboy he play'd on and it anſwer'd his Word,
The Advice of the Reſt was not all worth a T——

The

The BITER Bit.

WHY ſhou'd the roving Peer diſdain
To make his own for ever,
Juſt wafted o'er *Hibernia's* Main
A Nymph ſo wond'rous clever?

She'll not diſgrace with Blood too mean
A Race tho' well deſcended,
With Virgers was her Uncle-Dean
In Dignity attended.

'Tis much beneath a noble Station
With ſanguine Hopes to warm her,
Only to pleaſe a Britiſh Paſſion,
Then leave the blooming Charmer.

Cupid, as full of Wiles, reſenting
Such Snare deſign'd the fair one,
From Ambuſcade ſly *Hymen* ſent in
To fix the luſcious Baron.

Hymen a bitter ſweet old Grig
Snatcht up his flaming Taper,
Vow'd if his Honour took a Jig,
That he ſhou'd pay the Scraper.

Thus *Mulciber* did *Mars* environ
The *Cyprian* Dame enjoying,
He coop'd them in a Cage of Iron
As they were ſweetly toying.

The Queen of Love in Toils enclos'd
Look'd beautifully leering,
The Bully ſtorm'd to be expos'd
A Butt for public Jeering.

So Hornets clad in Arms compleat
Like Warriors treated by all,
Pay dearly for their Honey Treat
When ſtruggling in the Vial.

Pleas'd with the Iſſue of his Plot
Aloud old *Vulcan* chuckled,
To vex his Dear, he valu'd nought
How he proclaim'd the Cuckold.

Bacchus roar'd Catches o'er his Bowl,
While *Mercury* cut Capers,
Thro' all *Olympus* not a Soul
Was then confin'd by Vapours.

Phœbus of this a Ditty made
Tranſcrib'd in laſting Pages,
Which by his darling Bard conveyd
Has charm'd ſucceeding Ages.

This only Difference lies the Caſe in;
Mars Vulcan's Bed polluted,
His Bride for Concubine embracing
The Peer himſelf cornuted.

Then fragrant Sir careſs the Dame
That will exactly ſuit ye,
Who doubly arm'd for Conqueſt came
With Stratagem and Beauty.

Let *C——— Hall* ſurvey her Charms
Sweet Infants liſp their Daddy,
Believe there's Pleaſure in her Arms,
Tho' ſhe's your lawful Lady.

To ſalt a HAM. To the LADIES at *Ruſhden.*

YE Virgins who divide your Time
Betwixt good Houſwifry and Rhime,
Attend, while ſagely I endite
What may give Profit and Delight.
When from the Chine the ſolid Joint,
Is ſever'd by the fatal Point,
" Let *Suſan*, negligent of Art,
" Rub with plain Salt the ſkinny Part.
" Beat of Salt Petre Ounces two
" From ſolid Ice to ſofteſt Snow.

" Of

" Of Sugar mix an equal Weight:
" Theſe o'er a briſk, but quiet Heat,
" Stirr'd often till her Fingers glow
" All o'er the fleſhy Plain beſtow;
" But there with moſt Profuſeneſs ſpill,
" Where moſt it riſes to a Hill.

Were after Whipping this apply'd
Diſcreetly to a Lad's Backſide,
(As once our hoſpitable Grannums
Firſt flead, then pepper'd o'er their Gammons,)
The ſweetly penetrating Tart
Wou'd make his roſy Haunches ſmart.
Depend on't, if he does not ſtir,
'Tis fruitleſs to employ the Spur.
The Pig no more perceives the Pain
Than *Cromwall* hang'd in *Charles's* Reign;
For did this give his Heart the Ake,
The ſympathetic Snout wou'd ſqueak;
That *Sue* in Pity wou'd forbear,
And leave half done the ſavage Care.

" When *Sol* has twice with roſy Head
" Survey'd and waſted what was ſpread,
" Of poignant Bay Salt, Ounces four
" On the diſſolving Nitre ſhow'r
" This Article, a Week expir'd,
" Repeat, there's Nothing more requir'd.

" At

" At Fortnight's end, without a Joke,
" It dangling may receive the Smoke!
Shou'd your Diſſector ſlit by chance
The Handle with his [b] better Lance;
Your Seaſoning freely there apply,
Elſe 'twill in Spring invite the Fly,
And nouriſh Legions e'er *July*.

When Virgins you hereafter wed,
And Bantling crowns the ſacred Bed;
Beware the Pork be duly boil'd,
Elſe all your Care and Trouble's ſpoil'd.
Better the Cake unbak'd you mourn,
You'll almoſt wiſh the Boy unborn.
[c] A Ham preſerv'd by this Receipt,
Will twelve Months hence adorn a Treat;
Nay longer, or I'm much miſtaken,
Thus Ladies may preſerve their Bacon.
But if in purer poliſh'd Verſe
Theſe humble Rules you ſhou'd rehearſe,
Tho' Millions ſhou'd with Freedom taſte,
One Ham will endleſs Ages laſt.

[b] A Butcher as famous for bleeding Men, as killing Pigs.
[c] Having this Receipt given me by an excellent Houſewife, I am perſuaded we may ſubſcribe, *probatum eſt*, at the Bottom. How ſuitable the poetical Garniture may be to it, I cannot anſwer. Tho', if I am not miſtaken, a Ham is ſometimes ſerv'd up with Bay Leaves.

For not *St. Alban's* e'er cou'd boaſt,
(Tho' *Humphry* lie embalm'd with Coſt,)
Pickle, whoſe Virtue may compare,
With Wit immortal from the Fair.

On a favourite CAT, which died *March* 11, 1715. Æt. 15.

FArewell poor *Spot*, whom all that knew deplore,
Few Cats liv'd happier, none cou'd merit more.
Sweetneſs of Temper vy'd with Tabby Charms;
Except for Foes ſhe ne'er unſheath'd her Arms.
No Puſs of *Whittington's* immortal Breed
Her Beauty and good Manners cou'd exceed.
Early and late ſhe rang'd the Barns for Game,
Huge *Norway* Rats fled trembling where ſhe came:
And when a Prize her Stratagems had gain'd,
Her Friends at Home the Combat entertain'd.
All Pantry Pirates ſoon receiv'd their Doom,
She from a Kitten ne'er perfum'd a Room.
For Decency and Diligence admir'd,
All loſt a Favourite when poor *Spot* expir'd.

On a STRUGGLE for a BISHOPRICK.

THREE notable Clerks to the *Mitre* aſpire,
For Merit conceited is ſtill puſhing higher;
Dean *G*——, Dean *M*——, and *G*——Prebendary,
What Pity that Two of the Three muſt miſcarry!

The

The Foremoſt, deſign'd for a Coll'nel in Buff,
At Men of more Learning can ſwagger and huff.
The next like a Spaniel can flatter and fawn,
And wou'd lick up your Spittle, to come at the Lawn.
But the Hindmoſt will catch it as ſure as a Gun,
Since both their Perfections are center'd in One.
Cou'd *Congedelires* from the Sceptre impart,
To the Head Erudition and Grace to the Heart;
Search the whole Tribe of *Levi*, the Kingdom around,
A fitter Triumvirate cou'd not be found.
May the King live in Honour the Church riſe in Glory,
Sleep for ever Diſtinctions of Whig and of Tory,
May Men of true Worth, who their Charges attend,
Whoſe Hopes on no preſent Advancement depend,
Who their Lives and their Flocks are for ever improving,
Whoſe Heads no Ambition excites to be roving;
May ſuch to the *Mitre* be call'd by their Merit;
Whoever ſollicits deſerves not to wear it.

To Mrs. RONDEAU in *Muſcovy*, *Oct.* 6, 1736.

GOOD Madam, if in foreign Climes
You Leiſure have for *Britiſh* Rhimes,
Kindly receive, inſtead of News,
Theſe Tributes of a doggrel Muſe;
Which nought beſide can recommend,
But coming from a faithful Friend,

In whom not Diſtance has effac'd
The Memory of Favours paſt.

Britannia's Sons with Pleaſure hear,
That *Ruſſia's* Queen conducts the War
Againſt the *Turk* with ſuch Succeſs;
May Heav'n her Arms and Counſels bleſs,
Until She pull with Triumph down
The haughty Sultan from his Throne;
That Throne, ſo deeply dy'd with Guilt
Of Chriſtian Blood profuſely ſpilt.

But Tidings of the diſmal Fate
Of *Peterſburgh* our Joys abate.
Where Flames, from ſecret Sources fed,
Such Deſolation round 'em ſpread,
That Palaces and ſacred Spires,
With Streets magnificently gay,
Conſum'd by unrelenting Fires,
In one promiſcuous Ruin lay.

When fatal Danger rag'd ſo near,
I with Impatience wait to hear;
My Friend was then exempt from Fear.

To gratify a fond Deſire,
Without Offence may I enquire

Near *Wolga* how you ſpend your Days?
Do Balls, or Operas, or Plays,
Your vacant Intervals engage,
And Cares for native Soil aſſwage?
Or can you leiſure Seaſons fill
With chearful Parties at Quadrille?
Or chuſe you to adorn the Court,
Where all the Great and Fair reſort?
For ſure a Lady ſo polite
In ſome Amuſements muſt delight.
I know your well-inſtructed Mind
To Piety and Books inclin'd;
Yet Life wou'd ſlowly creep away,
Shou'd Mortals always read and pray.
We ſometimes muſt the Bow unſtring,
To give it a more vig'rous Spring.
Yet this Advice take from a Friend;
When we approach our Stage's End,
And the Accounts of Life ſhall caſt,
Of all the Moments that are paſt;
Thoſe We to Piety and Virtue give,
Are thoſe alone in which we live.
Thoſe only will the Teſt endure,
And Bleſſings in Reſerve ſecure.

But

But why this ſerious formal Cant
To you, who no Inſtruction want,
And I, inſtead of Letter-writing,
Am a dull Homily enditing.

Fain wou'd I animate my Style
With ſomething that might raiſe a Smile.
But numerous Winters o'er my Head
Paſſing, ſuch Havock there have made,
With Snow have ſilver'd o'er it's Locks,
And rob'd the Inſide too of Jokes,
That I like coſtive lap Dogs ſtrain
For theſe dry Squeezings of the Brain.

Then, what's enough to make one grave,
Long ſince I've been a wedded Slave.
Compleat is my *Czarina's* Sway,
And I implicitly obey.
For Spite of Oppoſition ſtill
Woman I ſee muſt have her Will.
And yet in her I fondly find,
The Graces center'd of her Kind.
But Charms of Empire and Command
Are what few Angels can withſtand.
Whene'er my Goddeſs takes the Field,
What can a Mortal do but yield?

Her

Her pleaded Reaſons are ſo ſtrong,
They ſoon convince me, I am wrong.
You'd ſplit your Sides cou'd you conjecture,
My Figure at a Curtain Lecture.
Yet She conducts it with that Art,
Compliance ſeems alone her Part.
At firſt not thoſe beneath her Care
Perceive the leaſt of the grey Mare.
Thus in a Watch the Spring unſeen
Gives Motion to the whole Machine.
Thus Deities Poetic ſhrowd
Their Management behind a Cloud.
Shou'd her Deſigns be warmly bent
On ſomething far from my Intent,
She'll all her batt'ring Engines try
To bring my Judgment to comply.
Entreaty, Snipſnap, and Fondawdle,
Now picquant Sawce, now ſugar'd Cawdle.
In ſhort her Mind can never reſt,
Till, 'tis extorted from my Breaſt.
Then my Commiſſion ſlyly pleads
To what her Inclination leads.
Orders are publiſh'd out of Hand,
This is the Doctor's ſtrict Command.
When he no more commands, poor Soul!
Than Monarchs when their Minions rule,

When

When Mandates iſſue from the Throne
To thoſe, who fill it, ſeldom known.

So Punch, when on a rural Stage
His mimic Airs the Crowd engage,
With bluſtring Majeſty appears
Engroſſing all their Eyes and Ears;
While he, who rules the jolly Log,
Behind the Curtain ſtands incog.

My Rent, by tardy Tenants paid,
Is to her inſtantly convey'd.
If by ſome hymeneal Job
A Guinea ſlips into my Fob,
It can't eſcape her prying Eyes,
She ſoon extracts the ſhining Prize;
Tithe of its Tithe to me allows,
Like Farmers in their Dues for Cows.
With a poor Modus I'm ſupply'd,
Barely for Charges when I ride.
Her Tongue that never fails to charm,
Perſuades me Gold wou'd do me Harm.
" Gold might invite blood-thirſty Robbers,
" Or tempt to wicked Whiſk and Swobbers.
" What ſhou'd I do with wretched Pelf
" But juſt refreſh my Horſe or Self?
" A Quart of Oats, a Gill of Wine
" Include my whole Demands for Coin.

" Theſe

" Theſe are my chief Expences known,
" If more, they're what I dare not own.
Convinc'd by Arguments ſo proper,
I meekly pocket up my Copper.

Now to the Point,—Can he write Catches,
Who's thus controul'd and under Hatches?
Can Humour by the Bard be ſhown,
Who hardly calls his Soul his own?
Can *Chanticleer* exalt his Note,
And clap his Wings, and ſtretch his Throat,
When creſt-fall'n, in a Coop confin'd,
And hen-peckt, till he's almoſt blind?

Beſide, what makes my Courage droop,
And ſets my Fancy too at ſtoop,
The faithful Partner of my Bed,
Now by ſeptennial *Hymen* led,
Was never (with Concern 'tis written)
Suſpected yet to be with Kitten.
Not that I value a Bantling three Skips of a Louſe,
But the Thing that I ſtand upon, is the Credit of the Houſe.
Here no Reflections touch the Dame,
Poor *Ferdinando* bears the Blame:
Expos'd to Ridicule and Scorn,
Tho' harmleſs, as the Child unborn.

And in this tender Point a Jeer
No Fleſh and Blood alive can bear.
His Back will riſe, juſt touch the Sore,
Whoſe Spouſe ne'er pregnant roſe before.
A Hint will raiſe his Choler high,
As Touchwood kindles when 'tis dry.
Or as ſly Sinners, when you name
Their Guilt, within them feel a Flame.
When Witlings caſt it in my Diſh,
I imitate the muteſt Fiſh:
Look leering, inwardly reſent,
But dare not give my Paſſion vent.
Who wears a Head of Glaſs, abſtains
From pelting, if 'tis lin'd with Brains.

A Genius thus declines on Marriage,
'Till he can plead at leaſt Miſcarriage.
He can't raiſe Sonnets for his Life,
But is as barren as his Wife.
When Huſbands in theſe piteous Caſes
Scarce Courage have to ſhew their Faces,
Some Wives their Reputation raiſe
By Pillows underneath the Stays.
By Qualms, and Fits, and ſqueamiſh Feeding,
Will counterfeit at leaſt a Breeding.

But graver Matrons ſcorn to fence
Againſt Reproach, by Impudence.
My Dame would bluſh, the World ſhould know
Shou'd She in earneſt pregnant grow:
And near her Time, with modeſt Shame
Wou'd hide it, till the Midwife came.
Of ſuch nice Conduct, let me tell ye,
She'd ſooner ſwing, than plead her Belly.
To Joking then adieu with Grief,
Unleſs ſome lucky Hit ſhou'd bring Relief.

N. B. This Letter and the following Epitaph, contain two Pictures of the ſame Perſon, the One drawn after the Manner of *Hogarth*, the Other in Imitation of *Kneller*.

An EPITAPH.

IF you her Character wou'd know,
Whoſe frail Remains are lodg'd below,
Nature in outward Gifts was kind,
But more in Graces of the Mind:
By good Inſtruction theſe improv'd,
Made her, wherever known, belov'd.
So wiſe, a Pattern to the Fair
For Conduct in domeſtic Care;
So tender, when her Neighbour griev'd
She heard, She pity'd, She reliev'd.

So pious, Angels ſcarce are more
Who God in Realms of Light adore.
Of Temper ſweet, of lively Senſe,
The laſt to take or give Offence.
Her Friendſhip innocent of Art,
Tranſcrib'd the Dictates of her Heart.
And Decency thro'out expreſt
Adorn'd each Virtue ſhe poſſeſt.
Such was her Mother, Duty drew
The lovely Piece exactly true.
But from her nuptial Bed, no Child,
To hand the Copy farther, ſmil'd.
Nature, unwilling to deſcend,
Cut ſhort the Line, ſhe cou'd not mend.

May the ſame Turf our Aſhes hide,
Nor Time nor Death our Souls divide.

December 15, 1755.

THIS Day, ten Minutes after Noon, at the Rectory of *Acton*, *Middleſex*, died Mrs. *Anne Kay*, (Relict of the Reverend Mr. *John Kay*, Vicar of *Moulton* near *Northampton*,) of a paralytic Illneſs, in the Fifty Eighth Year of her Age. A Perſon of an unblemiſh'd Character. Her good Underſtanding and moſt amiable temper endear'd her to all her Acquaintance. Her Virtue and Piety render'd her a Pattern to her Sex, and an Ornament to the Church of *England*, whoſe Communion ſhe conſtantly frequented. No one cou'd ſhine brighter

brighter in ſo narrow a Sphere. One Particular of her Life deſerves to be recorded to her Honour, and for the Improvement of others. Her Huſband, by too liberally aſſiſting ſome near Relations, contracted ſeveral Debts, and dying ſoon after his Preferment, left behind him but little Subſtance. She made up what was wanting by her Diligence at her Needle, and pay'd them all.

An ESSAY ſacred to the Memory of QUEEN ANNE, for her Bounty to the CLERGY.

WHILE ANNA's Wars on laſting Pillars live,
And ſhare what Fame immortal Wit can give;
While the unrival'd Conqueſts of her Reign
In [a] *Blenheim* ſound, and *Addiſon's* Campain,
Triumphs leſs loud, yet more exalted Praiſe,
Demand the Tributes of my grateful Lays.
O! wou'd one Glimpſe of their celeſtial Ray
Thoſe great Examples to my Breaſt convey,
Theſe Wreaths ſhou'd flouriſh with eternal Green,
And hence ſhou'd brighteſt ſhine the greateſt QUEEN.
Since here no Part victorious Armies bear,
Nor various Fortune claims a doubtful Share.
This higheſt raiſes a terreſtrial Throne,
Is pure unmingled Praiſe and all her Own.

[a] *Philips.*

Accept

Accept with wonted Smiles, majeſtic Shade,
Theſe late Returns to thy Remembrance paid,
Paid by the meaneſt moſt unſkilful Hand
Of *Albion's* Sons who at the Altars ſtand:
Thoſe Sons thy inexhauſted Bounty cheer'd
Thoſe Altars thy unrivall'd Goodneſs rear'd.

Too long with ſecret Grief *Britannia* mourn'd
Religion for her poor Retinue ſcorn'd,
Depreſs'd with Want bewail'd her ſacred Train,
While Plenty ſmil'd with waving Fields of Grain.
What our blind Fathers with a willing Mind
[b] To Superſtition zealouſly conſign'd,
Not blind like them, but fill'd with other Zeal,
Their Sons profanely for their Vices ſteal,
Their warm Devotion is by Plunder ſhown,
And Sacrilege for Idols muſt atone.
Expected Fruits, when Avarice and Luſt
Of Reformation claim the ſacred Truſt.
Fondly the Progreſs of their Faith they boaſt,
If what they gain in Light, in Love is loſt.

[b] This Complaint alludes to thoſe Times, when the Monaſteries were diſſolved, and the Revenues of the Church were alienated, and not applied to their proper Uſe, (*viz.*) to the Support and Maintenance of the poor and induſtrious Labourers in the Vineyard.

When

In tatter'd Crape, in vain the pious Guide
Attacks with Force of Reaſon carnal Pride:
No Sins reproving Poverty obſerve,
Vile is the Doctrine, when the Teachers ſtarve.
Hence headſtrong Flocks to Folds forbidden ſtray
Where without Warrant Fancy leads the Way.

Oft low Ideas too debaſe his Mind,
Whoſe Heart is to domeſtic Cares confin'd;
Our Souls when burthen'd heavily aſpire,
Want cramps the Genius and reſtrains the Fire.

How wou'd the Church erect her drooping Head,
Were her juſt Dowry without Envy paid?
Did no oppreſſive Force with Fraud conſpire,
To rob the worthy Labourer of his Hire;
A Study ſmall with choiceſt Volumes fraught,
To fix the Judgment and enlarge the Thought;
He then might raiſe, to long Improvement train'd,
Tho' School and College have his Fortunes drain'd.
Dear are the Markets where we purchaſe Senſe,
And Fruits of Wiſdom challenge large Expence.
The Tree of Knowledge naked we aſcend,
To reach the Tree of Life e'er we contend.

So ſkilful Merchants ſail to diſtant Shores,
With Gold and Diamonds to improve their Stores [c];
And oft from ſinking their rich Cargo ſave,
By caſting Lumber to the raging Wave.

By human Learning we divine attain,
And Fathers teach the Scriptures to explain
That ſacred Magazine of Truth, deſign'd
At once to lighten, and reform Mankind.
Compleat in Arms we enter hence the Field,
Inſtructed too thoſe Weapons how to wield.
Our Captain's Pattern, and Commands invite
To gain the Conqueſt in the glorious Fight.
Hence thoſe brave Champions in the *Chriſtian* Cauſe,
(By fair [d] *Auguſta* crown'd with juſt Applauſe)
Subdu'd what Force cou'd from *Geneva* come,
And num'rous Legions of aſpiring *Rome*,
(Whoſe Love deſtroys, whoſe Zeal is boundleſs Pow'r,
[e] Who make their God, then eat what they adore.)

The finiſh'd Scribe will Sciences produce
Of various Kinds for Ornament and Uſe,
What *Canaan*, *Greece*, or *Italy* ſupplies,
His Skill in Language makes an eaſy Prize.

[c] See the Merchandiſe of Wiſdom and that of Rubies compar'd, *Proverbs*, Chap. iii. Ver. 13, 14, 15. [d] The *London* Divines. See their Caſes to ſatisfy the Diſſenters, and their Writings in King *James* IId's Time, to confute the Papiſts. [e] *Ecquem tam amentem eſſe putes, qui illud, quo veſcatur, Deum credat eſſe?* Cic. De natura deorum, L. 3.

The Foes of Faith with Reaſon he confutes,
Form'd to perſuade, yet modeſt in Diſputes.
With willful Deafneſs ſhou'd the Charmer fail,
Still Laws of mutual Tenderneſs prevail:
His Candour wiſhes, not expects to find,
In Sentiments united all Mankind.

Sometimes of generous Wine a ſocial Glaſs
Will make the gloomy Seaſons ſmoothly paſs;
When by Peruſal of the current Page
He grows no Stranger to this lower Stage.
Politer Converſe will his Taſte refine,
And Strength and Elegance adorn each Line;
Genius and Learning, with united Pains,
Might rival *Tully's* Proſe, or *Virgil's* Strains;
Wit freely flow, and thoſe indulgent Rays,
Which gild the Harveſt, might inſpire his Lays.
Nor, while I recommend the Muſes, ſmile,
The Muſes Gifts improve the Prophets Style.

Hark! Angels liſten while a *Pomfret* ſings,
And ſuits his Anthems to the vocal Strings.
Theſe Talents will Authority maintain,
And o'er the Paſſions of an Audience reign.
To Paſtures fair the willing Flock they lead
Where Streams run fruitful thro' the flow'ry Mead.

The Hand of Charity might Converts gain,
Alms join'd with Eloquence ne'er plead in vain.
This will confirm their Faith, their Morals mend,
They'll hear the Preacher, when they feel the Friend.

When epidemic Sickneſs round him reigns,
His Manſion, what *Bethesda* was, explains.
Watching the Seaſons fruitful of moſt Good,
He plies his Phyſic, kind Advice, and Food.
The Harveſt anſwers beſt the Sower's Toil,
When firſt Affliction furrows deep the Soil;
The melted Heart will mild Reproof endure,
And Sin and Sickneſs jointly find a Cure;
Eternal Truths then to the Conſcience ſteal,
When recommended by the kindeſt Zeal.

Happy the Guide! when, clear of low Deſires,
His Soul above the preſent Scene aſpires,
Whoſe bright Example well his Text explains,
And copies out the Doctrine he maintains.
No proffer'd Mitre can his Judgment Sway,
No Arts ſeduce his Country to betray,
To Honour firm, the Baſhaw he diſdains,
Who by Corruption more than Sultan reigns,
And all the Virtue of a Nation ſtains.

With

With Heart ſincere and Sentiments divine,
The Chriſtian Graces thro' his Conduct ſhine.
Diſcharge of Duty is his conſtant Food,
His ſweeteſt Luxury is doing Good.
With his expiring Breath aſcends this Pray'r,
Heav'n ſave the Souls entruſted to my Care!

Religion theſe Emoluments might gain,
Did a fair Competence her Prieſts maintain.

Yet if no Conduct full Redreſs can bring
To theſe Encroachments, but a *Popiſh* King,
If, with our Church's Dues reſtor'd, muſt come
The fatal Follies of deluded *Rome*,
May Shepherds ſtill of injur'd Rights complain,
And waving *Ceres* tempt their Eyes in vain.
Better the ſacred Sheaf Lay-Patron's Claim,
Than that to Lewdneſs lazy Monks inflame.
Yet Nations civiliz'd have ſure allow'd
Their ſacred Guides more Pay than daily Food.

For grant the Vicar with no Cares oppreſt,
With Peace, and Health, and ſweet Contentment bleſt,
That no Diſaſters his Repoſe controul,
No Storms of Fortune ſhake his ſteddy Soul;
That Learning bears with Virtue equal Strife,
And Doctrine flows as ſmoothly as his Life,

Diſcreet when young, nor unfacetious old,
That not one wayward Ewe deſerts his Fold:
Suppoſe keen Hunger baniſh'd from the Door,
Yet ſcanty Dues can raiſe no future Store.
Then if a fruitful Spouſe adorn his Bed,
And ſmiling Pledges round his Table ſpread,
When Fate approaches (as ſubmit he muſt,
And to the Grave reſign his tott'ring Duſt)
Where ſhall his Relict reſt her weary Head?
Where ſhall the Fatherleſs implore their Bread?
Alas! they with unwilling Steps and ſlow
Muſt, like our Parents, from their *Eden* go,
His ſound Inſtructions and unblemiſh'd Name
Thin Shelters now from Poverty and Shame.
Fly, tender *Pity*, theſe weak Mourners ſave,
Vouchſafe them ſome ſhort Reſpite from the Grave.
O! might that Angel ſome Subſiſtence bring
Which ſhew'd faint *Hagar* the refreſhing Spring.

Such Angels they (and be their Temples crown'd,
With Joys eternal may their Souls abound)
Who firſt endow'd thoſe hoſpitable Walls *,
Which ſcreen the Widow, when the Paſtor falls;
Where ſhe the Eve of Life with Eaſe may ſpend,
And wait with Comfort her appointed End;

* Such as *Bromley* College.

Where

Where Rivals will with mournful Pleaſure tell
How bleſt their Conſorts liv'd, and how lamented fell.
The ſoothing Tales each happy Scene renew,
While ſtealing Tears their faded Charms bedew.

If Souls like theſe can challenge ſuch Renown
What Glories, ANNA, ſhall thy Virtues crown?
Whoſe godlike Benefactions, unconfin'd,
Cheer like the golden Day, or balmy Wind;
Whoſe Springs refreſhing make a Nation ſmile
With Streams diffuſive as the fruitful *Nile*;
Which too from Heav'n derive their happy Source,
And will to endleſs Date maintain their Courſe.
[b] Perhaps thy royal Goodneſs may reſtore,
In diſtant Ages what we now deplore.
[c] May future Patrons freſh Recruits beſtow!
Still riſe ye Fountains, and ye Currents flow.

[b] It is computed that it will be more than 300 Year before all the ſmall Livings will riſe to 50 *l. per Annum*, by the Queen's Bounty alone. See the Calculation annex'd to this Eſſay.

[c] Bleſſed be the Divine Providence for raiſing up ſo many generous Examples of Charity among us, and who have contriv'd ſo many uſeful and excellent Methods of conveying the Streams of it thro' the Kingdom, which, I am perſuaded, contributes as much to the Security of our Country, as to the Honour of our Religion: Far be it from me to depreciate any of them, in order to advance others: But upon ſerious Reflection, I cannot but declare, that in my humble Opinion, the Beneficence recommended in this Eſſay, whether we conſider the Objects, the End, the Extent, or the Neceſſity of it, is what deſerves all poſſible Encouragement. And ſuch may it ever meet with!

If his Reward will to a Prophet's riſe,
Who to one fainting Prophet brought Supplies,
What Favours will a gracious Maſter give
Thoſe, who for Ages Thouſands ſhall relieve?
Hail, gracious QUEEN! let Sons of *Levi* raiſe,
Fed by thy Bounty, cheerful Songs of Praiſe.

The Clergy ſtill were thy peculiar Care,
Divines of Merit did thy Favours ſhare,
And when enliſted in the Chaplains Train,
'Twas Honour deem'd in thy diſtinguiſh'd Reign;
Their Doctrines claim'd Attention and Regard,
Their faithful Duty found a ſure Reward [d].
Wealth and Dominion were on thee beſtow'd,
To bleſs thy People and exalt thy God.

[d] Her Majeſty paid that Regard to her Chaplains, that in Public ſhe heard them with great Attention, and in her private Apartments ſhe always favour'd them with her Preſence in the ſame Room. In proof of which, there goes this remarkable Story: When ſhe was confin'd with Illneſs in her Chamber, the Ladies attending, deſir'd Prayers might be read in another Room, Doctor *Maningham*, then in Waiting, replied, in his peculiar Style, that he did not chuſe to whiſtle the Prayers of the Church thro' a Key-hole. The Anſwer was ſomething jocular, but Reaſon and Decency juſtified his Refuſal. He was then admitted into the Preſence Room; nor did this debar him afterward from obtaining a Mitre. The Chaplains were then indeed ſo conſtantly promoted, that when a Dignity became vacant, the Chaplain in Waiting, who was unprefer'd, was almoſt ſure of ſucceeding to it.

Dr. *Charlett* is the only Inſtance, in thoſe Times, of having no Preferment, after ſome length of Duty. And even this might happen for want of a Vacancy in his particular Month of Waiting.

'Till

'Till CHRIST returns, let Monuments record
Thy coſtly Ointment o'er his Body pour'd,
Which falls, like *Gilead's* Balm, with Fragrance ſweet,
Deſcending gently to his ſacred Feet,
Life, Health, and Pleaſure, where it ſpreads, abound,
On aromatic Gales diffus'd around.

For theſe celeſtial Acts of gen'rous Love,
Plac'd be thy Throne near pious CHARLES Above;
Whom Tranſport ſeiz'd, when firſt among the Bleſt,
(Where *Abraham's* Boſom gives the Martyr Reſt)
An Angel by Expreſs proclaim'd aloud,
Thy Bounty rais'd that Church, He nouriſh'd with his Blood.

The Author began this Copy very early in Life, but deſpairing to finiſh it according to the Dignity and Weight of the Subject, or to his own Satisfaction, gave it over, after he had writ down about forty Lines. He hath lately reviſed and enlarged it to the beſt of his Skill, tho' not agreeably to his Wiſhes. However, being willing to offer all the grateful Tributes in his Power, to the Honour of a QUEEN, who was almoſt the Idol of her People, he determin'd not to ſuppreſs it, tho' imperfect.

A Calculation of QUEEN ANNE's Bounty.

THE Governors of the Royal Bounty are now empowered to augment all Livings, not exceeding 50 *£. per Annum.* And the Number of Livings following, have been certified to be capable of Augmentation.

1071	Livings not exceeding 10 *£. per Annum*, may be augmented with the Bounty only, Six Times each, pursuant to the present Rules of the Governors, which will amount to 6426 Augmentations.	6426
1467	Livings above 10, and not exceeding 20 *£. per Annum*, may be augmented Four Times each, which will make 5868 Augmentations.	5868
1126	Livings above 20, and not exceeding 30 *£. per Annum*, may be augmented Three Times each, which will make 3378 Augmentations.	3378
1049	Livings above 30, and not exceeding 40 *£. per Annum*, may be augmented Twice each, which will make 2098 Augmentations.	2098
884	Livings above 40, and not exceeding 50 *£. per Annum*, may be each once augmented, which will make 884 Augmentations.	884
5597	Total Number of Augmentations which may be made (by the Bounty alone) before the Livings already certified, will exceed 50 *£. per Ann.* each.	18,654

The clear Account of the Bounty is computed (*communibus annis*) to make Fifty-five Augmentations yearly: So that by the Bounty alone, it muſt be 339 Years from the Years 1714, (which was the firſt Year in which any Livings were augmented) before all the ſmall Livings already certified can exceed 50*l*. *per Annum*.

Note, in this Calculation, the ſeveral Livings not exceding 10*l*. *per Annum*, are all computed at 10*l*. *per Annum*, and ſo on to 20, 30, 40, 50, which, in the Courſe of Augmentations, will add conſiderably to the Number of Years abovementioned, before the Purpoſe deſign'd by the Royal Bounty can be compleated: and beſide, there are many more Livings capable of Augmentation, which have not been certified.

Note, 18,654 Augmentations being to be made by this Bounty alone, before the Livings already certified will amount to above 50*l*. *per Annum* each; if it be computed that one Half of ſuch Augmentations may be made in Conjunction with Benefactors, it will then require 226 Years before the Livings already certified will exceed 50*l*. *per Annum*.

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